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THE

THE

MONTHLY REVIEW,

For JANUARY, 1783.

ART. I. *Poetical Parts of the Old Teſtament, newly tranſlated from the Hebrew.* With Notes Critical and Explanatory. By William Green, M. A. Rector of Hardingham in Norfolk, and formerly Fellow of Clare-Hall in Cambridge. 4to. 6 s. ſewed. Dodſley. 1781.

THE learned and ingenious Author purſues the track of Dr. Hare with reſpect to the *metre* of the original Hebrew; and is ſo firmly perſuaded of the truth of the Biſhop's hypotheſis, that he doubts not but that the Hebrew text, if we had it as perfect as when it came out of the hands of the compoſers, would as readily fall into that metre, as the Æneid of Virgil, printed as proſe, would fall into hexameters.—We think, however, that this aſſertion is too unqualified: and we conſider the hypotheſis on which it is founded too dangerous to be admitted; becauſe in all places where the metre according to the ſuppoſed ſtructure of it in Dr. Hare's ſcheme of Hebrew poetry is imperfect, it is left to *mere arbitrary conjecture* to ſupply the deficiency.—Mr. Green, however, conſiders this matter in an oppoſite point of view; and argues its utility from what we look on as its uncertainty and danger. 'In ſome inſtances, ſays he, the metre points out the corruption of the text, and at the ſame time the way to reſtore it.' Our Author's opinion of the collection of Hebrew MSS. will appear from the following declarations: 'In the few places I have conſulted them, I muſt own they have not afforded me the ſatisfaction I expected from them. They have, however, done one thing moſt effectually, which is worth all the thouſands they have coſt the Public in collating them; that is, they have delivered us from the ſhackles of the Hebrew verity. And though they may not anſwer the

high expectations we may have formed of them, yet we may hope ſome genius may ariſe, who will ſtrike out ſuch elucidations of Scripture from them, as are in vain to be expected from the preſent text.' A large field, however, is, in our Author's opinion, ſtill left for conjectural criticiſm; for, as 'to the omiſſion of clauſes or periods, or the tranſpoſition of them, this is not, he imagines, to be expected from the MSS.' His meaning is, that defects of this ſort cannot be rectified by collation; they muſt be ſupplied by conjecture. As a ſpecimen of our Author's talent in this line, we will preſent our Readers with the following remarks on a text in Iſaiah, where an omiſſion is ſuppoſed, and which he ventures to ſupply by this mode of criticiſm:

'In Iſaiah i. 21. the text ſtands thus:

How is the faithful city become a harlot?
It was full of judgment, righteouſneſs lodged in it;
But now murderers.

'In my judgment two words have been dropped here by the tranſcriber. Theſe, which I take to have been *Maleah Damim, filled with bloodſhed*, I ſupply from the context, ver. 15. If theſe be admitted, the tranſlation will run thus:

How is the faithful city become a harlot?
How is ſhe, that was full of judgment, filled with bloodſhed?
Righteouſneſs once dwelled in her, but now murderers!

If the two words have been omitted, the paralleliſm of the two firſt lines, and the contraſt in the laſt, ſeem to vindicate me in replacing them.'

The ſubjects diſcuſſed in this volume are curious and intereſting in a very high degree, as will appear from the following enumeration of their contents:

The ſpeech of Lamech to his two wives.—The laſt prophetic words of Noah to his three ſons.—The laſt prophetic words of Iſaac to his two ſons.—The laſt prophetic words of Jacob to his twelve ſons.—The Song of Moſes upon the deſtruction of the Egyptian army in the Red Sea.—A Song of the Iſraelites upon Jehovah's giving them water in the Wilderneſs (Numb. xxi. 17, 18.)—The Song of the Amorite Bard upon the conqueſt of Heſhbon (ſame chapter).—The prophetic Parables of Balaam.—The Admonitory Song of Moſes to the Iſraelites (Deut. xxxii.)—The laſt prophetic words of Moſes to the Twelve Tribes (chap. xxxiii.)—The Song of Deborah.—The Thankſgiving of Hannah on the birth of Samuel.—The Lamentations of David over Saul and Jonathan.—The Lamentation of David over Abner.—The laſt prophetic words of David.—The Song of Solomon.—The Admonitory Song of Iſaiah to the Iſraelites (Iſa. v.)—A Thankſgiving (Iſa. xiii. 1—6.)—A Parable, or Triumphant Song, of the Jews, on the fall of the King of Babylon their oppreſſor (Iſa. xiv. 3—20.)—A Song of

Praiſe (Iſa. xxv. 1—6.)—A Thankſgiving to be ſung by the Jews on their return from captivity (Iſa. xxvi. 1—20.)——A Parable repreſenting Iſrael under the image of a vineyard (Iſa. xxvii. 2—6.)—Hezekiah's Song.—The Lamentations of Jeremiah.—The Thankſgiving of Jonah (ch. ii.)—A Parable to be pronounced againſt the King of Babylon by the nation which he had pillaged and enſlaved (Hab. ii. 5. to the end.)——The Prayer of Habakkuk (chap. iii.)

In the tranſlation of theſe beautiful parts of ſacred poetry, and in the notes which are adjoined to the tranſlation, to clear up their difficulties or illuſtrate their meaning, the Author hath diſcovered much ingenuity, and no inconſiderable ſhare of ſagacity and learning.

Mr. Green hath the following very juſt and pertinent remarks on the ſpeech of Lamech to his two wives, Adah and Zillah:

'Lamech acknowledges that he had killed a man; but he avers, it was in his own defence; and argues thus upon it—"If Cain's death, who murdered his brother for *no offence*, ſhould, as God aſſured him (in Geneſis iv. 5.), be avenged ſeven-fold; ſurely Lamech's death, who ſlew an aggreſſor in *ſelf-defence*, ſhall be avenged ſeventy times ſeven." Lamech's wives, it ſeems, had the ſame apprehenſions for their huſband which Cain had for himſelf, when he had murdered a brother; namely, that every one who met him would kill him; or at leaſt, that the relations of the man whom he had ſlain would avenge his death. Cain had a ſign given from heaven, that is, a miracle wrought for him (Gen. iv. 15.) to quiet his fears. To quiet his wives, Lamech was forced to have recourſe to an argument, founded on that fact. To quiet their apprehenſions muſt have been the *occaſion* of this famous ſpeech.'

The following is our Author's tranſlation of the laſt prophetic words of David, 2 Sam. xxiii. 1—8.

'I. Now theſe were the laſt words of David.
David, the ſon of Jeſſe, ſaith,
Even the man who was raiſed on high, ſaith,
The anointed of the God of Jacob,
And the ſweet Pſalmiſt of Iſrael.
II. The Spirit of Jehovah ſpeaketh by me,
And his word is upon my tongue.
III. The God of Iſrael ſaith,
Even to me doth the Rock of Iſrael ſpeak.
The JUST ONE ruleth over men!
He ruleth in the fear of God.
IV. As the light of the morning ſun ſhall riſe,
A morning without clouds for brightneſs,
When the tender graſs after rain ſpringeth out of the earth.
V. For is not my houſe eſtabliſhed with God?
Yea, he hath made with me an everlaſting covenant,
Ordered in all things and obſerved:
Surely in him is all my ſalvation and all my delight.

VI. Doubtleſs the wicked ſhall not flouriſh;
They are all like thorns thruſt away,
Which ſhall not be taken by the hand.
VII. But the man who ſhall lay hold on them
Shall be armed with iron, and the ſtaff of a ſpear,
And they ſhall utterly be burned with fire.'

We ſhall preſent our Readers with the Author's *Critical* and *Explanatory Notes* at large, leaving it to the learned to determine how far they tend to ſupport his hypotheſis; and how far the Author is qualified to contend with ſo profound a ſcholar in biblical learning as the eminent Prelate whom he hath ventured to attack on a controverted paſſage in Iſaiah.

'**Period 1—8.**] The learned ſeem now to be agreed, that this illuſtrious prophecy, introduced in ſo magnificent a manner, is to be underſtood of Chriſt's ſpiritual kingdom, and his final triumph over the enemies of it. The beginning of its accompliſhment may properly be dated from his entrance upon his mediatorial office; it was yet farther fulfilled upon the eſtabliſhment of Chriſtianity by the civil powers; but when the time ſhall be of its perfect completion, is yet a ſecret in the hands of God.

'The royal Pſalmiſt, when the ſpirit of prophecy was moſt ſtrongly upon him, probably juſt before his death, being favoured by God with a clearer and more diſtinct revelation of this great and wonderful event, begins firſt with expreſſing the deep ſenſe he had of the Divine goodneſs, in this gracious and comfortable communication to him, and of the certainty and powerfulneſs of the inſpiration he was under. In per. 1. this peculiar grace and favour is heightened from a conſideration—of the perſon inſpired; one whom, from obſcure parentage and low condition, God had exalted to be King over his choſen people, and made him an inſtrument of eſtabliſhing, or at leaſt of improving, the moſt delightful part of his religious worſhip: and in per. 2.—of the author of the inſpiration, the Lord Jehovah—the God and Rock of Iſrael—whoſe powerful impulſe is expreſſed by a repetition of the words, *He ſaith, he ſpeaketh,* and *His word is upon my tongue.*

'After this magnificent introduction he breaks out into a kind of tranſport of joy and admiration at the proſpect before him:

The JUST ONE ruleth over man!

'In per. 4. he deſcribes the ſpiritual and glorious effects of this dominion; at per. 5. his firm aſſurance of its perpetuity, and of the deſignation of it to a perſon of his own houſe and lineage; with a lively declaration of the delight and comfort which this aſſurance gave him. In per. 6. and 7. he gives a ſhort but dreadful repreſentation of the condition of the wicked, and of the everlaſting vengeance which awaits them at that terrible day, when the wheat ſhall be gathered into his garner, and the chaff ſhall be burned with fire unquenchable.

'Per. 1. *Who was raiſed on high*] This cannot be better explained than from Pſ. lxxviii. 70.—The conſtruction would be more natural, if, by a change of the vowels, we read *hekim yal,* inſtead of *hukam,* the man whom the Moſt High hath raiſed up. In this ſenſe it is uſed in Jer. xxx. 9.

'Ibid.

* Ibid. *Sweet Pſalmiſt*] This title ſeems moſt eminently to belong to David, not only as he compoſed moſt of the Pſalms, but eſtabliſhed the muſic ſervice of the Temple.

* Per. 3. *The* JUST ONE.] This is the firſt time that we meet with the Meſſiah under this title. The evangelical prophet adopts it, and gives us an inſight into his office, as the Juſtifier of the ungodly, Iſa. liii. 12.

By the knowledge of him ſhall the Juſt One, my ſervant, juſtify many;
For he ſhall bear their iniquities.

Our tranſlators, not knowing this to be a title of the Meſſiah, though it is uſed as ſuch, Acts iii. 14. vii. 52. xxii. 14. James v. 6. 1 Pet. iii. 18. have made it an adjective to the ſubſtantive following, rendering it, *my righteous ſervant*. But they ought to have known that, in Hebrew, the adjective always follows the ſubſtantive; and would have ſet them right.—The Biſhop of London, in his tranſlation of this paſſage of Iſaiah, omits this title of the Meſſiah, alleging, that it makes the hemiſtic too long, and that two or three MSS. omit it. As to the hemiſtic, this title conſiſts but of two ſyllables; and it muſt require a nice diſcernment, to ſay a hemiſtic is too long or too ſhort by two ſyllables: and as this title is of ſuch importance as to be the ſubject of David's laſt prophetic words, and is frequently mentioned in the New Teſtament, if thirty or forty MSS. had omitted it, I ſhould not regard them; eſpecially as it is uſed here with the utmoſt propriety, where the prophet is ſpeaking of Jeſus in the very act of juſtifying, by bearing our iniquities; to ſay nothing of the beauty of the figure, *the Juſt One ſhall juſtify*.

* As I publiſhed four years ago a tranſlation of the 53d of Iſaiah, I will take this opportunity to ſay a word or two in ſupport of it.—The prophet begins this ſubject at the 13th per. of the lii. The two next periods are plainly oppoſed to each other. The LXX. found that oppoſition in the copy they tranſlated from. And this has induced men of the greateſt eminence for learning, Grotius, Le Clerc, Biſhop Chandler, Archbiſhop Secker, Dr. Grey, Dr. Durel, Biſhop Lowth, and Dr. Jubb, who could never find in the preſent text the apodoſis of the oppoſition in per. 15. to wiſh to ſee it reſtored. Now, if the Greek tranſlators of Iſaiah rendered the ſame Hebrew word by the ſame Greek word, I have pointed out the very word which they found out in their copy (See my Note). This word ſuits the place, while the preſent reading makes little better than nonſenſe of it. Admitting the LXX.'s reading to be the true one, there ariſes this plain ſenſe and oppoſition—

As, on the one hand, many (the Jews) ſhall be aſtoniſhed at *the ſight* of him:
Becauſe his appearance will be meaner than that of a man of rank,
And his figure than that of common men:
So, *on the other* hand, many nations (the Gentiles) ſhall ſurvey him with wonder,
And Kings ſhut their mouths *out of ſurpriſe*;
Becauſe they ſhall ſee him, of whom they never had been told;
And contemplate him, of whom they had never heard.

'If this be not admitted, nothing is left for me, but, out of honour to the inſpired Writer, to bear my teſtimony againſt the abſurdity of the preſent reading.

'The 8th per. the learned Prelate renders thus in his late tranſlation:

"By an oppreſſive judgment he was taken off;
And his manner of life who would declare?
For he was cut off from the land of the living;
For the trangreſſion of my people he was ſmitten to death."

Upon reading this, I was ſo dull as not to comprehend the meaning of it, till I turned to the note. In this note I found quoted one of thoſe cunningly deviſed fables, by which the Jews of old laboured to overturn the Goſpel of Jeſus. But the cuſtom there mentioned is ſo utterly abſurd, that I cannot believe there was ever ſuch a cuſtom. However, ſuppoſing there was, the learned Prelate's ſenſe of the words cannot be true; becauſe firſt, there was at leaſt One, who was inſtead of a thouſand other witneſſes, that declared to the faces of the Jewiſh Sanhedrim, who accuſed Jeſus as a malefactor, that his manner of life was innocent, I mean Pilate, his judge. I find, ſays he, no fault in him; no, nor yet Herod, he might have added; nor they themſelves: for when the Sanhedrim arraigned Jeſus, how many crimes did they charge him with? Not one. When they ſuborned witneſſes, how many? Not one. At laſt, for want of a crime, they obliged him to accuſe himſelf. And when, upon adjuration, he declared himſelf to be their Meſſiah, and that they ſhould ſee him come in the clouds of heaven; what did they reply? Did they prove him from their ſcripture to be an impoſtor? No: all they pretended was, that they were ſhocked at the blaſphemy, hypocritically rended their garments, and, without pretending a crime, condemned him as worthy of death. Thus was Jeſus's manner of life ſo fully declared, that, if he was Iſaiah's Meſſiah, this cannot be the ſenſe of the words. Nor, ſecondly, will the word *dor* bear this ſenſe. It is uſed more than a hundred times in the ſenſe of generation, and ſo it is rendered here by all the ancient interpreters; and in no other ſenſe, that I know of, except twice in the ſenſe of dwelling. So that, if the uſual ſenſe of the word be moſt conſiſtent with the context, we muſt return to that, and render the period,

By an oppreſſive ſentence he was taken off;
And who can deſcribe *the wickedneſs* of his generation?
For by them was he cut off from the land of the living;
For the tranſgreſſion of my people was he ſmitten unto death.

'But the greateſt difficulty in this prophecy occurs in the next period. According to the preſent text, it is ſaid that the Meſſiah, as a kind of compenſation for his unmerited ſufferings, ſhould be buried with a rich man:

He ſhall be with the rich man in his death;
Becauſe he had done no violence,
Neither was there *any* deceit in his mouth.

But this was too abſurd a thing for an inſpired writer to ſay in this connection. The great Prelate, to avoid this abſurdity, has divided the period differently, but in my judgment not ſo naturally. And then, to make a faulty text ſpeak out to his purpoſe, he conſiders a

prepoſition

prepoſition as a radical, and out of the corrupted word makes *bamotaw, his high places:* and tranſlates,

But with the rich man was his tomb.

The truth is, this word is uſed in more than a hundred places, but not once in the ſenſe of a tomb. It ſignifies a *hill*, and a *high place*; but there is no way of making it ſignify a tomb, but by ſaying that the Jewiſh tombs were frequently built on high places, and therefore the word muſt here ſignify a tomb. The Biſhop is not ſingular in his interpretation. There are other learned men who have interpreted in the ſame manner. But then thoſe men lived in times of darkneſs, when it would have been hereſy to ſay, that the Hebrew text was corrupted. But ſince the collation of the Hebrew Manuſcripts, we, regardleſs of the clamours of the bigoted, or of the diſpleaſure of ſuperiors, dare ſay ſuch a text is corrupted; it is too abſurd to come from the pen of an inſpired writer; the ancients found in the copy they tranſlated a clear conſiſtent text, &c. And this is taking no other liberty than the great tranſlator himſelf has taken with ſeveral texts in Iſaiah, which he has by this means reſtored, to his eternal honour. Now may we not take the ſame liberty in this place? The LXX. tranſlated before our Saviour's time, and from a copy as old, perhaps, as Iſaiah (Oh, that we had but that tranſlation as it came out of their hands!); and they gave us a plain conſiſtent ſenſe, conſiſtent with the ſcope of the prophet and the dignity of the ſufferer, as follows:

But he ſhall avenge his grave upon the wicked,
And his death upon the rich;
Becauſe he had done no wrong,
Neither was deceit found in his mouth.

That is, becauſe Jeſus was neither *malefactor*, as the Jewiſh Sanhedrim accuſed him before Pilate; nor *impoſtor*, as they pretended he was, when arraigned at their own tribunal. How the two readings differ, and how eaſy it is to account for the blunders of tranſcribers, may be ſeen in my pamplet. It is more to the purpoſe, to obſerve with what propriety and majeſty this tranſlation follows the period foregoing. The prophet entered upon his ſubject with telling us, that the Meſſiah ſhould be raiſed up, and exalted, and advanced very high. And when did the advancement of Jeſus take place? Why, not in this life; but at his death, when he was advanced at God's right hand, to be a Prince and a Saviour. Now, of this very time the prophet is here ſpeaking. The Jews had murdered Jeſus. And what more ſuitable to his majeſty, than when they had rejected freſh overtures of grace made to them by his Apoſtles, that he ſhould come in the clouds of heaven, as he had told them he ſhould at his condemnation, and take juſt vengeance on them, who would not have him to reign over them; that he ſhould come during the lives of that wicked generation who crucified him, deſtroy thoſe murderers, and burn up their city, and take away their place, that is, their temple and nation. I have made theſe remarks, not out of love of controverſy, nor out of want of reſpect for the great tranſlator; but I thought that the importance of the prophecy required it from me.

' Ibid. *With God*] That is, in the ſight of God, and in the determinate counſels of his Providence. See the Meſſage of Nathan to David, 1 Chron. xvii. 11, &c. Pſal. cxxxii. 11, &c.

' Ibid. *In him is all my delight.*] The affix has been dropped, and if *ci*, the word following this, was not originally read *bo*, this word has been dropped by the tranſcribers.

Per. 4. *A Sun ſhall riſe*] The Sun of righteouſneſs. Out of the two images or characters here applied to the Meſſiah (the juſt or righteous One, and the Sun), Malachi ſeems to have formed the glorious title of The Sun of Righteouſneſs. And it appears pretty plain that he had theſe laſt words of David in his eye, when he wrote chap. iv. 1. and 2.—A Bodleian MS. of note adds *Jahvoh*, Jehovah, the Sun, ſhall riſe; but as the ſenſe is complete without this addition, I have not inſerted it in my tranſlation. It ſeems to me to have been interpolated from the margin of an Hebrew copy.

Per. 5. *Shall flouriſh*] This word in the preſent text has been divided into two; the former part having been thrown to the former clauſe, the latter to the latter; and thus the nominative caſe has been ſeparated by the tranſcribers from its verb. It is amazing how ſuch a miſtake ſhould at firſt be made, or have kept its place ſo long; but there it might ſtill have continued, if the metre had not pointed out the corruption and emendation at the ſame time, to the conviction, I ſhould think, even of the moſt prejudiced againſt it. It appears from the context, that Belial is a noun of number, and requires a plural verb.—Belial ſeems to be derived from two words, which ſignify rejecting the yoke. The wicked, or ſons of Belial, are with ſingular propriety put for the enemies and oppoſers of Chriſt's kingdom; thoſe, who, in the language of the ſame divine Pſalmiſt, take counſel together againſt the Lord, and againſt his Anointed, ſaying, Let us break off their bonds, and caſt away their yokes from us, Pſal. ii. 2. and 3. refuſing to ſubmit to that eaſy yoke, which they are invited by himſelf to take upon them, Matth. xi. 29.

Per. 7. *Shall be burned*] After this word is added, in the preſent text, *baſſabat*, in the ſeat. That it has no place here, both verſe and ſenſe demonſtrate; nor do the commentators give any tolerable meaning of it. It was probably interpolated from the period below; but if the metre had not ſhewn it to be irreptitious, we might ſtill have been perplexing ourſelves about it with as little ſucceſs as others. —The Reader owes the elucidation of this beautiful ſcripture to that incomparable critic, the late Dr. Grey, as he has already been told in the Preface.'

On the whole, we deem this work well worthy to be recommended to the curious Reader, who will find in it much information, and many proofs of the Author's ingenuity.

ART. II. *Philoſophical Diſſertations.* By James Balfour, Eſq; of Pilrig. 8vo. 2s. 6d. ſewed. Cadell. 1782.

WE reſpect the Author of theſe Diſcuſſions for the good deſign of his publication; but we cannot highly compliment him for his philoſophical preciſion, or his comprehenſive

ſive views of nature. The efforts of the Materialiſts and Neceſſarians to eſtabliſh principles *at firſt view* inconſiſtent with the inſtitutes of revelation and the dictates of common ſenſe, have excited this well-meaning Author to vindicate the ſyſtem which hath grown venerable by its antiquity, and hath moreover been endeared to *him* by education and habit. But, in fact, we are perſuaded that religion hath received no new wound from the attacks either of Materialiſts or Neceſſarians. The terror excited by them hath ſubſtituted dangers which do not exiſt, and alarmed the pious and the timid with apprehenſions, which have no foundation but in the dreams of fancy, ſmit with enthuſiaſm, or ſtupified by folly.

The Author's views may be beſt collected from his own advertiſement, of which we ſhall quote a part:—premiſing, by way of caution to the Reader, that it is evident that the defects which are complained of ariſe, not from the ſyſtem of the Materialiſt or Neceſſarian, when properly examined; but from a mind incapable of combining and harmonizing thoſe ſeemingly diſſimilar parts which compoſe it, and, viewing them in a partial and detached light, comprehends not the general plan or reſult of the whole:

'The preſent age boaſts of being enlightened. This may be allowed with regard to the arts and ſciences, which depend chiefly upon experience. Theſe muſt receive great improvement from the facility of communicating different experiments by means of the preſs; but the caſe may be very different with reſpect to what is called univerſal philoſophy, or the abſtract knowledge of nature. This knowledge depends chiefly upon the exerciſe of the mental faculties, and has little aſſiſtance from experience; and the art of printing, of the greateſt utility in the former caſe, may in this other caſe have a very different effect.

'This valuable art opens an eaſy paſſage for the admiſſion of numberleſs ideas; but an obvious bad effect ariſeth from this. A crowd of ideas in the mind creates confuſion: and curioſity, puſhing us on in queſt of new ideas, excludes that patient attention which matters of importance require. Thus our knowledge may have a very extenſive ſurface without proportional depth.

'Perhaps another bad effect of this enlargement of our ideas is, that we acquire a peculiar confidence in the powers of our underſtanding, and, without due examination, admit that as truth, to which we are determined by paſſion and prejudice, more than the cool dictates of reaſon. This may lead us in one or other of the two oppoſite extremes, ſcepticiſm or dogmatiſm. In the firſt, if we ſhall happen to meet with any certain truth, inconſiſtent with concluſions which we have raſhly deduced from principles not duly examined. In the other, when not meeting, or not being willing to meet with ſuch contradiction, we are apt to aſcribe a kind of infallibility to our own underſtanding, and place the raſh concluſions of our own reaſon in direct oppoſition to the common ſenſe of mankind. Nay, ſome are bold enough to paſs the circle which divides light and darkneſs; and

and even in the midſt of darkneſs, take upon them to determine what Infinite Wiſdom has done, or rather what it ought to have done. Hence it is, that we have too much cauſe to regret that ſome ingenious compoſitions, otherwiſe diſtinguiſhed for beauty and elegance, are yet diſfigured by the mixture of the groſſeſt abſurdities.'

The contents of theſe Diſſertations are as follows: I. Matter and Motion. II. Of Liberty and Neceſſity. III. Of the Foundation of Moral Obligation. IV. Of the Immateriality and Immortality of the Soul. V. Of the Evidence of the Truth of Revealed Religion from its connection with Providence.

The language is equable and uniform, ſeldom riſes to excellence, and never ſinks into vulgarity. It is at once plain, ſimple and perſpicuous. The arguments, though not new, are in many places acute and ſpirited: and as a proof of it, we ſhall preſent the Reader with the firſt part of the fourth Diſſertation;

'Man is diſtinguiſhed from the inferior animals by the faculty of reaſon and reflection. The other animals are limited in their operations by ſenſe, appetite, and inſtinct; beyond theſe they can make no progreſs; but man, in conſequence of his active and intelligent powers, is ever advancing in the diſcovery of truths, both moral and intellectual. By means of that ſingular faculty whereby men can communicate their thoughts to others, though living in different ages and diſtant regions of the world, great improvements have been made in the various arts and ſciences; and the beauty, magnificence, and order of the works of nature have been laid open, in a manner that muſt excite our admiration and aſtoniſhment. The effect of this, however, has not always been ſo happy as might have been expected. It has often filled thoſe who call themſelves philoſophers, with a high degree of vanity and conceit; it has led them to believe that nothing was too difficult for their comprehenſion; and that what they could not underſtand, could not poſſibly be true. Others, indeed, who made deeper reflections upon the extent and ſubtlety of the objects of knowledge, and alſo upon the weakneſs of the human faculties, together with the brevity of life, have entered into the ſpirit of the ancient Academicians, and embraced the modeſt principles of that ſect. In reality, our knowledge is very limited; we ſee but the ſurface of things; but their intimate nature is covered with a veil which we cannot penetrate. Mind and Matter are the two great objects of our knowledge. With regard to matter, the primary qualities which we diſcover by our ſenſes are, extenſion, diviſibility, and ſolidity; but then, beſides theſe qualities, we neceſſarily perceive ſomething in which they are united, and in which they ſubſiſt: ſomething which is extended, different from empty ſpace, as it is alſo ſomething ſolid and diviſible; but the nature of that ſomething we have not faculties to comprehend; we call it, however, a material ſubſtance. It is the ſame thing with regard to mind. We know the qualities of mind in a more certain manner than thoſe of matter, viz. by an inward conſciouſneſs. We are conſcious of ideas of different kinds, of a power to compound and compare ſuch ideas, as to obſerve the reſult and conſequence of ſuch operations. We are alſo conſcious of a variety

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of ſenſations, paſſions and affections; the ſources either of pleaſure or pain; and we conſider all theſe mental qualities as united and ſubſiſting in one and the ſame ſubject, though we do not comprehend the nature of it, but give it the general name of a ſpiritual ſubſtance. A late very ſubtile philoſopher is pleaſed to affirm, that theſe mental qualities have no common principles of union and ſubſiſtence; but they are looſe, and independent of one another. But this is contrary to our cleareſt perceptions; for, when we have at one and the ſame time the different ſenſations of ſmell, ſound, taſte, &c. and alſo feel the reſpective pleaſures attending them, we are conſcious that they are all united in one and the ſame ſubject. Further, when we purſue a train of reaſoning, we are conſcious that it is one and the ſame principle which diſcerns the evidence of the premiſes; which compares them together, and diſcovers the force of the concluſion: and we are not capable of having any ſtronger evidence, than what ariſes from this intimate conſciouſneſs. The only principle upon which the fore-mentioned opinion can be founded is this, that what we cannot comprehend, cannot exiſt. But this is a principle which ſuppoſes man omniſcient, and is therefore infinitely abſurd. We may, no doubt, have certain means of knowing that ſomething exiſts, though we are not able fully to diſcover its particular nature. But, it may be ſaid, "ſince we know not the eſſence either of mind or matter, how can we know their difference? For aught we know, this obſcure thing called matter, may be capable of ſuch modifications as may produce thought, and ſuch qualities as are ſuppoſed to be purely mental." But in anſwer to this, however unknown the internal nature of theſe different ſubſtances may be, yet, from the incompatibility of their known external qualities, we may with certainty infer, that they cannot exiſt in the ſame common ſubject. We ſhall therefore proceed to ſhew, that the mind cannot be diviſible, and therefore cannot be material. Let us ſuppoſe any ſenſation whatever; a degree of pain for example; if this pain was felt by matter, then, as matter conſiſts of parts, every part muſt feel the pain, for pain is a real ſenſation, not a relative idea, like that order or harmony which may ariſe from a certain diſpoſition of the parts of matter. Inſtead of one ſimple pain, therefore, which is felt, there muſt be as many diſtinct pains as there are different parts, exceeding all number, as matter is diviſible *in infinitum*, than which nothing can be more abſurd. Indeed, if we ſuppoſe matter ſuſceptible of thought (the moſt real and intereſting quality that we can imagine), then the different parts of matter muſt think, and the thought of one part muſt be diſtinct from that of another; for though the ſeveral parts are united in point of contact, yet they are different in nature, and ſeparable from one another: thus, inſtead of one ſimple thinking being, we muſt have innumerable ſuch beings. The ſimplicity of thought, therefore, is altogether incompatible with the compounded nature of matter. Further, it has been ſhewn in a former diſſertation, that matter is incapable of active power; but we know the activity of the mind, by the conſciouſneſs of the power it has of arranging and comparing its ideas at pleaſure. This active being, therefore, cannot be material. Indeed, the qualities of mind and matter are perfectly incompatible: matter can be divided, and one body become two, or more, different bodies; but thought cannot be divided even in imagination, ſo that

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one ſimple idea ſhall become two diſtinct ideas, or one proceſs of reaſoning become two different proceſſes; and this we perceive by inward conſciouſneſs, the moſt certain and moſt immediate ſource of evidence. The ancient Materialiſts repreſented the ſoul as a kind of harmony reſulting from a certain organization of the body; and, conſequently, that it was totally dependent upon the body, ſubject to all its variations, whether of increaſe or decay; and, at laſt, annihilated upon the total diſſolution of the body. It muſt be allowed, that there is a remarkable ſympathy betwixt the ſoul and the body; and this ſympathy is intended to ſerve very neceſſary purpoſes in their preſent ſtate of union. Yet, whatever the ſoul may ſuffer from its ſympathy with the body, a little reflection upon the quality and powers of the mind will demonſtrate, in the cleareſt manner, the eſſential difference betwixt theſe two principles, and the ſuperiority and command which the one has over the other. Mind is evidently poſſeſſed of active power; we feel its ſtrong exertion in the whole proceſs of our reaſoning. It calls in ideas at pleaſure; it arranges and compares them; it examines their agreement or diſagreement. Theſe operations are not the effects of any other active being behind the curtain; it is mind, the conſcious mind, which is the immediate cauſe of them. The active power of mind is alſo very conſpicuous in the oppoſition it makes to the paſſions. By a firm and continued exertion, it is able to ſubdue the ſtrongeſt paſſions, and reſiſts the keeneſt appetites, even to the death and diſſolution of the body; and ſuch atchievements are the moſt convincing proof of its active power and high authority. Mind, therefore, and matter are in themſelves very different principles. There is nothing in matter that can give the leaſt ſuſpicion of active power; and what is called *vis inertiæ*, is a quality ſtanding in oppoſition to a power of moving itſelf. Matter, therefore, is but a paſſive inſtrument, of a miniſterial nature, and entirely ſubject to the active power of mind; whereas, mind is capable of high exertions: it chooſes and changes its objects; and theſe are often ſubtile, ſpiritual, and ſublime, totally repugnant to any qualities of matter. I believe nobody was ever bold enough to affirm, that matter, totally quieſcent, is ſuſceptible of reaſon, will, and active power. If it is poſſible for matter to admit of ſuch mental qualities, this muſt be the effect of ſome particular motion, colliſion, and concourſe of its parts; and the cauſe of ſuch motion muſt either be mind or matter itſelf. If we ſuppoſe it mind, then this mind, upon the ſuppoſition, muſt be immaterial: this muſt be giving up the queſtion, as it forces us upon the abſurd diſtinction of immaterial and material minds. But let us ſuppoſe that matter can move itſelf (a thing formerly ſhewn to be impoſſible), yet ſurely the blind impulſes of brute matter never can produce ſo beautiful and ſo noble an effect as an intelligent and active ſpirit. The Epicurean notion of the material univerſe being the effect of the fortuitous concourſe of atoms, is juſtly exploded as the groſſeſt abſurdity; but it would be a much greater abſurdity to ſuppoſe, that from ſuch concourſe of atoms a world of ſpirits could ariſe, capable to hold a correſpondence with one another from the moſt diſtant parts of the globe —each of whom is in its nature of greater excellence and importance than all the material world put together. The boundleſs powers of imagination, which no extent of ſpace or time can limit; the regular proceſs of reaſoning, theſe exquiſitely fine ſenſes, which open to us

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all the beauties of the natural and moral world; thoſe great exertions of the ſoul whereby it riſes above all created nature to the contemplation, love, and adoration of the infinite perfections of an eternal Being, are qualities of ſuch excellence, as to ſtamp upon the human mind ſome characters of a divine nature, and which never can be the effect of any motions whatever of dull inanimated matter. Indeed, when we give a juſt attention to the noble powers of the ſoul, our admiration of the incomprehenſible union of mind and matter cannot be greater than our full perception of their total difference.'

ART. III. *Lælius and Hortenſia*; or, Thoughts on the Nature and Objects of Taſte and Genius, in a Series of Letters to Two Friends. 5 s. Boards. Cadell. Edinburgh printed. 1782.

THOUGH the title of this performance evidently implies that the Author means not to tie himſelf down to a ſyſtematical examination of the ſubjects which he has diſcuſſed in it, he has, nevertheleſs, not been inattentive to methodical arrangement; he treats the objects of his enquiry according to that regular progreſſion, in which they might beſt be preſented to the attention of his readers: and this he has done with perſpicuity and effect.

His firſt general diviſion is, of the faculties of the mind into active and paſſive. Taſte is next conſidered, as inſtinctive and acquired; and having defined it, he then traces its progreſs in the mind. He afterwards enquires into the nature of beauty. The diviſion of beauty is fourfold: ſimple, or ſuperficial; that which depends in part, or wholly, on proportion; that which ariſes from utility; and that which is ornamental or acceſſory, but not eſſential to the object. He then ſhews, that beauty, elegance, and the ſublime, are the chief objects of taſte. He next conſiders the operation of taſte, as applied to the works of nature or of art; in its application to the works of art, he examines into its influence on Poetry, Painting, Muſic, Hiſtory, and Architecture. He then digreſſes into collateral inquiries; ſuch, however, as are intimately connected with his general ſubject. Returning more immediately to the point from which he had digreſſed, he finally attempts to mark the diſtinction between genius and taſte.

The Reader may perceive, from the ſlight outline we have given of this performance, the variety which it is capable of comprehending; and which, to do juſtice to the Author's diligence, they will find it comprehends. As a ſpecimen of this work, we ſhall lay before our Readers Letter XXXIV. containing obſervations on architecture, and an anſwer to a ſtricture on Horace:

'Gardening and architecture have been generally ranked among the arts. But I ſhould think the former ought, with no leſs pro-

priety, to be claſſed among the works of nature, ſince gardening is nothing elſe but Nature dreſſed and ornamented by art.

'There are few, if any objects of taſte, more intereſting than architecture; by which are not meant here the five well-known orders only, but edifices of all kinds, and more particularly thoſe which we inhabit. Strength, conveniency, and elegance, are what chiefly conſtitute the propriety of buildings. What is the preciſe degree to which ornaments in architecture ought to be carried, is a problem, the ſolution of which hath teazed the moſt diſtinguiſhed artiſts. It hath been already obſerved, that Nature hath ornamented many animals ſo highly, that we wantonly conclude theſe decorations to be mere ſports. But the inſtinctive affections of animals are ſo far removed beyond our powers of inveſtigation, that deciſions relating to the deſign and utility of ſuch ornaments, ought not to be given without the utmoſt reſerve. Be that as it may, we are, in many caſes, profuſe in ornamenting, without regard to utility, believing ourſelves to be authoriſed in this from the beſt examples, thoſe of Nature.

'It is not an eaſy matter to know where to ſtop, when we inveſtigate the laws and analogies of Nature, when we take leſſons from her œconomy, or when we apply theſe to the arts. Some architects have entertained an opinion, that the principles and ſymmetry of their art are deducible from the proportions of the human body. In all the members of architecture, ſtrength or beauty are intended. As to the human body, beſides the endowments of ſtrength and beauty, Nature hath not only fitted it for much motion, but hath rendered exerciſe neceſſary for its preſervation and well-being. This neceſſity of abſolute reſt in the one, and of motion in the other, renders it probable, that, if there be any analogy at all between the proportions of the human body and thoſe of architecture, it muſt be ſo faint as to be unſatisfactory to a judicious artiſt. The arts, however, have been ſo much indebted to Nature, that ſhe ought invariably to be conſulted, when innovations in the arts are intended. In the preſent caſe, it is not from the animal kingdom, or from bodies poſſeſſing an internal power of ſpontaneous motion, that we can take directions. The tops of trees are frequently ponderous and bulky, and are always ſupported by trunks of a ſtrength equal to their load. A ſtately oak, with a ſufficient length of trunk, tapering gently from the ground to the loweſt branchings, might well have led mankind, at firſt, to ſupport heavy piles of building by ſimilar columns. This is, at leaſt, as natural a ſuppoſition, as that the accidental growth of the Acanthus about a baſket, ſhould direct to the foliage of the Corinthian capital.

'Since many of the ornamental parts which belong to the different orders of architecture, neither contribute to the ſtrength of buildings, nor to conveniency, theſe decorations make part of the third branch, that is, of elegance; and we ſee in architecture, perhaps more than in any of the other arts, an application of ornament, which, though wholly unconnected with utility, is univerſally allowed to prove an ample ſource of beauty. In ſuch caſes, it doth not appear that we can frame any definition of elegance more ſatisfactory, than that certain proportions pleaſe the eye, as particular notes of muſic are melodious to the ear. Nor can we ever hope to inveſtigate the nervous

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ſyſtem ſo ſcientifically as to lay open theſe myſteries. We know that harſh ſounds, as ſcratching a plate with a knife, or rubbing one rough ſtone againſt another, are remarkably irkſome to ſome people; while others are in no ways affected with ſuch ſounds. The tumultuous din or gobling of a turkey cock ſeems to us to be quite contrary to true melody; and yet the female of that bird may, from a particular organization of nerves, find theſe notes enchanting muſic. The male ſwallow, while the female ſits on her eggs, flies about the building, ſilent every where till he come oppoſite to the neſt, where he ſets up a loud ſcreaming, harſh to us, and perhaps to the female turkey, though, for aught we know, ſo muſical and delightful to the female ſwallow, as to have a ſhare in ſolacing her during her tedious and painful period of incubation.

'Another important queſtion in architecture is, whether the members of any or all the orders, can admit of conſiderable changes in their proportions, without violating architectory laws? The inveſtigation of this problem is the more difficult, that we have no other ſtandard for the proportions of theſe ornamental parts, which are in no reſpect conducive to the ſtrength or convenience of the building, but that internal ſenſe which we denominate Taſte. Though the Romans adopted the Grecian architecture, it appears, from the remains of ancient edifices in Rome, that they did not adhere rigidly to particular proportions. We may judge of this from the great Amphitheatre, the loweſt circle or ſtory of which hath been deſcribed by ſome of the moſt diſtinguiſhed architects as Doric, and by others as Tuſcan. The fourth or higheſt circle, too, hath equivocal members, ſo as to have paſſed with ſome as of the Compoſite, and with others as of the Corinthian order. It is to be regretted, that ſo little of the architecture of the Auguſtan period hath eſcaped the wrecks of time; ſince Vitruvius lived till about the beginning of Auguſtus's reign, and others who ſucceeded that architect, muſt probably have acquired a refined taſte in that art. The theatre of Marcellus, and the portica of the Rotunda, are fine ſpecimens, the one of the Doric, the other of the Corinthian order. But theſe, with ſome other more mutilated fragments of the Auguſtan age, are not ſufficient to let us know, what latitude the maſters of that period aſſumed in varying their proportions. Be that as it may, the architects of the preſent times would perhaps do well to adhere religiouſly to the rules laid down by the more celebrated maſters, who have appeared in Europe ſince the reſtoration of the fine arts. Exceſs in refinement is known ſometimes to have led to deformity, and ſeldom fails to preſage a decline from true taſte.

'Horace, in Ode xv. B. 2. complains, that the Romans, in his time, were more attentive to private buildings than to the temples of the Gods. The ingenious authors of a late publication on architecture have animadverted on the poet for making ſuch a complaint, ſince Auguſtus himſelf had greatly ornamented the city with public edifices. I know it will not be diſagreeable to you, if I conclude this letter with an attempt to vindicate your favourite author. In this I am ſo little at a loſs, that I think the charge may be anſwered in three different ways. Firſt, when we conſider the good ſenſe and polite manners of that poet, his extenſive knowledge of mankind,

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his liberal education, and more particularly, his intimacy with the Emperor, we cannot perſuade ourſelves that he would ſo far forget himſelf as to glance at the character of any perſon then high in power, much leſs that he would arraign the public conduct of Auguſtus.

'It may be next obſerved, that we are uncertain whether the preſent arrangement of the Odes correſponds with the chronological order of their compoſition, and, conſequently, whether the Ode in queſtion might have been compoſed before Auguſtus had leiſure to attend to public buildings, which he had not till after the death of Anthony; and at that time Horace was thirty-four years of age. This poet, we have reaſon to believe, had diſtinguiſhed himſelf by his compoſitions when he was at Athens. Without a recommendation of this kind, it is not probable that Brutus would have at once raiſed a tax-gatherer's ſon to the rank of a military tribune. Horace was not introduced to Mæcenas till two or three years after this; and yet the firſt Ode, Satire, and Epiſtle are inſcribed to that ſtateſman. It is certain, that Horace's journey to Brunduſium was ſix, or perhaps ſeven years before the death of Antony; and he then compoſed his fifth Satire. Either of theſe anſwers would ſuffice to an unprejudiced mind. But the truth of the matter is as follows: Auguſtus, from his being firſt at the head of an army, was for many years involved in a continued ſucceſſion of dangerous wars. As ſoon as he had it in his power, and during the following part of his life, he ſpared no expence in decorating the city with public edifices, while his own houſe on Mount Palatine, and his villas, were conſtructed after a plain and ſimple manner, having furniture correſponding to the frugality of the buildings. By this moderation in his private expence, he meant to ſet an example to the richer citizens of Rome, whoſe extravagance in erecting ſuperb houſes in Rome, and all over Italy, and in ornamenting theſe, exceeded all bounds. This private magnificence, and enormous expence, was productive of the worſt effects; for it not only incapacitated the citizens to contribute in rearing and ſupporting the temples, as had been the cuſtom of their anceſtors in the times of ſimplicity, but was an inducement to rob the provinces, as the proconſuls, and others bearing offices there, had it in their power. Horace, therefore, in this Ode, ſeconds the Emperor in his efforts to correct a dangerous vice; whilſt the poet, in a delicate manner, offers incenſe to him, in applauding his temperance and moderation in conducting his private affairs.'

Speaking of the neceſſity of a common language among learned men, 'It is to be regretted,' ſays he, 'that our ſeminaries have, for ſome years back, relaxed in the uſe of the Greek and Latin; and it is not a little to the honour of ſome ſtudents in the univerſities, both of Great Britain and of France, who, ſeeing the inconveniencies attending the neglect of theſe languages, have of themſelves formed aſſociations for their improvement in them; and that ſome of theſe young men have thus acquired a readineſs in ſpeaking and in writing Latin with conſiderable elegance.' In what univerſities ſuch aſſociations

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are formed, we know not; we are of opinion, it is not in our own, as they would certainly be unneceſſary. The inferiority of preſent times to the paſt, has been one of the idle topics of declamation in almoſt every period of the world. There is every reaſon to believe, that ancient literature is as much ſtudied at our Engliſh univerſities, particularly at Oxford, as it has ever been ſince letters were revived. And even though Cambridge, from the preference which is there given to mathematical learning, cannot, perhaps, boaſt ſo many claſſical ſcholars as her ſiſter, ſhe has ſtill a ſufficient number to reſcue her from the imputation that is implied in the paſſage above quoted. It reminds us of a news-paper reformer, who appeared a few months ago; who, in new-modelling the Univerſity of Oxford, propoſed the eſtabliſhment of a profeſſorſhip of common-law; having never heard, we ſuppoſe, of the Vinerian Profeſſorſhip, nor of Dr. Blackſtone, nor of his commentaries, nor of the preſent able and ingenious Profeſſor, Dr. Wooddeſon!

It may be neceſſary to obſerve, that theſe letters ſeem deſigned rather for the peruſal of thoſe whoſe literary taſte is yet forming, than for ſuch as are already intimately converſant with literary ſubjects. It muſt not, however, be ſuppoſed, that they are incapable of furniſhing amuſement, or even inſtruction, to the more enlightened ſtudent. For though the author certainly poſſeſſes no great powers of originality, either of thought or compoſition, his ideas, if not always brilliant, are moſtly juſt; and his language, though not elegant, is uſually clear and unaffected: even where it is the leaſt eaſy or graceful, it is neither harſh, nor (if ſome trivial *provincialiſms* be excepted) impure. In ſhort, though this writer may poſſibly be thought, like many other of the Scotch metaphyſical book-makers, too fond of defining the indefinite, and dividing the indiviſible; his work nevertheleſs, abounds with much good ſenſe, and uſeful information.

ART. IV. *Letters Military and Political.* From the Italian of Count Algarotti, Knight of the Order of Merit, and Chamberlain to the King of Pruſſia. 8vo. 5 s. Boards. Egerton. 1782.

THIS tranſlation is not accompanied with any introduction or preface; and no hiſtory is given of the original work. Yet the Engliſh Reader had a title to expect ſome information concerning the genuineneſs of the performance *, the time of its publication, and the probable views of the Author.

With regard to the Letters themſelves, they certainly have a good claim to the honours of our language. They compre-

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* We have, however, no doubt of its authenticity.

hend a great variety of ſubjects, and have a reference to ancient as well as modern times. They treat of war, and of policy; and, in theſe great departments, the late ingenious Count Algarotti was no mean proficient.

He goes back to antiquity, to ſpeculate on the intended expedition of Julius Cæſar againſt the Parthians; and he has written a very curious Letter on what he terms, 'the Military ſcience of Virgil.' He exhibits details relative to the military machines of the ancients, and concerning their ſieges and naval engagements. On the military improvements of the King of Pruſſia, he is full, and even copious. He enters into reaſonings concerning the taking of Bergen-op-zoom, and the battles of Lowoſitz and Molwitz. He extols the military ſyſtem ſketched out by Machiavel. He inquires into the military power of the European mercantile companies in Aſia. He enlarges on the military and political conduct of Mr. Pitt, when he directed the affairs of England; and he examines the peace which was concluded between this country and France in the year 1762. We mention theſe topics more particularly, becauſe they are the moſt important which have fallen under his obſervation.

In giving his ſentiments to the world, Count Algarotti adopts, in this performance, the epiſtolary form; and his letters are addreſſed to real perſons. His work has thus a charm that detains and pleaſes his reader. His manner is gay and ſprightly. His acquaintance with high life afforded him excellent opportunities of information; and the anecdotes ſcattered through his volume are a ſtriking proof that he knew how to profit by this advantage. At the ſame time, it is proper to obſerve, that he was neither deficient in profoundneſs nor in curioſity; and that he has been able to blend inſtruction with amuſement. This is the bright ſide of the Count. But when we examine the reverſe, we perceive, that there are many things worthy of cenſure. His mode of writing is often too deſultory; and his learning is not always exact. He is often too quaint and affected. He poſſeſſes a proneneſs to refinement; and on a favourite ſubject he is ſometimes even romantic. His admiration, for example, of the King of Pruſſia and of Machiavel is beyond all bounds. But being a man of genius, he is always entertaining; and his book, of conſequence, muſt command a very conſiderable degree of attention.

As it will be expected that we ſhould lay before our Readers a ſpecimen of Count Algarotti's manner, we ſhall ſelect what he has written concerning Lord Chatham. It is inſtructive, as well as curious, to know the opinion of a penetrating foreigner concerning the moſt illuſtrious ſtateſman of our times. This quotation accordingly, while it will inform our Readers of the talents of Algarotti, will recall to them, in a forcible manner, the man, who brought this country to its higheſt glory, and who

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lived to behold it on the brink of deſtruction; whoſe counſels, notwithſtanding his wiſdom, were not only neglected, but even derided; and whoſe death, extinguiſhing the envy of his enemies, taught them to return to their admiration of him, and to compenſate for their reſentment and littleneſs, by concurring in the vote of honours to his name, and of emoluments to his family:

'Have you been informed of the news from America? The French have been ſurrounded at Montreal, and obliged to ſurrender; ſo they may take their farewell of the New World. The Engliſh are now maſters of that immenſe tract of country included in Canada and Louiſiana, from the Gulf of St. Laurence to that of Mexico: and now the extent of their colonies there merits that title, which before had too pompous an appearance in the maps, THE BRITISH EMPIRE.

'Who ever would have ſuppoſed, that thoſe Iroquois, as we may call them, ſeparated from the reſt of the world, whom Julius Cæſar diſcovered, and Agricola deigned to conquer, whoſe faces were in ancient times exhibited as a ſpectacle of deriſion, and they employed in the moſt ſervile offices,—that theſe *Ultimi Orbis*, as Horace terms them, ſhould one day become the firſt, what the Romans were, amongſt other nations?—that thoſe, who formerly were unacquainted with the moſt ſimple branches of huſbandry, and lived entirely upon milk and fleſh, ſhould now become ſo many Serrani, their iſland the Egypt of France, of Spain, and Portugal? Who could have imagined, that a people terrified at the ſight of the Italian veſſels, and afterwards ſo much delighted with a galley laden with ſauſages and muſk wine, which Julius the Second ſent, in order to incite them to take arms againſt France, ſhould in the iſſue tranſport to all parts of the world the riches of the Indies, and their own, and cover the ſea with their ſhips of war? They have done wonders under Cromwell, and Marlborough, ſince the times of Elizabeth, who was truly the foundreſs of the Engliſh grandeur: all this, however, was but a prelude to what was to be done in our days, under the conduct of a PITT. I myſelf ſaw this luminary of the age riſe and expand itſelf in the moſt turbulent times that England ever experienced, while the oppoſition againſt Sir Robert Walpole was in its higheſt fury. Being a ſoldier, as well as an orator, the miniſter took from him his commiſſion of Cornet in a regiment of dragoons, for having ſpoken his mind too freely in Parliament. As inacceſſible to bribes as a Fabricius or a Curius, ſober, indefatigable, firm in his deſigns, vigorous in executing them, nervous in his language, attentive to no other object but the glory of his nation, which he conſiders as his own, he has arrived by honourable means to that degree of greatneſs, which is ſeldom attained without mean intrigues, and artifices at court.

'He is not much given to *fineſſe* in his political negociations: with a heart full of zeal for the public good, and a mind firmly directed towards it, he attends only to eſſentials, and follows the conciſe and concluſive method of the Romans.

'When called to the helm of ſtate, he found the treaty with Pruſſia already formed. His firſt public act was to ſend back the

Heſſians and Hanoverians, and to raiſe in their room a national militia for the defence of the kingdom.

'What will appear aſtoniſhing to thoſe unacquainted with the affairs of England, and what appeared even there very ſingular is, that though the King's miniſter, he acted in oppoſition to the deſigns and inclination of the King.

'The Duke of Cumberland had paſſed over from London into Germany, in the month of April, to the defence of Hanover, againſt a large army of French, that was marching towards it; but he had paſſed over without a Britiſh army, which he was extremely deſirous of as well as the King his father, who, as it is natural to ſuppoſe, held his electorate more at heart than any other part of his dominions. It was deliberated in the council, whether a large reinforcement of Engliſh troops ſhould be ſent over to the Duke, who preſſed the meaſure ſtrongly, and pointed out the urgent neceſſity of it? After a long debate in the council, many having ſpoken for and againſt it, Mr. Pitt's opinion weighed down the reſt. He warmly maintained, "That England ſhould not deprive herſelf of her national forces, in order to ſupport foreign intereſts, in which ſhe was not in the ſmalleſt degree concerned. That it would be abſurd and impolitic to ſend them to diſtinguiſh themſelves upon the continent, and to gain glory for their country there; while ſhe was left to languiſh under the preſſure of internal wounds, and to endure evils which would bring her to the very brink of deſtruction. That from this ſource have flowed all our paſt misfortunes. What effect have the victories of Marlborough produced, but an accumulation of the public debt? By having in the laſt war entered more than was fitting into the affairs of the continent, we were obliged to cede Cape Breton, the only reward we could have conſoled ourſelves with for ſuch a profuſion of treaſure, which would have bridled the French power in America, and which has ſince enabled them, as often as they thought proper, to over-run that continent. That ſubſidiſing foreign Princes muſt in the end exhauſt the riches of the nation: beſides, that the inutility of theſe ſubſidies was evident from the recent inſtances of Bavaria and Saxony, which the ſubſidies had retained in our intereſt in time of peace; but on the breaking out of war, when their aſſiſtance was the moſt required, could not prevent them from joining our enemies. That England ſhould not embroil herſelf in the affairs of the continent but on the greateſt emergency; as in the Roman armies the Triarii did not enter into action till every other reſource had failed. That ſhe was like an amphibious animal, which might live upon land, yet whoſe proper element is the water. That the real ſtrength of a ſtate lies in that from which it derives its ſubſiſtence. That England ſubſiſts by her trade, and by the naval armaments which protect her trade. That America, on whoſe account ſhe had entered into the war with France, was her ſeminary of ſeamen, the promiſed land, the Eden of England. Thence ſhe ſupplies the neighbouring nations with fiſh, with tobacco, with rice, with indigo: thence ſhe may draw all her naval ſtores. That the command of the ſea would give her the dominion of the land: in fine, that the councils of England ſhould reſemble thoſe of Athens, when under the direction of Themiſtocles."

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'The council was brought over by this harangue; but the King was ſo much enraged, as to demand the ſeals from Pitt, and to diſmiſs him from his ſervice. The novelty of the affair made an extraordinary noiſe in London; and if ever Pitt's houſe was full, it was the day after his reſignation; when he was attended by a crowd of people, who with the loudeſt acclamations hailed him the ſincere Patriot, and Miniſter of the People. The City of London ſent deputies to thank him in the moſt ſolemn manner for the zeal he had ſhewn whilſt in office for the public good, and to preſent him with the freedom of the city in a handſome box of gold: an example that was followed by half the kingdom. For ſeveral weeks freſh deputies, with the freedom of their reſpective towns, were continually pouring on him, ſome from one county and ſome from another: his houſe was perpetually reſounding with acclamations of applauſe, and was conſtantly filling with new viſitors and ambaſſadors. There never was a triumph more glorious than this exile; he might indeed be rather ſuppoſed to have retired of his own accord, than to have been diſmiſſed from his office.

'Meanwhile the cabinet at St. James's was in the utmoſt confuſion and diſorder: ſo that the King was obliged to recall Pitt, towards the concluſion of June in the ſame year, and to re-eſtabliſh him in his office. He would not however conſent to reſume the reins of government, without the principal offices of the ſtate being conferred on perſons poſſeſſed of zeal for the public welfare, and in whom he himſelf could place confidence.

'His intention was not to ſend any troops to Hanover, ſtill perſiſting in his former ideas; but to carry on a maritime and predatory war upon the coaſts of France, in order to divert the force of the French, and to prevent them from detaching into Germany. But it was urged in the cabinet, by thoſe who were attached to the court, that affairs had now proceeded to too great a length for ſuch weak and undeciſive meaſures, ſince the fatal action at Haſtembeck; that the French having the whole Electorate at their diſpoſal, and the Duke's army being reduced to neutrality, and diſperſed, it became neceſſary not to truſt to the effects of haraſſing the coaſt, but to make a vigorous attack upon the heart of the enemy.

'In the mean time, the French army having been routed by the King of *Pruſſia*, when it was leaſt expected, at the memorable battle of Roſbach, and in a month after, the Auſtrians at the ſtill more memorable battle of Liſſa, which was followed by the taking of Breſlaw, the Engliſh began to talk of nothing but the King of Pruſſia's victories. It was a ſcandal, ſaid they, to leave at the mercy of fortune a hero, who ſhould be conſidered as the champion of the Proteſtant cauſe in Germany, and the only Prince on the continent worthy of the alliance of England, in oppoſition to France. His portrait was every where to be ſeen, and was the admiration of all deſcriptions of perſons. His birth-day was kept through the whole iſland with as much rejoicing, as if at Roſbach he had ſaved England from the invaſion of the French. The King took the advantage of this public enthuſiaſm to bring once more upon the carpet the propoſition of ſending an army, or at leaſt a large body of Engliſh troops, to the continent.

'The connection between England and Pruſſia became cloſer than ever. By means of Engliſh gold they thought of reſtoring the emaciated army of Cumberland. The King of Pruſſia inſpired a new life into it, by appointing for its commander Ferdinand of Brunſwick, who had lately given freſh proofs of his valour at Prague, in which victory he had a very conſiderable ſhare; and who, in concert with the King, afterwards performed ſuch great exploits, as will carry his name to the lateſt poſterity.

'The next year large reinforcements of Engliſh troops were ſent to Germany; the famous treaty of ſubſidy with Pruſſia was concluded: then it was that Pitt conceived the idea of conquering America in Germany, conſtrained, as he himſelf has ſince acknowledged, by the neceſſity which Engliſh miniſters will ever be under, whilſt the King of Great Britain is Elector of Hanover.

'Notwithſtanding Pitt ſent troops to the Electorate, Engliſh armaments appeared every day upon the coaſts of France. One would imagine that under him the number of the people was multiplied. He inſpired into all the noble thirſt of conqueſt and of glory: that rooted animoſity, which has always ſubſiſted between the ſailors and the ſoldiers, between the commanders by ſea and thoſe by land, he found means to convert into a laudable emulation, which ſhould moſt effectually ſerve their country.

'The whole body of the people repoſe an unlimited confidence in this Miniſter; and he has contrived to unite all parties, and to baniſh diſcord from their Parliament, hitherto a ſcene of perpetual diſſenſion. He requires fifteen, ſixteen, ſeventeen millions: it is immediately granted to him, and with reaſon; for he makes as good uſe of it as Prince Eugene did of the Engliſh money before Turin. You know how he wrote from the French camp, which he had ſtormed, to thoſe merchants who had advanced the ſums neceſſary for the campaign: "I have received your money, and I hope that I have employed it to your ſatisfaction." Pitt may ſay the very ſame thing. The war on the continent coſts England ſix millions ſterling *per annum*; an immenſe ſum! But it coſts France full as much; with this difference, that her trade being cut off, ſhe has not wherewithal to ſupply ſo great an expence; and has been obliged to take all her plate to the mint: on the other hand, it does not fall ſo heavy on England, on account of the new ſources of riches which flow in upon her from the freſh channels of trade, which her victories are continually opening to her.

'Pitt ſketches all the outlines of the different operations, though he does not perhaps finiſh the picture. He chuſes however perſons whom he knows to be equal to the taſk. He gives ſcope to the abilities of an Anſon, a Hawke, a Boſcawen, a Saunders, a Granby, a Wolf, a Murray, and an Amherſt; and does not ſuffer them to remain inactive or unemployed. It is to him that England is indebted for that fine illumination which was exhibited laſt year in a certain houſe in London, in which every quarter of the globe had its particular window decorated with an inſcription: the taking of Goree and Senegal for Africa; that of Surat for Aſia; the victories at Minden, Cadiz, and Quiberon, for Europe; the conqueſt of Cape Bre-

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ton, of Quebec, &c. &c. &c. for America; an illumination that the Romans never could have made, for want of a window.'——

With regard to the tranſlator, we are ſorry to remark, that he appears not to be in all reſpects ſufficiently qualified for his taſk. He abounds in foreign idioms; his language is unequal, and diſplays not that eaſy propriety which is peculiarly ſuited to familiar epiſtles. He is ſometimes coarſe where he ſhould have been delicate; and for the polite and courtly vivacity of his author, he not unfrequently ſubſtitutes that inferior ſtrain which characterizes the wit of ordinary men.

ART. V. *Thoughts on Polygamy*, ſuggeſted by the Dictates of Scripture, Nature, Reaſon and Common-ſenſe; with a Deſcription of Marriage and its Obligations; a Contemplation of our national Syſtem of Laws relative thereto; and particularly an Examination of 26 Geo. II. ch. 33. commonly called the Marriage Act, including Remarks on Thelyphthora and its Scheme; with ſome Hints for the Prevention of Proſtitution. By James Cookſon, Clerk, A. B. of Queen's College, Oxford, Rector of Colemere and Prior's-Deane, Hants. 8vo. 6s. Boards. Cadell. 1782.

THE pompous manner in which this performance was announced, by repeated advertiſements in the public prints, gave us ſome ſuſpicion of quackery. Had we been weak enough to have paid any credit to ſuch oſtentatious profeſſions, we ſhould have ſuppoſed that Mr. Cookſon had prepared the only infallible noſtrum that was capable of expelling the poiſon, or counteracting the malignant tendency of Thelyphthora. If we are to believe the advertiſer, all former preparations were either deficient in quantity, or defective in quality; and, for any thing that others have done, either by way of a cure or a preſervative, the infection of this corrupt book might ſtill be caught, and the peſt of its principles rage without controul!—We ſaid, we ſuſpected *quackery*. And, lo! it was—even as we ſuſpected! This infallible doctor hath done little more than work up an old medicine in a new form. All the ingredients that were good for any thing were filched from the preſcriptions of others. The reſt reminds us of Lord Rocheſter's turning mountebank, and vending ſaw-duſt for powders!

Quantum eſt in rebus inane.

We ſmiled for ſome time at the preſumption of this adventurer. But at laſt our ridicule was in ſome meaſure repreſſed by our reſentment: for when preſumption riſes into effrontery, it ceaſes to divert: and when it proceeds to injuſtice, it calls for correction.

We had laboured ſome of our articles on Thelyphthora with more than common diligence; and our labours were amply recompenſed by the reception they met with from the Public.

The particular countenance they had the honour of receiving from names of the higheſt authority in the republic of letters, encouraged us to purſue the argument with reiterated exertion on the ground of the primitive Fathers, when Mr. Madan's third volume appeared;—a work in which malice was leagued with ignorance, to inſult their memory, and to miſrepreſent their principles. We read the Fathers of the two firſt centuries with a critical eye to the leading doctrines of Thelyphthora; ſelected the moſt material paſſages that occurred; compared them with Mr. Madan's aſſertions; and left our appeal with the Public. To *this* no reply hath been made, nor even attempted. And though Mr. Madan's reading as a ſcholar, and his integrity as a man, were intereſted in the diſpute, yet in his late attempts to vindicate himſelf from one or two miſconſtructions with which he was charged in the Monthly Review, he is totally ſilent on this head; nor doth he even put in a ſingle jeſt to turn off the accuſation with a laugh, or one poor quibble to parry the argument by evaſion.

We wrote for the Public; and any author was welcome to our remarks. We were pleaſed to ſee them adopted, as it was a token of their being approved: but we were more pleaſed to ſee them enlarged on and improved, as the intereſt of truth is of more conſequence than the credit of a Review. When acknowledgments were not made to us, we did not complain; and when they were made, we did not boaſt of them.

The preſent performance hath, however, rouſed our ſenſe of ill-treatment. Its plagiariſm is too palpable for impoſition, and too unjuſt for excuſe. It is not that he hath borrowed general arguments, but even the particular proofs. It is not that he hath borrowed arguments and proofs alone; but even particular inſtances of illuſtration, particular alluſions, and particular forms of expreſſion too. In a word, the WHOLE of this Writer's remarks on the third volume of Thelyphthora is borrowed, without acknowledgment, from the firſt Article of our Journal for September 1781. He hath ſcarcely altered the language; he hath not omitted a ſentiment, or quotation, of the leaſt conſequence to the argument; and the only addition that he hath made, conſiſts of a quotation from Beveridge's *Codex Canonum*, &c. founded on too ſuſpicious authority to be admitted as evidence, and for *that* reaſon omitted by us in our appeal to the Apoſtolical Fathers.

So ſerious a charge as this calls for the cleareſt proof; and if any perſons will give themſelves the trouble to compare this Writer's ſecond chapter [p. 147—200.] with the Article in the Review, they will ſee an inſtance of plagiariſm which perhaps they may think had ſurpaſſed mere human *aſſurance*.

As a ſpecimen for thoſe who may not have leiſure or inclination to make this compariſon, we ſhall take the trouble of tranſcribing a few paſſages indiſcriminately (for it matters not where we turn in this chapter) from the beginning, the middle, and the end; and oppoſite to them, we will place the correſponding paſſages in the Review.

COOKSON.

It was juſtly obſerved by a great philoſopher, "When reaſon is againſt a man, a man will be againſt reaſon." This obſervation is on no occaſion more ſtrikingly applicable than to Mr. Madan's contempt of the primitive fathers. . . . . The author's hatred of thoſe primitive ſaints is not to be wondered at. Their united voice againſt Thelyphthora has provoked his reſentment; and as he cannot find one friend among them, he furiouſly attacks them all. Indeed the caſe was critical: the only alternative left was to diſcredit them, or give up the cauſe of Thelyphthora. Who then will be ſurpriſed at the part he hath taken! . . . In the courſe of things it might be expected, that he would attempt to invalidate a teſtimony that was concluſive againſt him; but even if he could diſcard it, he would not have advanced one ſtep in proof of his ſyſtem while he admits the authority and genuineneſs of the books of the New Teſtament. . .

He begins with the firſt century, and purſues his enquiry down to the Reformation, the object of which is to prove the Fathers † vouchers for celibacy, and conſequently to invalidate their teſtimony relative to every kind of marriage; and that as they were oppoſers of a man's having even one wife, they muſt, *à fortiori*, be oppoſers

REVIEW.

It was an obſervation of the celebrated philoſopher of Malmſbury *, that, "When reaſon is againſt a man, a man will be againſt reaſon." . . . We may carry this obſervation ſtill farther, and apply it with great juſtice to Mr. Madan's contempt and hatred of the primitive Fathers. Their united oppoſition to the cauſe of of Thelyphthora hath provoked oppoſition on his part: and as he could not find one of them in the claſs of Polygamiſts he boldly ruſhes forward to take the field againſt all. . . .

—His only alternative is their total overthrow, or the ruin of Thelyphthora. The caſe was critical and preſſing: and who will wonder at the choice he made! [Rev. 169.] . . . Though if their authority were diſcarded, he would not be advanced one ſtep in the proof of his ſyſtem, as long as he admits the authority of the New Teſtament.

He begins with the firſt century, and purſues his enquiry through the ſucceſſions of Fathers, Councils, Synods, Popes, and the 'rabble of the Schoolmen' (as he calls them) down to the æra of the Reformation . . . The principal deſign of the preſent volume is to prove that the Fathers, by favouring celibacy, became of *conſequence*

* Hobbes.

† By making the vouchers for celibacy, invalidate their teſtimony with reſpect to marriage of every kind. Vid. Rev. p. 163 *ad finem.*

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oppoſers of his having two at a time. But as we conteſt their authority in one particular concerning marriage, we ought, conſiſtently with our ourſelves, to diſcard it in another.

This leading poſition of the third volume (which *I* have attempted to place in a proper point of view *by a contemplation of its motives*) *I* declare againſt, and ſhall give *my* reaſons to the Public, on which *my* oppoſition is founded, that the ſolidity of them may be aſcertained.

In ſupport of this poſition, the author begins with producing what he calls the teſtimony of St. Clement of Rome, the diſciple of Peter, and the aſſociate of the Apoſtles.

The ſtrongeſt expreſſion that has occurred to *me* in reading this Epiſtle is—*Let not him that is chaſte in the fleſh be puffed up with pride, knowing that it is another that conferreth on him the power of continence.* This, even in a detached light, is conſiſtent with the rules of Chriſt and his Apoſtle St. Paul. It is an injunction of general purity; and as applied to marriage, prohibits that ſtate from being engaged in from motives of lewdneſs.

I have been the more diffuſe on this ſpurious teſtimony, becauſe it is Madan's firſt, and was intended to give a force to the deduction he meant to make in favour of his leading poſition. Beſides, *I* had it in mind fully to do juſtice to the much injured character of of an apoſtolical Father, which I am perſuaded cannot be done without a diligent peruſal of his writings which *I readily undertook.*

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quence enemies to polygamy; but that, as Proteſtants conteſt their authority in one reſpect, they ought, conſiſtently with their own principles, to diſcard it in another.

In ſupporting this poſition, which *we* have endeavoured to place in the cleareſt light, the author begins with producing the teſtimony of St. Clement of Rome, the aſſociate of the Apoſtles.

The ſtrongeſt expreſſion that hath occurred to *us* in reading this Epiſtle . . . is the following: "Let not him who is chaſte in the fleſh be lifted up with pride, knowing, &c. &c." But is there any thing in this wiſe and ſalutary caution that is in the ſlighteſt degree inconſiſtent with the rules of Chriſt or his Apoſtles? . . It is perfectly applicable to that marriage which is honourable in all: that which is entered into, not from thoſe groſſer motives by which lewdneſs is chiefly influenced, &c. &c.

We have been the longer in examining this ſpurious teſtimony, becauſe it ſtands at the head of all the other teſtimonies, and was deſigned to give the moſt ſtriking force to the inference that the author would deduce from them in favour of the leading principle of this volume.

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It is worth remarking, that, deprived of St. Clement, Madan hath not one ſingle apoſtolical Father in the number of his advocates for virginity:—not a ſingle name in his partial and erraneous hiſtory of the firſt century. *I* am not a little ſurpriſed that the Public were not preſented with an Hiſtory of St. Paul—as well as not to ſee him placed at the head of the oppoſition to marriage, together with Thecla; and particularly Anna, whoſe continence is recorded to her honour, Luke ii. 36, 37. Theſe chaſte characters, as they would often have ſuggeſted to our author the idea of impious piety, ſo they would have afforded him moſt delightful opportunities of diſplaying his wit, and indulging his raillery.

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Deprived of the ſanction of St. Clement's authority, he hath not the name of one ſingle Apoſtolic Father to adorn his page. St. Clement ſtands a ſolitary advocate for virginity in Mr. M.'s ſlender and erroneous hiſtory of the firſt century. . . . We wonder we had not been preſented with the *Acts of Paul and Thecla*. They would have furniſhed him with illuſtrations ſtill more replete with [what he calls] *impious piety*; and afforded him the moſt delectable occaſions for a diſplay of that wit which grows ſo friſky, and ſports itſelf ſo frothily, whenever he comes in the way of virginity!

On this laſt paſſage we muſt ſtop for a moment to expoſe this Writer's ignorance:—the plagiariſm will expoſe itſelf.—By coupling Anna with Thecla there is a jumble of the ludicrous and the ſerious. The Writer, not diſtinguiſhing between the one and the other, confounds both.

We ſhall give the Reader a ſhort view of this matter.—Mr. Madan, to depreciate the opinions of the Fathers, repreſents them as favourers of celibacy. To give double efficacy to his arguments on this head, he repreſents St. Clement himſelf as its advocate. How doth he prove it? Why, by appealing to two Epiſtles which were publiſhed under his name. But thoſe Epiſtles are evidently ſpurious; and had been proved to be ſo by Dr. Lardner. Beſide the external evidence of their being forgeries, every proof of their being ſuch ariſes from their internal ſtructure, when compared with the genuine productions of that venerable writer. When this was ſhewn by the Reviewer, he rallied Mr. Madan for his credulity, or at leaſt for his eagerneſs to catch at any authorities, however problematical, to ſupport his hypotheſis; and then aſked him what, at full length would amount to the following queſtions, viz.——"Why, ſince he was in ſearch of proofs, and rejected none that might ſerve his purpoſe, he had not appealed to *other ſpurious* authorities, ſince ſo many lay in his way, and would equally have ſerved his purpoſe? Why, for example, did he not appeal to the *Acts of Paul and Thecla*?—for *they* are full of injunctions to celibacy; and moreover, like Clement's two Epiſtles to the Eunuchs, pretend a very early date, even the Apoſtolical

Apoſtolical age. Surely a man, who was hunting after all the teſtimonies he could procure, ſpurious as well as authentic, ſhould not have overlooked what was ſo much to his purpoſe!"

The judicious Reader perceives that we meant nothing but *irony:* and the learned Reader knows, that the tract we refer to, called the *Acts of Paul and Thecla*, was a forgery of a later age, like the Letters of Clement: and if Mr. Cookſon wants further information on this point, we refer him to *Grabe's Spicilegium.*

As to the virtuous widow, Anna, we introduced her name in *another* place, and with all that reverence that was due to her character.

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In direct oppoſition to theſe pernicious principles of Tatian, Irenæus places the licentious ſyſtem of Baſilides and Carpocrates, who had run into the contrary extreme, by contending for polygamy. *Alii autem*, &c. &c.	In direct oppoſition to the rigid and ſombrous principles of Tatian and his *continents*, Irenæus places the licentious ſyſtem of Baſilides and Carpocrates, who, by teaching the lawfulneſs of polygamy, had run into the contrary extreme. *Alii autem*, &c. &c.
Next in order comes Tertullian, whom, with the whole ſect of the Montaniſts, *I* readily give up.	Next he ſpeaks of Tertullian, whom we readily reſign to Mr. M. with the whole ſect of the Montaniſts, &c. &c.

Mr. Cookſon hath retailed all our ſentiments relating to a very ſingular paſſage in Athenagoras, which we think hath been very generally miſtaken by his tranſlators; and by none more than Dr. Cave himſelf. We attempted to ſet it in its true light; and we are happy to be informed that our interpretation hath been eſpouſed by the learned.—But hear our *penetrating* and *ingenuous* author.

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If we view this [paſſage] as applied to divorce, it is perfectly conſiſtent with the New Teſtament, and the doctrines of chriſt, to which it makes a direct and formal appeal. Contemplated in any other way, it is impertinent, abſurd, and contradictory.	Viewed in the light in which it is now placed, nothing is more conſiſtent with the univerſal tenor of the New Teſtament, and that particular authority of our Lord to which it makes a direct and formal appeal. Conſidered in any other view, the quotation is impertinent, and the reaſoning on it perverſe and ridiculous.
Indeed the paſſage of Athenagoras ſpeaks for itſelf;—if it is only rendered according to the common acceptation of the words, it will be found to ſpeak the language *I have advanced:* the whole *I* ſhall put in the margin, for	[*N B.* The whole paſſage in the Greek is printed in the margin of the Review; and a *tranſlation*, with a paraphraſe, is offered to explain it. Afterwards the Reviewer ſays—"Is it not clear that the whole paſſage is pointed entirely

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for the inſpection of the learned reader, who will have an immediate opportunity of judging of the ſolidity of what *I have advanced* on this ſubject.

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entirely againſt ſecond marriage that take place under the ſanction of a divorce?" Vid. Rev. p. 176.]

We paſs over the other teſtimonies, with the reaſonings on them, in which the Author hath implicitly followed the Review, without a *ſingle* obſervation that may be called his own, and proceed to the concluſion.

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Finally the teſtimony of the Fathers, ſo far as *my* preſent argument is concerned in *order to ſhape an anſwer to Thelyphthora*, is merely a teſtimony to a matter of fact, to which they are competent evidence, if we only allow them the credit due to hiſtorians. They are all witneſſes of a general practice, obvious, unqueſtioned. What *I contend for* is not the teſtimony of a few only; it is the concurrent teſtimony of all: it is given in the cleareſt language by the firſt and greateſt lights of the church, whoſe prejudices could not miſrepreſent, nor their ignorance miſtake, an obvious fact. Hence, notwithſtanding their other diſſenſions, we here find the greateſt harmony, which fully proves, that the fact was too notorious either to be miſtaken or miſrepreſented.

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We conſider them [the Fathers], and the preſent argument requires nothing more, as credible hiſtorians. . . . Nor is it the teſtimony of an individual, whoſe ignorance might really miſtake, or whoſe prejudices might miſrepreſent, even a matter of fact; but it is the concurrent teſtimony of the firſt and greateſt lights of the Chriſtian church: it is the teſtimony of all who have written on the ſubject; for here, amidſt all their diſſenſions, they perfectly accord; and the only reaſon that can be given for ſo univerſal a harmony is this —the fact was ſo obvious, there could be no miſtake; and ſo common, there could be no diſagreement.

Mr. Cookſon hath done us the favour of new dreſſing an expreſſion of ours, in the beginning of our critique on Mr. Madan: as a recompenſe for his pains, we return it back to him as his own due; and with it conclude our reſpects to HIMSELF:

'*I* will not be ſo unceremonious as to ſay, that this diſingenuous conduct carries upon the face of it the evident intention to deceive mankind; but *I* think politeneſs itſelf would aver, that it hath very much the appearance of it.'

ART.

ART. VI. Concluſion of *A General Hiſtory of Muſic, from the earlieſt Ages to the preſent Period*, &c. By Charles Burney, Muſ. D. F. R. S. Vol. II. See Rev. for Sept. 1782.

AMONG the many muſical curioſities contained in the 2d chapter of this work, we meet with ancient ſpecimens of Welch muſic, taken from a MS. in the poſſeſſion of Richard Morris, Eſq; of the Tower, which contains pieces for the harp that are in full *harmony* or *counterpoint*. They are written in a peculiar notation, by letters of the alphabet, ſomewhat reſembling the tablature for the lute. Some few of them are eaſily to be decyphered, as appears evident from two ſpecimens here given by the Author, and which he has explained in modern muſical characters. Theſe pieces are ſuppoſed to be as old as the year 1100; though the Author thinks that this Welch counterpoint, however artleſs it may ſeem, is too modern for ſuch remote antiquity as is given to it. In a memorandum, however, which he found in it, ſome parts of it are ſaid to have been "tranſcribed in the time of Charles the Firſt, by Robert ap Haw, of Bodwigen, in the iſle of Angleſea, from William Penllyn's * book:" and, in an Engliſh note, it is added, that the manuſcript contains "the muſic of the Britons, as ſettled by a congreſs, or meeting of Maſters of Muſic, by order of *Gryffidd ap Cynan*, Prince of Wales, about the year 1100; with ſome of the moſt ancient pieces of the Britons, ſuppoſed to have been handed down to us from the Britiſh Bards."—But the Author propoſes to give a farther account of this curious MS. when he treats of *national* muſic, in his third volume.

Here too the Author treats of the introduction of the Pneumatic organ into Europe. The firſt inſtrument of this kind that we hear of was ſent into France, by the Emperor Conſtantine VI. as a preſent to King Pepin, father of Charlemagne, in the year 757. We are told, ſays the Author, by Notker, the Monk of St. Gal, a writer of the 10th century, that Charlemagne ſent ambaſſadors to the Emperor Michael, at Conſtantinople, purpoſely to ſolicit ſo precious a gift. After its arrival, it is deſcribed by the Monk in ſuch a manner as not to be miſtaken. Indeed it ſeems to have had imitative powers, reſembling, at leaſt, if not equal, to thoſe produced by different ſtops in modern organs.—"*Adduxerunt etiam*" (ſpeaking of the Ambaſſadors)—"*illud Muſicorum Organum præſtantiſſimum, quod doliis ex ære conflatis, follibuſque taurinis, per fiſtulas æreas mire perflanti-*

* William Penllyn, as appears from *Mr. Pennant's Tour*, was one of the ſucceſsful candidates on the harp, at the Seſſion of the Bards and Minſtrels, in North Wales, in the ninth year of Queen Elizabeth.

bus,

bus, rugitu quidem, tonitrui boatum, garrulitatem vero lyræ, vel cymbali, dulcedine coæquabat. [De Carolo Magno, cap. 10.]

Among the other literary curioſities contained in this chapter, we meet with a very particular account of two ſcarce, valuable, and well preſerved tracts on muſic, written in the 10th century, by the monks, Hubald and St. Odo. Theſe manuſcripts are preſerved in the library of Bennet College, Cambridge; but under a title which is not likely to diſcover the real authors of them [i. e. *Muſica Hogeri*, &c.]; and to the knowledge of which nothing but his having ſeen them in other libraries on the continent could have led the Author. The contents of theſe tracts are here minutely deſcribed, after having been examined with great care and ſatisfaction by our Hiſtorian; as being the two moſt ancient treatiſes on modern muſic, in which any mention is made of ſinging in parts.

In our Review of the Author's firſt volume [M. R. Vol. LIV. March 1776, p. 213.] we collected into one point of view the principal arguments on which he founded his deciſion, that the ancients were not acquainted with, or practiſed ſimultaneous harmony, or muſic in parts. The juſtice of this deciſion appears now to be inconteſtibly eſtabliſhed, by the ſpecimens of *infant* counterpoint exhibited in this part of the work: particularly if the Reader attends to—the rudeneſs of theſe eſſays; in which *fourths* and *fifths* are employed in ſucceſſion:—to the *thirds*, introduced as novelties in the character of concords:—to the ſlowneſs with which improvements were made in this undoubtedly new art;—and to 'the ſcandal which was given to piety, ſimplicity, and *ancient uſages*,' by theſe improvements conſidered as innovations; ſo as to produce the fulmination of a papal bull againſt theſe novel and licentious practices.

In this chapter the Author gives an account of the contents of another curious muſical manuſcript, likewiſe found in the library of Bennet College; which he believes to be an *Unique*. It is the work of an Engliſhman, Walter Odington, Monk of Eveſham, who flouriſhed in the reign of Henry III.; and is ſo complete and copious, ſays the Author, with reſpect to every part of muſic which was known when it was written, that, if all other muſical tracts hitherto mentioned were loſt, our knowledge would not be much diminiſhed, provided the manuſcript were acceſſible.

The account of this treatiſe is ſucceeded by that of two inedited manuſcripts of the 13th century, which the Author found in the Vatican library, and which are the productions of *Marchetto da Padova*. In the works of this bold Contrapuntiſt, the Author not only met with examples of the moſt ancient uſe of the *Dieſis*, or *Sharp*, that he has been able to diſcover; but likewiſe with the earlieſt ſpecimens that can perhaps be found, of

what the moderns call *Chromatic*. Nay, from a paſſage given by the Author, *Marchetto* ſeems to have paved the way towards the *Settima diminuita*, or the *diminiſhed 7th*; concerning which, the Author informs us, that it is a matter of muſical controverſy, in Italy, whether the honour of having firſt dared to uſe it is due to *Jomelli* or *Galuppi*; 'as both theſe eminent maſters hazarded this piquant paſſage ſo near the ſame time in different places, the one in a ſong compoſed at Venice, and the other in a ſong compoſed at Turin, that it is eaſier to imagine the invention due to both, than that either ſhould arrogate to himſelf the merit of another.'

The invention of the *Time-table* conſtitutes one of the principal ſubjects of the 3d chapter. This forms an important æra in the hiſtory of muſic, which, among the ancients, was 'a ſlave to language;' one note only, or not more than two, having been allowed to one ſyllable; but which has now become 'a free agent.' Having got rid of its ancient reſtraint, and abandoned to its own powers, muſic, to uſe the Author's comprehenſive and expreſſive language, 'is now become a rich, expreſſive, and pictureſque language in itſelf; having its forms, proportions, contraſts, punctuations, members, phraſes and periods."

In the 4th chapter, the Author treats very copiouſly of the firſt application of melody and harmony to the modern languages of Europe; and of the general ſtate of muſic, till the invention of printing, about the year 1450. The inquiries into which the Author is naturally led, relative to the union of poetry with muſic, cannot fail of being highly pleaſing to thoſe even who do not cultivate the laſt of theſe arts; as they will here meet with many excellent critical and hiſtorical obſervations relative to the poetry and literature of this æra, as they ſtand connected with this principal ſubject.

A pleaſing account is firſt given of the *Troubadours*, or Provençal poets; together with ſome ſelect examples of their poetry, and ſtill more curious ſpecimens of the *original melodies*, to which their poetical effuſions were ſung. The firſt and moſt ancient example which the Author has been able to find, of this kind, is the production of *Anſelm Faidit*, a Troubadour; who wrote a poem on the death of our Richard I. whom he had accompanied to the holy war. This was found by the Author in the Vatican, among the manuſcripts bequeathed to that library by the Queen of Sweden, No. 1659; together with the *original muſic*, ſet by the *bard himſelf*, who was as much admired by his cotemporaries for *ſetting* his poems to muſic, as for *writing* them. In this, as well as many other inſtances, the Author not only preſents us with the ancient melodies (together with a baſe of his own) in modern notes; but he likewiſe gives us *fac-ſimiles*

of

of the muſic, exactly copied from the original MSS. And as the language may be difficult, in its antique guiſe, to many of his readers, he gives us tranſlations of theſe ſeveral pieces, in much better verſes than any one can reaſonably require from an *hiſtorian*.

Some ſpecimens of ancient French Chaunts are next given, which were found by the Abbé Le Beuf, at Amiens. We are ſorry that our limits will not allow us to extract a part of the Author's ſubſequent very amuſing account of the *Jongleurs*, or Minſtrels of theſe times. This is ſucceeded by two ſongs of the *Chatelain de Coucy*—'who has left behind him ſome of the moſt elegant and affecting ſongs in the French language, which have been preſerved in manuſcripts that are near 450 years old; and cited by all cotemporary writers as models on the ſubject of love.'

Theſe two melodies are here given in modern notes, accompanied as uſual with their *fac-ſimiles*: but, how elegant and affecting ſoever the poetry may be; they will probably, as the Author obſerves, be found equally rude and doleful with the air which we have above noticed, as the compoſition of *Anſelm Faidit*.

This laſt obſervation, however, cannot with juſtice be applied to the two ſpecimens which the Author afterwards gives of *Thibaut*, the King of Navarre's muſic; of which the French antiquaries, and critics, at leaſt, believe him to have been the compoſer, as well as the author of the poetry. The ſecond of theſe melodies, in particular, which is of a light and airy caſt, is peculiarly pleaſing and ſimple. It does not carry a ſingle wrinkle of antiquity on the face of it; and is, accordingly, not to be diſtinguiſhed, by its features, from even the moſt modern French air, in the gavot ſtile, or *Vaudeville*; though its antiquity appears indiſputable.—Theſe melodies, ſays the Author, 'remind us of many French airs of the preſent century, and ſhew that vocal melody has remained nearly ſtationary in France, ever ſince the beginning of the thirteenth century.'

We are here naturally reminded—though indeed the obſervation recurs to us almoſt in every part of this work—of the Author's unremitting induſtry; and of the trouble which he muſt have taken, both abroad and at home, in ſearching for, procuring, and *decyphering*, the curious materials which he has here collected, and explained. Thoſe who are moſt converſant in the art of which he treats, will, at the ſame time, the moſt highly eſtimate the value of his labours, and the difficulty of explaining the muſical productions of theſe early, and even of ſtill later, times; as well as the ſagacity and modeſty with which this taſk has been performed by the Author; who never, in any of the difficulties which he is obliged to encounter, aſſumes the

air of being ſatisfied himſelf, when he is not able to give ſatisfaction to his readers.

Paſſing over many curious particulars, both hiſtorical and ſcientific, which follow theſe ſpecimens of ancient melody, we ſhall briefly take notice of an Engliſh compoſition, in parts, of high antiquity, ſet to words of a ſtill higher date, which is preſerved in the *Britiſh Muſeum*. It is a deſcriptive ſong, beginning, "*Sumer is i cumen in*" (Summer is a coming in), ſet in a canon of four parts in the uniſon. It is written upon ſix red lines, in ſquare and lozenge black notes of three kinds. To enable the muſical Reader to judge of the ſtate of harmony in our country, about the fourteenth or fifteenth century, the Author has been at the pains of giving a *ſolution* of this ancient *Canon* and *Catch*, united, *in ſcore*; as it is not only very ingeniouſly contrived, but both the melody and harmony are better than he has hitherto found in any compoſition of ſo early a period. There are in it, however, certain violations of rule, reſpecting harmony, which induce the Author to ſuſpect that it is of ſtill higher antiquity than has been ſuppoſed. Though its defects, the Author well obſerves, 'may not be diſcovered by every *ear*, during the performance; it is hardly clean and pure enough to ſatisfy the *eye*,' in ſcore: as many liquors may be tolerably palatable, and yet not bear a glaſs.' Its chief merits are the airy and paſtoral correſpondence of the *melody* with the words; and its being the firſt example of Counterpoint in ſix parts (for there are two other parts which come in occaſionally) as well as of *Canon*, *Fugue*, or *Catch*, that can be produced; ſo that it ſeems to form an æra in vocal harmony. He thinks it no very wild conjecture, that this very Canon, which requires *ſix performers*, may have been alluded to at the cloſe of the laſt ſtanza of the burleſque metrical romance, called the *Tournament of Totſenham*:

"*Mickle mirth was them among*,
"*In every corner of the houſe*
"*Was melody delicious*,
"*For to hear precious*
"*Of* Six Mens Song."

Reliques of ancient Engliſh Poetry, vol. ii. p. 15.

After having exhibited theſe and other ſpecimens of practical muſic, the Author returns to theory, and gives a circumſtantial account of a very ſcarce and curious manuſcript volume, containing nine tracts; which, before the reformation, belonged to the monaſtery of Waltham Holy-croſs, in Eſſex, but is now the property of the Earl of Shelburne. After the *Review* of this volume, and of two inedited muſical tracts in manuſcripts, found in the libraries of our Univerſities; the Author proceeds, in his 5th chapter, to treat of the ſtate of muſic from the invention of printing till the middle of the 16th century.

The

The Author has reaſon to congratulate himſelf on his being arrived at an æra much more agreeable than any of the paſt; having now cleared his way to *good* compoſition; we mean, with reſpect *only* to *harmony* and *contrivance*, which, in this period, were indeed carried to a very high pitch of excellence. His progreſs, likewiſe, has hitherto been retarded by the ſcarcity, as well as the obſcurity of his materials; lurking in the darkeſt and moſt unfrequented receſſes of libraries, mixed with the duſty and obſcure remains of Monkiſh literature. His principal difficulty now is, that of properly ſelecting from the plenty with which he is ſurrounded; and great appears to have been his labour in this reſpect: for the muſic of this æra being preſerved in *ſingle parts*, theſe muſt be tranſcribed, and *ſcored*, or placed under each other, that the eye may perceive and compare their ſeveral relations at one glance, before their beauties or defects can be diſcovered: and this, the Author obſerves, is rendered a very ſlow proceſs, from the difficulty of obſolete notation, and the want of bars.—'Being determined,' ſays he, 'to ſpeak of no muſic with which I am unacquainted, or of which I am unable to furniſh ſpecimens, I have tranſcribed, in *ſcore*, many volumes, not only of the ſame age, but ſometimes of the ſame Author, in order to ſelect the beſt productions I am able, for my work; or at leaſt to qualify myſelf to judge of each compoſer's abilities and reſources.'—The beſt of theſe compoſitions are here given, in ſcore, engraved on a conſiderable number of copper-plates, and conſtitute a very valuable part of this work; as they form a collection of ſelect ſpecimens of the compoſitions of the beſt muſical *writers* of this *learned age*; and muſt be highly acceptable (together with the Author's occaſional and inſtructive comments) to thoſe who are qualified to perform, or even to *read*, and meditate on, the *latent* beauties diſcoverable in theſe ſpecimens of their ingenuity and contrivance.

The Author, however, previouſly relates the ſucceſſive refinements of harmony,—the new combinations which it gradually received,—and the introduction of *diſcords*, by certain 'bold muſicians,' before men 'had the courage or genius to invent new melodies;' and then proceeds to inveſtigate the firſt principles of *Canon* and *Fugue*; 'as the lives and labours of the primitive fathers of harmony were ſpent in eſtabliſhing them.' He juſtly obſerves, however, that many of the rules of fugue were frivolous, and often followed with ſuch rigour and pedantry as merited reprobation; for all rules in muſic, deduced from any other principle than *effect on the ear*, are abſurd. If *that ſenſe*, which this art was invented to delight, be ſatisfied, what title has the *eye* to take offence, though a ſharp, flat, or other accident, interrupt the apparent ſymmetry of intervals?'——

The firſt of the great harmoniſts of this æra, the maſter of the ſtill greater *Juſquin de Prez*, was *John Okenheim*, a Netherlander; of whom none of the muſical writers of the 16th century forget to mention the *Motet*, in *thirty ſix* parts, which he compoſed, but which is not come down to us. A ſong, however, of our countryman, *Bird* [or rather *Talks*] in *forty* parts, is ſtill preſerved; a copy of it being now in the poſſeſſion of Mr. Bremner in the Strand. While he is treating on this ſubject, the Author obſerves, that if there had been more frequent rehearſals of the *Miſerere* of *Leo*, in eight *real* parts, which was performed, under the direction of *Anſani* laſt year, 1781, at the Pantheon, by more than *forty* voices; he conceives, from ſuch of the movements as were correctly executed, that the effects of the whole would have been wonderful, and greatly have ſurpaſſed all the expectation which the high reputation of the compoſer, and the uncommon magnitude of the enterpriſe, had excited.—'There can be little *melody*,' the Author adds, 'in any of theſe multiplied parts; but to make them move at all, without violation of rule, requires great meditation and experience.'

Juſquin de Prez is repreſented to us by the Author, as 'the type of all muſical excellence, at the time in which he lived.'—'The laws and difficulties of Canon, Fugue, Augmentation, Diminution, Reverſion, and almoſt every other ſpecies of learned contrivance, allowable in eccleſiaſtical compoſitions for voices, were never ſo well obſerved, or happily vanquiſhed, as by *Juſquin*; who may juſtly be called the Father of modern harmony, and the inventor of almoſt every ingenious contexture of its conſtituent parts, near 100 years before the time of *Paleſtrina*, *Orlando di Laſſo*, *Tallis* or *Bird*, the great muſical luminaries of the 16th century.'—Rabelais mentions him at the head of all the fifty-nine *Joyeulx Muſiciens* whom he had formerly heard. Among muſicians, he was 'the giant of his time; and his compoſitions ſeem to have been as well known, and as much practiſed thoughout Europe, at the beginning of the 16th century, as Handel's were in England, about forty years ago.

In the muſic-book of Prince Henry (afterwards Henry VIII.), now at Cambridge, there are ſeveral of his compoſitions; as likewiſe in a very beautiful manuſcript in the Britiſh Muſeum. But the moſt capital collection of his works, and of cotemporary Contrapuntiſts, which, the Author believes, is now ſubſiſting, is likewiſe preſerved in the Britiſh Muſeum: and as theſe productions are not only precious from their age and ſcarcity, but likewiſe from their intrinſic worth, he has been exceedingly and properly ample in his extracts and accounts of them. In his examination of them, he was ſo drawn on, and amuſed, by this Author's ingenious and curious contrivances, that he ſcored ſeveral

veral whole maſſes, which he regards as the moſt ſubtle and elaborate productions that he has ever ſeen in this kind of writing.

There are ſome who, indiſcriminately abuſing all the muſical compoſitions of the preſent age, confine all muſical excellence to the æra now under conſideration *; while others treat theſe learned productions with the utmoſt contempt. Though the Author does not enter into any formal diſcuſſion of the reſpective merits of this old, and our preſent muſic; he aſcertains the *real* value of theſe ancient compoſitions with ſuch candour, and juſt diſcrimination, that we cannot reſiſt the temptation of tranſcribing a conſiderable part of his obſervations on the learned Counterpoint of the 16th century. Theſe reflections contain, at the ſame time, its *eloge* and its *apology*. Notwithſtanding what we have ſaid on a former occaſion †, we willingly ſubſcribe to both.

'This ſpecies of laboured compoſition has been frequently cenſured and ſtigmatiſed by the name of pedantry, and Gothic barbariſm, which, perhaps it would now deſerve, out of the church; but in the time of Joſquin, when there was little melody, and no grace in the arrangement, or meaſure of *ſingle notes*, the ſcience of harmony, or ingenuity of contrivance in the combination of ſimultaneous ſounds, or muſic in parts, as it was the chief employment of the ſtudent, and ambition of the compoſer, ſo the merit of both, and the degree of regard beſtowed upon them by poſterity, ſhould be proportioned to their ſucceſs in what was their *chief object*, and not in what had no exiſtence at the time in which theſe muſicians lived.'—

'With reſpect to ſome of Joſquin's contrivances, ſuch as Augmentations, Diminutions, and Inverſions of the melody, expreſſed by the barbarous Latin verb, *Cancrizare*, from the retrograde motion of the *crab*; they were certainly purſued to an exceſs; but to *ſubdue difficulties* has been eſteemed a merit of a *certain kind*, in all the arts, and treated with reſpect by artiſts. *Michael Angelo*, in delineating the difficult attitudes into which he choſe to throw many figures in his works, and which other artiſts had not courage, or, perhaps, abilities to attempt, procured himſelf a great name among the judges of correct drawing, and bold deſign; though a great part of the ſpectator's pleaſure in viewing them, muſt ariſe from reflecting on the difficulty of the undertaking. There are different roads to the temple of fame in every art; and that which was followed by Joſquin, and his emulators, was too full of thorns, brambles, and impediments, to be purſued by men of common diligence and abilities. Painting and ſculpture, which are to delight and deceive

* See M. Review, February 1777, p. 137, &c.
† See M. Review, Auguſt 1777, p. 161, &c.

the eye, do not, any more than muſic, confine their powers to the mere endeavour at pleaſing the ſenſe of which they are the object; and there are pictures, ſtatues, and muſical compoſitions, which afford very little pleaſure to the eye or ear but what is intellectual, and ariſes from reflecting on the learning, correctneſs, and great labour which the artiſt muſt have beſtowed on them.

'Canons of difficult ſolution were, to muſicians, a ſpecies of problem, and ſerved more to exerciſe the mind than pleaſe the ſenſe; and, though a peculiar genius, or penetration, be requiſite for the quick diſcovery of *riddles* or *rebuſſes*; yet ſtill more cunning is neceſſary to their production: and, however contemptuouſly theſe harmonical contrivances may be treated by the lazy lovers of more airy and ſimple compoſitions, the *ſtudy* of them is ſtill of ſuch uſe to muſical ſtudents, in their private exerciſes, that a profound and good Contrapuntiſt has, perhaps, never yet been made by other means.—Indeed a great compoſer has, we imagine, never exiſted ſince the invention of counterpoint, who, at his moments of leiſure, has not attempted to manifeſt ſuperior learning and ſkill in the production of canons, and other difficult arrangements and combinations of ſound; and who, if he ſucceeded, was not vain of his abilities.

'Before the cultivation of Dramatic Muſic, as Canon and Fugue were univerſally ſtudied and reverenced, they were brought to ſuch a degree of perfection as is wonderful; and though *good taſte* has long baniſhed them from the theatre, yet the church and chamber ſtill, occaſionally, retain them with great propriety: in the church, they preclude levity; and, in the chamber, exerciſe ingenuity.'

Though, by tranſcribing theſe paſſages, we have done full juſtice, to the muſic of this period, we are willing to go a ſtep further, and to acknowledge, that the beſt Canons and Fugues of the 16th century are much ſuperior to any modern compoſitions of *that kind*; and that too for an evident reaſon: the Authors of them having beſtowed their *whole time* and *attention*, and exerted *all their powers*, on the artful and laboured conſtruction of theſe complicated compoſitions. Modern compoſers have *voluntarily declined* the difficult purſuits in which their forefathers were engaged; and of which, the conquering, premeditated, and conventional difficulties often conſtituted the principal merit. In following this courſe, they have ſurely much better conſulted the *intereſts of the ear*—to the gratification of which their art ought certainly to be principally appropriated—by inventing new and agreeable *melodies*, in every poſſible variety of ſtyle, and by cultivating *modulation*, *grace*, *expreſſion*, *accent*, *rythm*, and by exerting the powers of *fancy*; nay, we may add, by giving us the moſt ſtriking and pleaſing ſpecimens of *art* and *contrivance*,

even in point of *harmony* (conſidered, however, only as an *aſſiſtant* to melody) without ſuffering that art to manifeſt itſelf, otherwiſe than by its *effects* on the ear.

We may perhaps partly account for the total *apathy* which the compoſers of this period exhibit, with reſpect to the natural charms of *air* or *melody*, by obſerving, that Counterpoint was even yet, as it were, a *new* art, a "*Novitium Inventum*," as it was called by writers of the middle ages;—and every faculty—ſuch was the faſhion of the times—was excluſively directed to the turning it to account, in every poſſible ſhape, till at length the *ear* had little or no concern in the matter. The invention of new and agreeable melodies was, at this time, ſo far neglected, that, as the Author tells us, the buſineſs of our beſt compoſers for keyed-inſtruments, ſuch as *Bird*, *Morley*, *Bull*, *Giles*, *Farnaby*, and *Gibbons*, was to make *variations* upon *old* and well-known tunes:—a faſhion, ſays he, 'which was carried to ſuch exceſs, that theſe melodies, which were in themſelves ſo eaſy, that "plowmen whiſtled them o'er the furrowed land," by a mere multiplication of notes, without accent, grace, or meaning, became ſo difficult, that the greateſt players in Europe of the preſent age, who are ſo frequently accuſed of levity, caprice, and tricks, are utterly unable to perform them:'—and yet, adds the Author, '*this* has been pointed out as the period of perfection and true *ſimplicity* in muſic; while modern muſicians are ſaid, "by a variety of treble inſtruments, and a vicious taſte, to have given harmony its mortal wound *."——We wiſh the Author, among his other curioſities, had given us a ſhort ſpecimen or two of the ungraceful gambols of theſe ſquare-toed gentry, when they dropped for a while the working of Canons, *recte* and *retro*, and were diſpoſed to be friſky:

——When "My grave Lord Keeper led the brawls,
And "The ſeal and maces danced before him."

Gray's *Long Story*.

We muſt not omit to mention the Author's curious recommendation of this old muſic to ſuch of his readers as have been ſatiated with modern melody, harmony, and modulation; which is, that 'it is become *new* by *exceſs of antiquity*.'—'Few or none of the paſſages have been retained in modern muſic; and the harmony and modulation having been regulated by the eccleſiaſtical tones, or modes, which have been ſo long exploded in this country; every thing would be as *new* to a *Dilettante* of the preſent age, as if he only now heard muſic for the firſt time: ſo that, thoſe who can tolerate nothing but what is *ancient*, and thoſe who are in conſtant ſearch of *ſomething new*,

* See Notes to *Walton's Angler*, p. 238. edit. of 1760; and M. Review, Vol. LVI. February 1777, p. 137.

will, in theſe Authors, find muſic equally adapted to their ſeveral taſtes, and be likewiſe furniſhed with an excuſe for their faſtidiouſneſs.'

The Author terminates his hiſtory of this period, and indeed the volume, with an account of the ſtate of *ſecular* and *church* muſic in England. Thoſe who are deſirous of ſeeing what kind of *air*, and harmony, our countrymen produced at this time, in their Lyric compoſitions, will be able to form a judgment from ſome ſpecimens ſelected from a curious and valuable manuſcript, now in the poſſeſſion of a Mr. White, and which once belonged to Dr. Robert Fayrfax, an eminent Engliſh compoſer, during the reigns of Henry VII. and VIII.

The ſpecimens of our *Church Muſic* which the Author has given, compoſed in the time of Henry VII. or at leaſt before the reformation, have been taken by him from a ſet of books containing maſſes and ſervices to Latin words, preſerved in the Muſic-ſchool at Oxford. They are the works of the founders of our church muſic, and are extremely difficult to read, or tranſcribe in ſcore. Anthony Wood ſays that they were thought illegible even by the muſicians of his time. In our Author's eſtimation, they ſhew, that, at this time, our *Counterpoint* and *Church Muſic* had attained a degree of perfection, with reſpect to art, contrivance, and correctneſs of harmony, which at leaſt equalled the beſt of any other country; however inelegant, uncouth, and imperfect our Lyric compoſitions may have been, till after the middle of the ſixteenth century.

At the cloſe of this volume, the Author, with his uſual judgment, aſſigns a reaſon why, *before* the Reformation, or at leaſt when Queen Elizabeth aſcended the throne (in 1558), 'a ſchool of Counterpoint was formed in this country, that was equal, at leaſt, to that of any other part of Europe.' He obſerves, that, previous to this æra, the choral muſic of every Chriſtian country approached perfection by nearly equal ſtrides.——'Before the Reformation, as there was but *one* religion, there was but *one* kind of muſic in Europe, which was Plain Chant, and the Diſcant built upon that foundation; and as this muſic was likewiſe *only* applied to *one* language, the Latin, it accounts for the compoſitions of Italy, France, Spain Germany, Flanders, and England, keeping pace with each other in ſtyle and excellence. All the arts ſeem to have been the companions, if not the produce, of ſucceſsful commerce; and they will, in general, be found to have purſued the ſame courſe, which an admirable modern hiſtorian * has ſo well delineated; that is, *like commerce*, they will be found, upon enquiry, to have appeared firſt in Italy;' [Eccleſiaſtic muſic,

* Hiſtory of Charles V. vol. i. ſect. 1.

in

in the middle ages, having been all derived from, and counterpoint firſt cultivated in, the papal chapel and court of Rome], then in the Hanſeatic towns, next in the Netherlands; and, by tranſplantation, during the ſixteenth century, when commerce became general, to have grown, flouriſhed, matured, and diffuſed their influence in every part of Europe.'

The author, as we have obſerved in the preceding article, ſpeaks of 'the addition, at *ſome future time*, of a third volume.' We are happy to learn, that he has already made a pretty conſiderable progreſs in this truly deſirable work; animated, we doubt not, by the increaſing facility and agreeableneſs of the remaining part of his taſk. The future ſubjects, likewiſe, of his hiſtory will naturally become more and more intereſting to a conſiderable majority of his readers, in proportion as he advances nearer to our own times.

ART. VII. *A Metaphyſical Catechiſm*; containing a Sum of the Doctrines of Materialiſm and Neceſſity, as at preſent profeſſed. 8vo. 1s. Johnſon. 1782.

THE end of this publication is to repreſent the doctrines of Materialiſm and Neceſſity in ſo ſimple and conciſe a manner, as to make them more eaſily comprehended. Metaphyſical diſquiſitions are generally above the level of common underſtandings; and thoſe who have abilities for comprehending them, are ſeldom diſpoſed to give themſelves the trouble of becoming metaphyſicians at the *firſt hand*. They are generally contented with elementary knowledge; and *that* they are averſe to glean from a bulky maſs. It muſt be prepared by others who have more patience or more leiſure. To gratify ſo indolent a diſpoſition is one object of the preſent writer. But it is not the *ſole* object. No: while he illuſtrates, he attempts to expoſe: and, in abridging a ſyſtem, he labours to fix on it *its own* confutation. The deſign is artful: and, to do the author juſtice, he conducts it with ingenuity and acuteneſs.

We will preſent the Reader with an extract from the concluſion.

'*Q.* Upon the principles of neceſſity, how do you account for a ſenſe of *merit* and *demerit*, of *ſelf-applauſe* and *ſelf-reproach*?

'*A.* Theſe are only *popular terms*, and the ideas belonging to them only *popular ideas*. The bulk of mankind are very ſhort-ſighted. For want of clear and extenſive views they refer their actions to themſelves. They conſider themſelves as the cauſes of them. But could they open their eyes ſufficiently, they would refer them conſtantly to the *firſt cauſe*. A *true* Neceſſarian never applauds or reproaches himſelf; never has a ſenſe of merit or demerit. He has a ſenſe of *great* or *ſmall value* indeed: but it is ſuch a ſenſe as a *hatchet*, endowed with conſciouſneſs, would have of its being a *good* hatchet if it cut well, and a *bad* hatchet if it cut ill.

'*Q.* Do not all laws divine and human ſuppoſe men to be free agents?

A. Yes; but laws were made for the *vulgar*. They ſuggeſt a proof, however, of the truth of the doctrine of neceſſity. They ſuppoſe men to be influenced by motives. They therefore preſent to them the two powerful motives of rewards and puniſhments. If all men were true Neceſſarians there would be no occaſion for laws.

'*Q.* But if men be not free agents, where is the *juſtice* of puniſhing when they tranſgreſs?

'*A.* Juſtice is a *popular* word. A true philoſopher calls it *propriety* or *uſefulneſs*. Puniſhment is neceſſary for the melioration of delinquents and of ſociety. It is a motive which depends on a prior motive. It originates in the Deity, and tends to accompliſh the great end of creation.

'*Q.* Is there then no ſuch thing as *virtue* and *vice*, *innocence* and *guilt*?

A. Theſe are all popular names, and convey fallacious ideas. Inſtead of them, a true philoſopher, except when he ſpeaks with the vulgar, ſays, *worth* and *worthleſſneſs*, *good* and *ill*; and in applying them to human characters, he annexes no other idea to them than in applying them to his pen and penknife.

'*Q.* On the ſyſtem of neceſſity, what is the uſe or propriety of the religious exerciſes of repentance and prayer?

'*A.* They are of great uſe; but they are only for the vulgar. God, foreſeeing that the bulk of mankind would be blind, and that they would erroneouſly refer their *own* actions to themſelves, has wiſely adapted the ſyſtem of religion that he has preſented to them, and the modes of religious worſhip to their imperfect view of things. But a true Neceſſarian has no occaſion for theſe things. Unleſs he depart from his character, and think with the vulgar, it would be abſurd in him to uſe them. While his eye is clear, and he can trace every thing to the Deity, and ſee every thing in him, he has no cauſe to repent, no cauſe to pray. He knows that whatever is, is right. All his religious worſhip, therefore, conſiſts in *praiſing* the Author of all things. He reſolves every thing into the agency of the Deity, and is ſatisfied.

'*Q.* Has not this doctrine a tendency to produce univerſal inactivity among mankind?

'*A.* By no means. The true philoſophers are the moſt active creatures in the world. The Deity has provided ſufficient motives to activity.

'*Q.* You reſolve all things into the agency of the Deity,—is then *God the author of ſin*?

'*A.* "Of him, and to him, and through him, are all things."

'*Q.* Can you ſwallow ſuch a potion without ſhuddering?

'*A.* Aye; and find it ſalutary.

'*Q.* Were your doctrines generally embraced and practiſed, would they not deſtroy the peace, and even the exiſtence of ſociety?

'*A.* They are great and glorious doctrines.'

It is ſufficiently obvious, that the main deſign of this ſhrewd pamphlet, is to expoſe what is deemed of a pernicious tendency,

in the late diſquiſitions of that enterpriſing writer in theology and metaphyſics, Dr. PRIESTLEY. His ſyſtem of materialiſm is repreſented as abſurd and inconſiſtent; and his principles of neceſſity as irreligious and immoral. As a mere ſpeculatiſt, ſecluded from ſociety, and reaſoning only on abſtract and metaphyſical grounds, the writer of this article confeſſes, that he has not been able to withſtand the force of Dr. Prieſtley's arguments on theſe ſubjects.

Hitherto he has not ſeen them anſwered ſo fully and ſatisfactorily, as not to leave the Doctor ample ſcope to turn every objection that hath been alleged againſt him back on the oponent. The capital points, on which the moſt popular objections fix, are by no means peculiar to his ſyſtem. Remove a few *ſpecious appearances*, diveſt the ſubject of a few *commodious forms*, and the ſyſtem of immaterialiſm and liberty, generally eſpouſed (by *Chriſtians* at leaſt), is liable ultimately to objections, equally inſurmountable with thoſe which attend the oppoſite ſyſtem of materialiſm and neceſſity. While certain *data* reſpecting the attributes and providence of the Deity are mutually acceded to, the latter is not more embarraſſed with difficulties than the former; perhaps theſe difficulities may leſs affect it *on the whole*, though conſidered in a *detached* view, ſome parts of it may have the appearance of an immoral tendency; and it is *theſe parts*, brought forward in a ſtrong light, and heightened with the colours of rhetoric, which principally affect the minds of common and ſuperficial ſpeculatiſts; and when the imagination is terrified by a diſplay of pretended conſequences, reaſon too frequently ſubmits in ſilence; and becauſe it is awed, it is thought to be convinced.

We acknowledge, however, that we do not ſee the *utility* of the ſyſtem contended for by Dr. Prieſtley, when viewed in a moral and civil light. A few refined and philoſophic minds may be capable of comprehending the full extent of this ſyſtem; and to underſtandings ſo enlarged and ſo cultivated, it may not prove detrimental. But when only *partially* underſtood (and it is *only* ſo underſtood by the generality), it may prove highly prejudicial to the more ſubſtantial intereſts of virtue and piety. Its good conſequences lie very remote from the apprehenſion of common minds, and can only be perceived, after a long chain of reaſoning, and never properly felt but by an aſſociation of ideas, which can only be acquired by a habit of cloſe reflection, joined to a high degree of mental purity and devotion. In ſhort, the ſyſtem of materialiſm and neceſſity, if it be true, is not fit for common uſe; and, if it be falſe, its opponents will ſay, that its pernicious tendency encreaſes and aggravates the error.

ART.

ART. VIII. *Hymn to the Sun; and the Tomb*, an Elegy; in Poetic Proſe. By the Abbé de Reyrac, *Cenſor Regius*, Correſpondent to the Royal Academy of Inſcriptions and Belles Lettres of Paris. Tranſlated from the Fifth Edition of the Original French, by O——— B———, Eſq; of the Middle Temple. 12mo. 2s. Kearſley. 1782.

FENELON, the author of Telemachus, ſeems to have been the parent of that ſpecies of writing which is called Poetic Proſe. For that kind of *rhythmus*, in proſaic compoſitions, which was ſo much ſtudied and admired by the antients, upon which Dionyſius Halicarnaſſenſis has written a diſtinct treatiſe, and which Cicero particularly inſiſts upon in ſeveral parts of his works, is of a very different nature. It was an object of great attention among the Greek and Roman writers, to chuſe and arrange their words in ſuch manner as to produce a certain melodious flow of ſounds, which conſtitutes one principal excellence in their writings. But they do not appear to have had any idea of that motley ſpecies of ſtyle, in which all the peculiarities of poetical conception and diction are united with the looſe arrangement of proſaic compoſition. They would not have honoured, with the name of poetry, a kind of writing which wants one of its diſtinguiſhing characters, meaſured verſification; they would probably have treated it with contempt, under the appellation of *diſjecti membra poëtæ*.

It may, perhaps, be ſome apology for the introduction of this kind of writing among the French, that their language is too ſoft and feeble to ſuit the majeſty of poetry in her ſublimer elevations. But this can be no reaſon for taking pains to tranſplant ſuch heterogeneous productions into the Engliſh language, which is more capable of the ſtrength and harmony of poetic compoſition.

The original work here tranſlated has doubtleſs ſome merit, in the boldneſs of its conceptions, and the animated turn of its language. But, in its Engliſh dreſs, the incongruous union of poetical images and ſentiments, with an inharmonious and often inelegant proſaic diction, cannot but diſguſt every reader who poſſeſſes any ſhare of claſſical taſte.

Of this the reader will be ſufficiently ſenſible from peruſing the following extract:

'O Sun! the roſy-finger'd morn ſcarce opes the flaming doors of the eaſt, when, like a proud conqueror, impatient to ſignalize himſelf by new triumphs, thou *tear'ſt* from the heavenly vault thy ſhining diſk;—forthwith thou departeſt, and doſt magnificently raiſe thyſelf above the whole world; thou diſplayeſt with pomp thy ardent fires, and darteſt them rapidly through the vaſt plains of air, to enlighten at once all the different parts of the world. Already every thing is on fire. The ſtars grow pale and are *effuſcated*;—followed by the blaze of day,

day, the night, affrighted, flies away—precipitates herſelf into the bottom of the deep, and involves in her dark veil, the god of ſilence and of ſleep. The fleeting dreams fly before thy car of rubies and of adamant, and ſlide into the bottom of the ſhades.

'Thou gildeſt the lofty ſummit of the high mountains, and the majeſtic tops of haughty pines and oaks, neighbours of the thunder. Thou ſhineſt in the moſt profound vallies. Amazed at thy lively ſplendour, all the univerſe rouſes. A thouſand birds flutter about on the boughs of the tender ſhrubs, whoſe flowers they ſhake off, and come together in a choir, to celebrate thy ſplendour by their melodious ſongs.

'Rouſed by theſe charming concerts, the king of nature—man, raiſes his noble countenance, that imperious countenance, made to contemplate the heavens, and command all beings. He awakes with joy, and goes forth to admire thy riſing and enjoy thy gifts.

'The thunder, whoſe redoubled claps, ſhook, during the night, the foundations of the earth, the dreadful thunder-bolts, that were heard, at the cloſe of day, to ruſh, with a bellowing noiſe, through that vaſt chain of mountains, and refound in the neighbouring vallies, rumble no more in the air. The ſky was never more ſerene; nature never appeared more beautiful.

'Ah! how pleaſing *of a fine morning*, to gather, in thoſe meads, the flowers which the ſun begets. How delightful! to reſpire an air embalmed with the ſweeteſt perfumes, and to behold that enamelled plain, whoſe tender and ſpringing verdure gladdens the ſight. Peaceable rivulet, I will follow the courſe of thy tranquil ſtream, that meanders and flows gently through thoſe happy plains, o'er which thou ſheddeſt freſhneſs and fecundity. Delightful walks, what tranquillity you afford to my mind!

'Here, bending o'er this limpid baſin, I behold the ſports of the nimble inhabitants of the water, excited by the heat of the air, they ſwim, dive, and eagerly croſs one another;—they glide o'er each other a hundred times without corrupting the purity of the water.

There, I admire the beauty of a ſtately ſwan, who, proud of the whiteneſs of his plumage, clears its alabaſter in the rays of the ſun—extends his ſhining wings, and, ſovereign of the flood, rides at pleaſure on its ſurface; at one time yielding to the current—at another oppoſing it with a majeſtic haughtineſs.

'There, I hear with rapture a flock of birds, who ſalute the approach of ſpring, on the branches of that ſolitary poplar, that ſhades thoſe happy banks. The jealous nightingale ſwells her flexible throat, and warbles forth her notes. Her rivals abaſhed, are ſilent;—they ſeem to ſuſpend their ſongs, to liſten in ſilence to the melodious accents of the ſylvan muſe—to her varied notes, prolonged and quavered with ſo much art.

'Enchanting inhabitants of thoſe lovely regions, who delight, by your concerts, heavenly minds, and ſoften the troubles of this tranſient life, alas! your ſongs, your joys will ſoon be at an end: already the mercileſs bird-catcher advances haſtily, and ſurveys with furtive eye that thorny buſh, thoſe hoſpitable branches, that, by the thickneſs of their foliage, ſeemed to offer you an impenetrable ſhelter. Inſenſible to your cries, already he ſteals his fingers into your neſt, and raviſhing,

raviſhing, with a murdering hand, your growing family, thoſe young ones, feeble and trembling, ſcarcely covered with a thin down, carried away, notwithſtanding your plaintive cries, the fruit of your tender loves.

'Thus the heavens, witneſs of your happineſs, the gloomy foreſts, the fortunate banks that now reſound with ſuch ſweet muſic—ſhortly, alas! will *hear but* your misfortunes:—Echo, whom you entertain day and night, will ſoon hear but your lamentable accents, and will repeat your groans and lamentations to the mountains.'

To the Hymn to the Sun, the Tranſlator has added an Elegy to the Tomb, which he ſays is *one of ſix more* [an elegant Hibernianiſm] which he propoſes to tranſlate, if the preſent publication is approved of by the Public.

ART. IX. *Sonnets to eminent Men*; and an Ode to the Earl of Effingham. 4to. 1s. Murray. 1783.

THESE Sonnets are inſcribed to William Jones, Eſq; Mr. Hayley the celebrated poet; Mr. T. Warton; Dr. Watſon, Biſhop of Llandaff; Dr. Thurlow, Biſhop of Lincoln; and the Duke of Richmond. Such men may, with the utmoſt propriety, be denominated EMINENT. Their diſtinguiſhed abilities, their exalted characters, their benignant influence, variouſly diſplayed, though united in one great object, the improvement and welfare of mankind, may well entitle them to this diſtinction. The tribute here paid to their reſpective merits, is as juſt in its principle, as it is elegant in its form. The ingenious author, while he diſcovers the richneſs of poetic fancy, unfolds what is of ſtill higher worth,—a ſoul fired with the love of liberty, and glowing with fond affection to its FRIENDS.

From this delicious *Morceau* we ſhall ſelect the fifth Sonnet, addreſſed to the Biſhop of Lincoln, as a ſpecimen of the author's happy talent of engaging the muſe in the ſervice of exalted worth.

'Not that the mitre's rays thy brows adorn
(The mitre oft has grac'd unworthy brows!
Confirm'd by Hiſtory's indignant ſcorn,
The painful truth the honeſt muſe avows);
Not that to thee are giv'n, deny'd to moſt,
Superior talents, nature's nobleſt prize!
Nor yet that theſe, her ſplendid gifts, can boaſt
The added poliſh learning's toil ſupplies
(Though theſe the baſis of no common fame),
That hence a judging world reveres thy name.
A heart, that heaven approves, how rare to find!
A heart expanding wide to all mankind!
A breaſt that knows no reſtleſs paſſion's ſtriſe!
Conſiſtent manners, and a blameleſs life!'

As a farther ſpecimen, and to ſhew that the author hath caught the true ſpirit of the MILTONIC *Sonnet*, we ſhall copy the

the lines addreſſed to *William Jones*, Eſq; on his being a candidate to repreſent the Univerſity of Oxford in Parliament, 1780.

'In Learning's field, diverſified and wide,
The narrow, beaten track is all we trace:
How few, like thee, of that unmeaſur'd ſpace
Can boaſt, and juſtly boaſt, no part untried!
Yet reſts not here alone thy honeſt pride,
The pride that prompts thy literary chace;
With unremitting ſtrength and rapid pace
'Tis thine to run, and ſcorn to be denied!
Thy early genius, ſpurning Time's controul,
Had reach'd, ere others ſtart, the diſtant goal.
Marking the bright career that thou haſt run,
With due regard thy toils may OXFORD ſee,
And, juſtly proud of her ſuperior ſon,
Repay the honour that ſhe boaſts in Thee.

ART. X. *A ſelect Collection of Poems:* with Notes, Biographical and Hiſtorical; and a complete poetical Index. Volumes Five, Six, Seven and Eighth. Small 8vo. 10s. 6d. Boards. Nichols, 1782.

THE four former volumes of this Miſcellany were noticed in our Review for Auguſt 1780, p. 150. What are now publiſhed complete the collection.

This induſtrious collector, who ſeems to think that whatever has been printed, or even prepared for the preſs, ought never to be loſt, has beſtowed no ſmall pains to reſcue many a forgotten bard from oblivion. The taſte of modern times is much too faſtidious to reliſh even the minor poets; how then can it be expected, that the *poetæ minimi* can afford it gratification? Theſe volumes, nevertheleſs, contain, as was obſerved of the former ones, ſome things that are curious, and others that are intrinſically valuable. The following claſſical effuſion of gallantry, by an eminent prelate now living, is certainly on both accounts worth preſerving.

'VANÆ ſit arti, ſit ſtudio modus,
Formoſa Virgo, ſit ſpeculo quies;
Curamque quærendi decoris
Mitte, ſupervacuoſque cultus.
Ut fortuitis verna coloribus
Diſtincta vulgo rara magis placent,
Nec invident horto nitenti
Divitias operoſiores:
Blandoque fons cum murmure pulchrius
Obliquat ultro præcipitem fugam, et
Inter reluctantes lapillos
Ducit aquas temerè ſequentes:

Ut

Ut fontium inter murmura & arborum
Lenes ſuſurros dulce ſonant aves;
Et arte nulla, gratiores
Ingeminant ſine lege cantus:

Nativa ſic Te gratia, Te nitor
Simplex decebit, Te veneres Tuæ:
Nudus Cupido ſuſpicatur
Artifices nimis apparatus.

Ergo fluentem Tu, male ſedula,
Ne ſæva inuras ſemper acu comam;
Neu ſparſa odorato nitentes
Pulvere dedecores capillos;

Quales nec olim vel Ptolemæia
Jactavit Uxor; ſideseo in choro
Utcunque devotæ refulgent
Verticis exuviæ decori;

Nec Diva Mater, cum ſimilem Tuæ
Mentita formam, & pulchrior aſpici,
Permiſit incomptas protervis
Fuſa comas agitare ventis.'

Tranſlation of the above, by Mr. DUNCOMBE.

'NO longer ſeek the needleſs aid
Of ſtudious Art, dear lovely Maid!
Vainly, from ſide to ſide, forbear
To ſhift thy glaſs, and braid each ſtraggling hair.

As the gay flowers, which Nature yields,
Spontaneous, on the vernal fields,
Delight the fancy more than thoſe
Which gardens trim arrange in equal rows;

As the pure rill, whoſe mazy train
The prattling pebbles check in vain,
Gives native pleaſure, while it leads
Its random waters, winding through the meads;

As birds, the groves and ſtreams among,
In artleſs ſtrains the vernal ſong
Warbling, their wood-notes wild repeat,
And ſooth the ear, irregularly ſweet;

So ſimple dreſs and native grace
Will beſt become thy lovely face!
For naked Cupid ſtill ſuſpects,
In artful ornaments, conceal'd defects.

Ceaſe then, with idly cruel care,
To torture thus thy flowing hair;
O! ceaſe, with taſteleſs toil, to ſhed
A cloud of ſcented duſt around thy head.

Not Berenice's locks could boaſt
A grace like thine; among the hoſt
Of ſtars, though radiant now they riſe,
And add new luſtre to the ſpangled ſkies:

Nor

Nor Venus *, when her charms divine,
Improving in a form like thine,
She gave her treſſes unconfin'd
To play about her neck, and wanton in the wind.'

Exquiſite as is the compoſition of this little ode, below it muſt not, however, be concealed, that it wants the merit of originality; ſome of its moſt beautiful images, as well as the general idea, being evidently borrowed from the ſecond elegy of the firſt book of Propertius.

' *Quid juvat ornato procedere, vita, capillo?*
Et tenues Coa veſte movere ſinus?
Aut quid Orontea crines perfundere Myrrha?
Teque peregrinis vendere muneribus?
Naturæque decus mercato perdere cultu?
Nec ſinere in propriis membra nitere bonis?
Crede mihi, non ulla tuæ medicina figuræ eſt.
Nudus amor formæ non amat artificem.
Adſpice quos ſubmittit humus formoſa, colores,
Et veniant hederæ ſponte ſua melius:
Surgat et in ſolis formoſius arbutus antris,
Et ſciat indociles currere lympha vias:
Litora nativis perlucent picta capillis,
Et volucres nulla dulcius arte canunt,' &c.

Biſhop Lowth is not the only one who has honoured this elegy by the adoption of its beauties; among the ſmaller poems of Mr. Shenſtone, is 'an ode to a young lady, ſomewhat too ſolicitous about her manner of expreſſion, which is alſo taken from it.

The biographical notes of the Editor are not the leaſt amuſing part of this publication. They furniſh inſtruction alſo as well as amuſement. The literary adventurer, who expects to get a ſubſiſtence by his pen, will do well to read the anecdotes

* The author here alludes to the beautiful deſcription of Venus in the firſt book of the Æneid, where ſhe meets Æneas in the habit of a huntreſs, as he was going towards Carthage:

'Cui mater mediâ ſeſe tulit obvia ſylvâ,
Virginis os habitumque gerens, & virginis arma
Spartanæ———
Namque humeris de more habilem ſuſpenderat arcum
Venatrix, dederátque comam diffundere ventis:
Nuda genu, nodoque ſinus collecta fluentes.' ÆN. I. 322.

'A huntreſs in her habit and her mien,
Her dreſs a maid, her air confeſs'd a queen.
Bare were her knees, and knots her garments bind;
Looſe was her hair, and wanton'd in the wind;
Her hand ſuſtain'd a bow; her quiver hung behind.'
DRYDEN.

of Sam. Boyce *: and he whoſe hopes of a comfortable independence are built on the poſſeſſion of genius, learning and virtue, may find an uſeful leſſon in the life of the late Dr. Gloſter Ridley; a man who, though he lived in the moſt intimate friendſhip with thoſe who had it in their power to ſerve him, does not ſeem to have been indebted to their kindneſs, till it was ſo late in life as to loſe a great part of its value. His book againſt the Confeſſional procured him from Archbiſhop Secker, a few years before he died, a prebend of Saliſbury. At his death he was indebted to his friend the Biſhop of London for a very elegant epitaph, which is inſcribed upon his monument at Poplar, in Middleſex. The epitaph is as follows:

'H. S. E.
GLOSTERUS RIDLEY,
Vir optimus, integerrimus;
Verbi Divini Miniſter
Peritus, fidelis, indefeſſus;
Ab Academiâ Oxonienſi
Pro meritis, et præter ordinem,
In ſacrâ Theologiâ Doctoratu inſignitus.
Poeta natus,
Oratoriæ facultati impenſius ſtuduit.
Quam faerat in concionando facundus,
Plurimorum animis diu inſidebit;
Quam variâ eruditione inſtructus,
Scripta ipſius ſemper teſtabuntur.
Obiit tertio die menſis Novembris,
A. D. 1774, Ætatis 72.'
VIRTUS LAUDATUR ET ALGET.

Mr. Nichols is pleaſed to compliment the abilities of his poetical Index-maker. We find nothing extraordinary in the Index, except its unuſual length: it extends through upwards of 160 pages.

* Samuel Boyce, a poor unhappy profligate, not without ſome ſhare of abilities, got a livelihood (if livelihood it could be called) by tranſlating from the French, and compiling hiſtories, &c. His ſalary, he tells a friend in one of his letters, for compiling an hiſtorical review of the tranſactions of Europe, and correcting the preſs, was *half-a-guinea a-week*. He wrote verſes * with great facility, and ſold his manufacture at ſo much *per hundred* to Cave, the proprietor of the Gentleman's Magazine. Mr. Nichols inſinuates, that Cave wanted to have the commodity delivered in by what is called *the long hundred*, fix ſcore to the hundred. Cave was a very honeſt man, and probably that, curious as it was, was their bargain.

Boyce was the ſon of an eminent and much reſpected diſſenting miniſter of Dublin.

* His 'DEITY, a poem,' was much approved.

ART.

ART. XI. *An Eſtimate of the comparative Strength of Britain during the preſent and Four preceding Reigns; and of the Loſſes of her Trade from every War ſince the Revolution.* By George Chalmers *. To which is added, an Eſſay on Population, by the Lord Chief Juſtice Hale. 4to. 5 s. ſewed. Dilly. 1782.

AMID the apprehenſions of the timid, augmented by the predictions of gloomy ſpeculators, and the heedleſs declamations of party, happily there are not wanting kind hands to adminiſter an occaſional cup of comfort to thoſe who cannot ſleep for thinking of poor Old England. The preſent writer very juſtly obſerves;

'Little has he ſtudied the theory of man, or obſerved his familiar life, who has not remarked, that the individual finds the higheſt gratification in deploring the pleaſures of the paſt, even amid the enjoyments of the preſent. Prompted thus by temper, he has in every age complained of its depopulation and decline, while the world was the moſt populous, and its affairs the moſt proſperous. From the days of Elizabeth to the preſent, a period wherein this nation underwent the happieſt change, a twelvemonth has ſcarcely paſſed away, in which a treatiſe has not been publiſhed, either by ignorance, by good intentions, or deſign, bewailing the loſs of our commerce, and the ruin of the ſtate. Yet, is there reaſon to hope, that as ſound philoſophy triumphs over univerſal bigotry, mankind, as they grow wiſer, will become leſs ſubject to the dominion of temporary terrors, far leſs to the laſting impreſſions of fancied miſery. —The reader, who honours the following ſheets with an attentive peruſal, may probably find, that though we have advanced by wide ſteps, during the laſt century, in our knowledge of the ſcience of politics, we have ſtill much to learn; but that the ſummit can only be gained by ſubſtituting accurate reſearch for deluſive ſpeculation, and rejecting zeal of paradox for moderation of opinion.'

Mr. Chalmers, ſeconding the efforts of Meſſrs. Wales and Howlet, in reſcuing the minds of the public from deſpondency, ſucceſsfully oppoſes calculation to calculation, on the ſubjects of trade, internal ſtrength and population: circumſtances that are inſeparably connected together, in decline or in proſperity. From an attentive compariſon of a variety of facts and computations, as ſtated by our political and commercial writers, he concludes, 'That in every war there is a point of depreſſion in trade, as there is in all things, beyond which it does not decline; from which it gradually riſes, unleſs it meets with additional checks, beyond the extent of its former greatneſs:' and this he illuſtrates ſummarily in the following table:

* Author alſo, as we believe, of *Political Annals of the preſent United Colonies.* See Rev. vol. LXII. p. 464, and vol. LXIII. p. 15.

King William engaged in the war of the Revolution, on the ſtrength of a foreign commerce, of the yearly value of	—	—	£ 4,086,087:
Which was chiefly tranſported by a tonnage of	—	£ 190,583:	
And from both aroſe an annual income of —	£ 551,141.		
Queen Anne entered into the war of 1702, on the ſtrength of a foreign commerce, of the yearly value of ——	—	—	£ 6,709,881:
Which was chiefly tranſported by a tonnage of	—	£ 293,793:	
And from both aroſe an annual income of —	£ 1,292,138.		
King George II. began the war of 1739, on the ſtrength of a foreign commerce, of the yearly value of ——	—	—	£ 9,993,232:
Which was chiefly tranſported by a tonnage of	—	£ 476,941:	
And from both aroſe an annual income of —	£ 1,516,557		
The ſame monarch commenced hoſtilities in 1755, on the ſtrength of a foreign commerce, of the yearly value of	—	—	£ 12,599,112:
Which was chiefly tranſported by a tonnage of	—	£ 609,798:	
And from both aroſe an annual income of —	£ 1,558,254.		
His preſent Majeſty engaged in the Colonial conteſt on the ſtrength of a foreign commerce, of the yearly value of	—	—	£ 15,613,003:
Which was chiefly tranſported by a tonnage of	—	£ 756,187:	
And both yielded an annual cuſtom of —	£ 2,503,335.		

We have a future war to wait for, before the Author can have the ſatisfaction of claiming the iſſue of the laſt inſtance in his table; and long may it be before any new diſaſter of that kind checks our recovery from preſent difficulties!

Our

Our early writers on commerce had no clearer lights to guide them, than the vague entries at the cuſtom-houſe; but when, in 1696, the office of inſpector-general of exports and imports was eſtabliſhed, our Author conſiders his ledger as the moſt curious and important record to be found in any country.

'It is a ſound maxim in the law of England, which the philoſophers of England ought to adopt in their reſearches, *that the beſt evidence that the nature of every caſe will admit, ought always to be aſked and given.* Animated by this ſentiment, rather than impreſſed with any doubtfulneſs of the ſufficiency of the Inſpector's Ledger, to prove all which it was intended to eſtabliſh, the compiler of theſe ſheets looked for ſupplemental proofs. He found in the tonnage of our ſhipping, all the certainty that the other has been ſuppoſed to want. The ſame reaſons which had induced the traders to enter at the Cuſtom-houſe, in reſpect to their merchandizes, too much, incited them, with regard to their veſſels, to regiſter too little: in the firſt operation, they were governed by their vanity; in the ſecond, by their intereſt: and if the one furniſhes an evidence too flattering, the other gives a teſtimony as much under the truth, as the other has been ſaid to be beyond it. As King William's reign may claim the honour of having appointed the uſeful inſpector of our exports and imports, Queen Anne's adminiſtration enjoys the merit of having eſtabliſhed the regiſter of ſhipping, which is ſtill more ſatisfactory in its notices, becauſe it is ſtill more preciſe in its entries.—The beſt intelligence, indeed, on the ſubject of our navigation, during the intereſting period from the Reſtoration to the Revolution, muſt be collected from detached details, lying obſcure, and almoſt forgotten, among the memorials of ſtate: but, from the year 1709, the liſts of ſhipping have been regularly taken, though, previous to the year 1747, they have not been always carefully preſerved. From this date, that moſt important regiſter has been ſtudiouſly kept; and it offers to the public ſuch a body of evidence, with regard to a ſubject the moſt intereſting to a naval nation, as to admit of little controverſy, ſince *it is the beſt that the nature of the caſe admits.*'

Such then are the *data* from which our Author has formed his commercial tables; and the preceding ſummary of his inquiries into the progreſs of our trade, will, upon the face of it, be allowed to juſtify *hitherto* the principle he has advanced.

It may be remarked, by the bye, and left as a curious circumſtance to exerciſe the faculties of political ſpeculators, that upon comparing the totals of our foreign trade at the periods ſtated in the foregoing table, with the progreſſive increaſe of the national revenue, raiſed from the people; it will be found, that the expences of government abſorb by far the greater portion of the income of foreign commerce! But ſhould this occaſion any ſurpriſe, it will, when we contemplate the extenſion of our manufactures, and the face of buſineſs every where viſible, furniſh good collateral evidence of an increaſe

of population; and prove, as our Author obſerves, that it is no paradox to affirm, that the beſt cuſtomers of England are the people of England. Yet ſhould the time ever arrive, when the foreign trade of this country falls ſhort of the regular expences of the ſtate, there might perhaps be juſter cauſes of dejection than any we have yet experienced. We ſhall ſee our Author's anſwer to a very common, and a very intereſting queſtion:

'It may nevertheleſs be pertinently aſked, Are taxes and debts to increaſe thus without end? The anſwer can only be general, and here it is: They may accumulate, while our people, and induſtry, and manufactures, and commerce, with the conſequent opulence, continue to increaſe: as both have grown up together, without affecting much the induſtrious claſſes, the period of both is the ſame. It is a ſtrong argument of the ſuperior populouſneſs of the preſent times over thoſe of King William, that ten million and a half are now levied with eaſe, while three million and a half were collected then with difficulty.'

From an outline view of our national commerce, the Author deſcends to like chronological details of our trade with each country in Europe, in order to aſcertain the balance of trade, and to find whether the appearances of our navigation denote a riſing or a declining commerce. The inferences he draws from theſe particular examinations, in reference to the apprehenſions entertained from the American revolution, will appear in the following paſſage:

'The foregoing details, ſhort in their ſtatements, yet ſatisfactory in their inferences, contain an account of our commerce in Europe from the beginning of the current century to the commencement of the preſent war. And they were ſubmitted to the public, though in all uſeful truths there is dulneſs, in order to furniſh facts for the two claſſes of men, who have been ſuppoſed to be now divided in their opinions with regard to our commercial proſperity or decline. Each party may probably find arguments to ſtrengthen its ſyſtem, without changing its ſentiments, as the pride of man is hurt by admitting that he had once been miſtaken. Poſterity form, at laſt, a right judgment, when their more candid enquiries have been facilitated by the publication of documents, authentic in their proofs, and convincing in their circumſtances. An hiſtorical detail of the trade of our factories in Africa and Aſia, as well as of our colonies in America, was deſignedly omitted, becauſe it is a fact known and acknowledged, that their traffic has flouriſhed prodigiouſly: our colonial commerce has proſpered, ſince we have foſtered it by every means which intereſted traders could deviſe, or the mercantile ſyſtem admitted; we have cheriſhed it by bounties, by drawbacks, by the obſtructions that have been thrown in the way of European rivals. If we again compare trade to a fluid, we may eaſily perceive, that when mounds were raiſed on the banks, and ſhoals were formed in the channel, it would find a vent by a thouſand paſſages: it was directed in its courſe to the colonies, and it therefore no longer ran

ran with its former force into the ſeveral European ports. In every community there can only exiſt a certain quantity of ſtock, either for carrying on its agriculture, its manufactures, its commerce, or for the aggregate of its whole mercantile tranſactions. If part of the capital, which had been uſefully employed in huſbandry, is withdrawn, in order to cultivate the cane and the coffee of the Weſt Indies, our domeſtic agriculture muſt neceſſarily ſuffer in the exact proportion to the ſum taken away: if the buſineſs of ſhip-building is no longer carried on near the banks of our rivers, but on thoſe of our colonies, that important manufacture can be no longer conſidered as a national one. If a portion of the capitals, which had been engaged in tranſacting our commerce with our European correſpondents, is diverted to the plantations, our European traffic muſt neceſſarily languiſh; it muſt decline in the exact proportion to the amount of the ſtock withdrawn. When theſe principles are applied to the foregoing details, we ſhall find in the compariſon the true reaſon why ſome branches of trade have actually withered, why others have not greatly proſpered. And it has been ſhewn by the numbers of our ſhipping cleared outwards, ſince they were excluded from our colonies, that a revulſion had taken place, whereby the capital which had been gradually invelled in the plantation-trade, was again employed in its original buſineſs. They who amidſt their deluſions preſumed, that the mechanic, the merchant, or the mariner could be induced to ſit down inactive and idle, only evinced how little they had ſtudied the ſcience of mankind, who delight in activity and adventures. As Spain had been formerly ruined by withdrawing her wealth from domeſtic induſtry, and turning her energy to diſtant enterprizes, more than by the emigrations of her people, or the importation of the metals; ſo England ran ſimilar riſques in the purſuit of colonization, from ſimilar cauſes producing ſimilar effects. It was the greatneſs of her capitals and credit, the ſkill and the diligence of her people, and other means that cannot be ſo eaſily deſcribed, which have prevented her colonial policy, in reſpect to trade, from introducing greater diſorder into her European commerce, and bringing on a real decline.'

On the much agitated queſtion of our population, he eaſily diſcredits the premiſes from which Dr. Price forms his very diſcouraging concluſions; namely, the returns of official enumerations of houſes for the purpoſes of taxation: but this ſubject having been already diſcuſſed by Wales and Howlet, we ſhall only obſerve, that the preſent writer ſtrongly corroborates what his predeceſſors advanced. He goes even farther; for he not only cites hiſtorical vouchers for a progreſſive increaſe of population from the Norman conqueſt; but reviews the alterations of government and improvements in civil policy, which favoured a multiplication of the people, to eſtabliſh the fact. The reſult of his inveſtigation of this intricate ſubject, is to prove, as far as a computation of this kind will admit of proof, the preſent inhabitants of England and Wales, inſtead

ſtead of being under five millions in number, to exceed eight millions.

The Author appears to have beſtowed conſiderable labour and attention in forming this eſtimate; and as we are given to underſtand, that it is detached from materials collected for a more extenſive work, we cannot but approve his caution, in ſeizing ſo fair an opportunity for ſeeing what encouragement the reception of this ſpecimen may afford him for proſecuting his labours.

The eſſay on population by Lord Chief Juſtice Hale, is the tenth chapter from that learned Judge's Primitive Organization of Mankind conſidered.

ART. XII. *An Inquiry into the Manners, Taſte and Amuſements, of the Two Laſt Centuries in* England. By John Andrews, L. L. D. Small 8vo. 2s. 6d. ſewed. Debret. 1782.

THIS is a well intended remonſtrance againſt the diſſolute manners of the preſent times. The author, however, inſtead of entering on a cloſe inveſtigation of manners in their progreſs, and marking the contraſt between the commencement and cloſe of his enquiry, has preſented us with a piece of deſultory declamation, including bold aſſertion of facts without authority, and actions aſcribed to motives without attempts at proof. But that we may not ourſelves incur the cenſure we now paſs, let the following paſſages decide between the author and his reviewer.

That Queen Elizabeth was a great œconomiſt, we are well informed from authentic memoirs; but our author, without ſtopping to inquire how far this proceeded from a natural diſpoſition, affirms that—

'In order to create and encourage a ſpirit of temperance and moderation in the ways of living, ſhe wiſely ſuppreſſed that needleſs luxurious plenty at court, in a great meaſure owing to the pernicious generoſity, and oſtentatious magnificence of her father Henry the Eighth *. She introduced a leſs expenſive manner of ſupporting the majeſty of the crown, equally removed from ſordidneſs and profuſion; and, by uniting œconomy with abundance, ſhe laid the trueſt foundation for ſolid and permanent ſplendor.

'Theſe retrenchments were made ſo judiciouſly, that none appeared to have fallen but on things abſolutely uſeleſs and unprofitable in every light. Her court ſtill remained magnificent and ſplendid, and ſurpaſſed in theſe reſpects all the courts of Chriſtendom.

'In conformity to the pattern ſhe had ſet her ſubjects, they learned to ally domeſtic plenty with prudence and diſcretion, in their expences; and to ſeek rather to enjoy the ſweets and comforts of life, than to make an idle and ſuperfluous parade of them.'

* Two reigns had intervened; neither of them characterized by oſtentation.

Thus

Thus we find, that the example of the Queen and her court operated to teach the people, what they are leaſt diſpoſed to learn, if they poſſeſs the means of indulgence: but if the maſs of the people were frugal, we ſhall perhaps be nearer the truth in ſuppoſing they had not yet arrived at the means of luxury. Hollinſhed, and other old hiſtorians will inform us, that even the comforts of life were then but new to them. This Queen's wardrobe was however not ill furniſhed; and the bills of fare for public entertainments that are handed down to us from her time, are not meagre ones. We will now turn to a monarch of a very different character.

'On the Reſtoration, the Royaliſts divided into two very diſtinct parties; the one for abſolute, the other for a limited power in the Crown: while the Republicans, ſtill retaining their hatred to royalty, added a ſtrictneſs of morals in the tranſactions of private life, far beyond that of their antagoniſts. Theſe were, nevertheleſs, careful to ſhew themſelves not remiſs in the diſcharge of civil or religious duties, in order to counterbalance the weight, which, by the ſeverity of their lives and converſation, their enemies had obtained in the minds of the public.

'In ſuch a ſituation, notwithſtanding the exceſſive gloominess and auſterity ſo induſtriouſly affected and propogated by the puritans, wore off by degrees, yet it left ſuch profound traces in the diſpoſitions of the generality of men, that, in ſpite of the jovialneſs of Charles and his courtiers, *the nation could never be brought to reliſh his ways*; and though his affability rendered his perſon tolerably beloved and popular, yet the maxims of his Government were never acceptable, and his morals always odious to the public at large.

'In the mean while, the diverſions and amuſements he had imported, *did not much diffuſe themſelves*, and were chiefly confined to his palace: the ſtage only, which had been ſhut ever ſince the commencement of the civil wars, revived at his return. The bulk of the people expreſſed very little fondneſs for any of the new-invented kinds of recreation.

'The reſult was, *that the temper of the Engliſh nation was in a great meaſure untainted.* The nobility, gentry, and commonalty, ſtill retained in general their ancient ideas, and both private and public virtue ſhone forth upon many emergencies.'

It now appears, that even in a more improved age, the manners of a diſſolute court had no influence over the people, to tempt them from ſobriety: but that œconomy is a more agreeable leſſon to a nation than jollity and luxury, is a new diſcovery! A little knowledge of mankind will be ſufficient to make us heſitate in our aſſent to either of theſe inconſiſtent repreſentations; and rather to ſubſcribe to another character of the reign of Charles II. from the ſame pen.

'It may not be amiſs to remark, that princes, who have harboured hoſtile deſigns on the liberties of their ſubjects, have ſometimes endeavoured previouſly to undermine their morals by the introduction of voluptuouſneſs.

We

'We need go no farther than the laſt-mentioned monarch (Charles II.) ſufficiently to illuſtrate this aſſertion. The ſyſtem he purſued exhibited an alarming licentiouſneſs of manners, encouraged by, and *flowing from the head, to the members of the body politic*; from the King, a man of no principle, to the Courtiers, many of whom ſoon learned to reſemble him: from the Court, whence decency was threatened with baniſhment, to the people, *among whom their former virtue began to decline.* We may appeal, as it has already been obſerved to the theatrical compoſitions of the time, for an evidence, what ſort of morals were then countenanced; compoſitions which, however replete with wit and fancy, diſplay ſuch images of indecorum, as muſt diſgrace the brighteſt ſcenes; and ſuch as the better taſte of the nation will, it is hoped, never ſuffer a re-production of on the ſtage.'

If the theatrical pieces then in vogue were licentious, it argued depravity in the audience; the author's hopes, that the taſte of the nation will not ſuffer them to be exhibited again, argues that he thinks the people not ſo diſſolute *now*, as they were at *that time*, when even the profligate Charles could not taint their manners!

We ſhall here take leave of a compoſition which we cannot but look upon as of a texture too looſe and flimſy for the pen of Dr. Andrews; whoſe letters to Count Welderen appeared to more advantage in our Reviews for February and Auguſt, 1781.

ART. XIII. *A Political Survey of the Sacred Roman Empire*, including the Titles and Dignities of the Electors, Eccleſiaſtical and Temporal Princes, Counts, Prelates, Free-cities, and Knights, that compoſe the Germanic Body, with the Military Eſtabliſhment of his preſent Imperial Majeſty, Joſeph II. By John Talbot Dillon, Knight of the Equeſtrian Order, and Free Baron of the Sacred Roman Empire. 8vo. 4s. ſewed. Baldwin. 1782.

GERMANY, with its dependencies, affords a wide field for the hiſtorian and traveller. If it has not, for ſome years paſt, furniſhed ſo great a number of remarkable occurrences as in former periods, we think, with this writer that there is nõw a probability of its making a more diſtinguiſhed figure. The work before us is intended to give a brief and general view of the ſtate of this country. It is divided into nineteen ſections, which treat of the King of the Romans, the power and juriſdiction of the Emperor, the titles of nobility granted by him, the diet of the empire, the golden bull, the different colleges, the ſovereign courts of judicature, the army, the grand poſtmaſter and poſts, the equeſtrian order, the eccleſiaſtical chapters both for gentlemen and ladies, religious and military orders of knighthood eſtabliſhed in the empire, as well as the ſocial orders in his imperial majeſty's hereditary dominions, orders inſtituted by different princes of Germany, orders fallen into decay, the military eſtabliſhment of his Imperial Majeſty in his hereditary dominions, ſucceſſion

ceſſion of Emperors from Charlemagne, ſketch of the Emperor's dominions in different parts of Europe, maritime commerce, and ſtate of religion.

It cannot be expected that in ſo ſmall a volume there ſhould be any deep and elaborate reſearches into laws, tenures, cuſtoms, &c. or the origin of different people and conſtitutions; for ſubjects of this kind, recourſe muſt be had to larger works; but for thoſe who wiſh to have ſome general notion of the preſent ſtate of the country, this performance will prove inſtructive and amuſing. We have mentioned the principal topics which the writer conſiders, but we cannot enter into many particulars.

The account we find of thoſe whom the author terms dignified clergy, meaning eſpecially prebendaries and canons, who take the lead in the palaces and courts of the biſhops, cannot place them very high in our opinion and reſpect: when, ſays he, 'they are endowed with a plurality of benefices, it enables them to give additional ſplendor to the antiquity of their families, appearing with brilliant equipages, elegant liveries and beautiful horſes, adorned with all the trappings and parade of temporal lords, themſelves cloathed with the richeſt ſuits of embroidery or lace, with a profuſion of jewels, and every appearance of taſte and magnificence. The guard turns out at their approach, and the Biſhops troops pay them every military honour like generals of armies; nor are they ever ſeen in black, except in towns when they appear in the Biſhop's palace, or in aſſemblies of ceremony; at all other times, and more particularly in the country and in the chace, they wear hunting uniforms covered with lace, and afterwards are conſpicuous and brilliant at the public theatres, balls and maſquerades, ſupporting hoſpitality in their houſes, and the diſtinguiſhed characters of noblemen, as if entirely ſeparated and independent of the clerical functions, or in no ſhape connected with the order of prieſthood; abandoning all the duties of that ſtate; even the ſervice of the choir only conſiſts in a perſonal appearance in canonical robes, at times, only for five minutes, at others it is ſufficient if they are ſeen only to cough or ſpit, and then make their exit.' Our hiſtorian, however, candidly adds, 'it muſt nevertheleſs be allowed, that many of theſe biſhops and canons diſplay characters of the higheſt virtue, poſſeſſing every noble and generous quality that can adorn the heart of man.'

The tedious forms and oppreſſive proceedings in courts of law, muſt with too great juſtice be taken notice of in the hiſtory of moſt countries: Our author obſerves, in regard to the high tribunal, erected firſt at Spire, but afterwards removed to the city of Wetzlar, that 'that their ſlow procedure has often been mentioned by their civilians; and that one, in particular, ſpeaking of the Chamber of Spire, ſays *Lites Spiræ ſpirant, ſed nunquam expirant.*'

expirant.' Happy the ſtate, if ſuch there is, where a hearty and diligent attention is in this reſpect paid to the rights and comfort of the ſubject!

The German regard to pedigree and anceſtry is tireſome beyond meaſure; we meet with it perpetually in the account of colleges, chapters, and orders eccleſiaſtical and civil. Of this we ſhall obſerve nothing farther, but may juſt add a ſhort paragraph relative to the Equeſtrian order, commonly called, knights of the empire, of whom it is ſaid, that 'the mere titles of count or baron, contrary to the common opinion among foreigners, are little regarded by them, and many of them have no title at all, except that of *Heer*, or *Frey Heer*, a free gentleman; but if addreſſed to in French by ſtrangers, or when they travel abroad, they univerſally affect the title of Baron, as neareſt in affinity to the Latin word *dominus*, and moſt ſuitable to their real rank and dignity. It would be deemed a great want of courteſy in their inferiors, or among ſtrangers, to refuſe it to them, which they are become entitled to by univerſal cuſtom; though among each other, in their own language, they abſolutely refuſe it: from this cuſtom, however, has proceeded the univerſal abuſe of every obſcure German ſtiling himſelf a baron, when diſtant from home, which has brought the title into ſuch conſtant ridicule among foreign nations, as to induce an eminent French writer to ſay, that 'the Germans had barons in their ſtables.'

This order of Equeſtrian Knights is ſtiled *nobleſſe immediate*; but we have an account of ſeveral other orders, religious and military, eſtabliſhed in the empire, and others termed *ſocial* orders, which belong to the Emperor's hereditary dominions, of which ſome were inſtituted by the late Queen Maria Thereſia. Two orders have been for ſome years eſtabliſhed for Ladies, one of which is termed, *Order of Slaves to virtue*, having the ſun in full ſplendour for its enſign: concerning which this writer gallantly exclaims, 'ye ladies of Vienna, be aſſured, that while the Britiſh fair rejoice to ſee the reſplendent ſun of virtue with luſtre at your breaſts, they equally partake of every ſpark of its divine influence; though with them, like the language of love, it is perhaps more reſerved, and not perceptible by any additional badge, to the indiſcriminate obſervation of every accidental ſpectator!'

From the ſhort view which is here given of the Emperor's hereditary dominions, we ſhall inſert the following paragraph relative to Tranſylvania: 'Thoſe who admire countries on account of their extenſive liberty of conſcience with reſpect to religious matters, would be happily ſettled in this province, or they muſt be very ſcrupulous indeed; for here are Roman Catholics, Lutherans, Calviniſts, Socinians, Photinians, Arians, Greeks and Mahometans, who all live happily together, without diſputation,

books

books of divinity, or attacks on the faith of their neighbours, by writings or invectives.'

This writer appears to be a firm friend to liberty; he repreſents Germany as very happy in reſpect to religious freedom: 'On the whole, he obſerves, the empire may now be ſaid, though at the expence of infinite bloodſhed and ſlaughter, to enjoy more liberty of conſcience than any other free ſtate in Chriſtendom. In other kingdoms while there is only one eſtabliſhed church, whoſe members partake of offices of truſt and emolument, every claſs of diſſenters enjoying nothing more than private toleration, excluded from all lucrative or honorary employments, either civil or military, we find in the Empire that ſuch are divided between the three general perſuaſions above-mentioned (*Roman-catholic, Lutheran, and the Reformed or Calviniſt*), which take in a large field of religious toleration, diſembarraſſed of creeds, or particular articles of religion, and afford a ſatisfactory extenſion to the mind, rendering every claſs of ſubjects happy, without any reſtraint on delicate conſciences, who might be induced to become occaſional conformiſts, to partake of benefits which are ſo eagerly ſought after even in the moſt opulent kingdoms.'

In another place, ſpeaking on this ſubject, our author laments, with a laudable humanity, that, 'The poor Jews indeed were left out, and forgot in this tolerating age, as if indulgence towards them formed no part of the character of a chriſtian, though in oppoſition to the ſentiments of the moſt learned and good in all ages, a treatment which rendered their obdurate hearts ſtill more inflexible and averſe to the chriſtian faith; but the great Joſeph II. has extended his charitable hand towards this diſtreſſed part of mankind, and granted them many privileges; it being reſerved to the modern *Titus*, to relieve them from the vexations which they have experienced from ſo many chriſtian Emperors.'

The preſent Emperor, we believe, merits all the praiſe which he receives in this work; and for which the writer hopes he cannot be charged with adulation. He gives Joſeph this brief character: 'His Imperial Majeſty has already made great alterations for the advantage of his ſubjects, to whoſe proſperity he attends with the moſt unrelenting aſſiduity. His univerſal toleration and ſingular protection of the proteſtants, though a Roman Catholic prince; his abolition of uſeleſs convents of both ſexes; his extenſive views of commerce; and attention to the political intereſts of his States; his indulgence to the Jews, relieving them from many vexations which do no credit to the name of a chriſtian; all beſpeak greatneſs of mind, and *unparalleled* magnanimity: If to theſe bright examples we may add his perſonal virtues, moderation, temperance, frugality, contempt of pomp, a conſummate knowledge of affairs of ſtate, as well as the military

military department,—and that all theſe qualities are poſſeſſed by an amiable prince, affable in converſation, with great gentleneſs of manners, and eaſy addreſs—Whether this forms a true picture, I muſt leave to the impartial and diſcerning public to pronounce!' We have diſtinguiſhed the word unparalleled by Italics, becauſe it is undoubtedly too ſtrong, and borders on that adulation which this writer profeſſes his deſire to avoid.

According to the account here given, which the author is ſaid to have collected with care, when he was abroad a few years ago, the Emperor's military eſtabliſhment, in his hereditary dominions, is computed at about 250,000 men ready for action. Particulars are here enumerated; and on the whole it is remarked, 'The preſent liſt of his army may be ſufficient, to give a tolerable idea of his conſequence in Europe at this critical juncture. This young prince, as yet, has never experienced the mutability of fortune in the tremendous day of battle, or the many accidents which have cauſed the laurel of victory to waver, in ſpite of the moſt perfect diſcipline, innate valour, and intrepidity. He will therefore naturally form great expectations, from this formidable phalanx, and a little time will probably ſhew more clearly his deſigns, and exhibit to the world the favourite object, on whom the fickle hand of fortune intends to beſtow her capricious favours.'

We could make other extracts from this work which might amuſe the reader: but we ſhall here finiſh the article with obſerving, that though our author's ſtyle is not on the whole, ſo defective as to merit total condemnation, it is commonly negligent; the ſentences, in ſome inſtances, are too long, and rather imperfect; but on the whole his book furniſhes uſeful information, and rational amuſement.

ART. XIV. *Lectures on the Exerciſe of the ſacred Miniſtry.* By the late J. F. Oſtervald, Profeſſor of Divinity, and Paſtor of the Church of Neufchatel in Switzerland. Tranſlated from the French, and enlarged with occaſional Notes. By Thomas Stevens, M. A. Vicar of Bumpſted-Helion, Eſſex. 8vo. 5 s. bound. Rivington. 1781.

THE name of Oſtervald deſerves to be remembered with eſteem as long as any regard to piety and virtue remains in the world. He has acquired great and juſt reputation for his talents, his learning, and eſpecially for his prudent, charitable activity, and zeal as a Chriſtian and a miniſter. Perſons of different churches, and particularly a French biographer in the *Romiſh* communion, have united to ſpeak of him in reſpectful and honourable terms. Several of his works have been tranſlated into other languages, and into our own. Theſe Lectures have not appeared before in Engliſh. Mr. Stevens has now

tranſlated them, eſteeming the performance calculated for edification, eſpecially for young miniſters, to whom he dedicates the volume.

The Tranſlator, in his preface, manifeſts a warm deſire to reſcue the church of England from thoſe objections and cenſures which have been raiſed againſt particular parts of its forms and orders, and the manner in which they are conducted. He has an eye, in particular, to what has been advanced, with a blameable aſperity, by Mr. Robinſon of Cambridge; we muſt ſay a blameable aſperity, becauſe, however ſolid and cogent his principal arguments may be, his manner, and different reflections, expoſe him too juſtly to the charge of dealing in *invectives*, brought againſt him by this writer. If Mr. Stevens feels any reſentment, he appears to check it in his writings; and he certainly diſcovers a greater degree of candour and liberality than his opponent.

In favour of our eſtabliſhed Engliſh liturgy, he produces ſome teſtimonies of foreign divines, and reformed churches abroad, to which he unites the declaration of Mr. Baxter, that almoſt every church on earth, in which a liturgy is uſed, has a worſe than ours. He is particularly pleaſed with ſome marks of approbation which it received from Mr. Oſtervald. But though this may be very agreeable to us, as members of the church of England, it will hardly be allowed, when all circumſtances are conſidered, to have any great weight. As to many parts of the Engliſh liturgy, they have real excellence; and, in ſeveral reſpects, no forms of devotion, we apprehend, can be better compoſed, or more happily adapted to the purpoſe of public worſhip. Yet, after ſo juſt an acknowledgment, the objections to our liturgy, to its being impoſed, to being confined by it, without the ſmalleſt deviation or addition, to particular paſſages or ſentiments in it, and to the orders and obſervances it enjoins; theſe, and other objections, to which few perſons, who read, and reflect, are ſtrangers, retain their force, as is generally allowed by ſenſible, ſerious, and candid men, whether they continue with, or diſſent from, the eſtabliſhment.

The Editor of this Work expreſſes farther ſatisfaction from finding, that Mr. Oſtervald was an advocate for the *rite* of *confirmation*. The judgment of a wiſe and a good man, in this or any other inſtance, deſerves regard; but it affords no authority for eſtabliſhing a practice, which has at beſt but an uncertain baſis, and is liable to much abuſe. Confirmation, ſimply conſidered, may be harmleſs; and, properly conducted, might be uſeful. But ſpectators of this rite, in our church, have often expreſſed their apprehenſions, that it promotes ignorance and ſuperſtition.

Many

Many members of the eſtabliſhment incline to think that it is rather pernicious than uſeful.

While we join with Mr. Stevens, and others, in lamenting that negligence which has prevailed to ſo great a degree, with reſpect to properly directing and aſſiſting youth, that they might be well qualified for the diſcharge of miniſterial duties; we alſo partake with him in the pleaſure he expreſſes, from obſerving, that public lectures in divinity have been given *gratis* at Oxford to a large number of ſtudents, for the laſt fifteen years, and that they at length have gained ſome ſimilar advantage at Cambridge.

We ſhall now take ſome farther notice of the Work itſelf; for a general view of which, we may tranſcribe the following ſhort account given by the Tranſlator:

'Mr. Oſtervald was eminent for zeal in training up pupils; and I hope theſe Lectures will be eſteemed a ſufficient proof of the profeſſor's abilities, as well as zeal, in that arduous and important province; but as they were not prepared, or perhaps intended by himſelf for the preſs, to which they were committed without his knowledge, probably by ſome aſſiduous pupil who attended them, they are entitled to a more candid allowance for any imperfections that occur in them. We muſt not expect all that neatneſs and accuracy of ſtile or method, which they would doubtleſs have poſſeſſed, had they been finiſhed for the preſs by the profeſſor himſelf; there ſeem, however, ſufficient ſtrokes of his maſterly judgment and pious zeal, to render the Work truly valuable; and I am willing to hope it will prove a very acceptable and uſeful performance to thoſe gentlemen, for whoſe ſervice I have been encouraged to tranſlate it, our younger clergy and candidates for orders, eſpecially thoſe of the univerſity of Cambridge.'

Theſe Lectures are divided into three parts. In the firſt, which is by far the principal, after ſome preliminary remarks on piety, natural gifts, and diligence, the author largely conſiders the ſubject of preaching, and exhibits a variety of inſtruction for the compoſition and delivery of a ſermon. His obſervations are very judicious, uſeful, and well deſerve the careful attention of thoſe who are immediately called to this employment. They ought to take advantage of every aſſiſtance of this kind, though, after all, they are not to confine themſelves too ſtrictly to rule, but muſt allow ſomewhat to their own ſenſe and genius. To the ſubject of *ſermons* and *preaching*, is added a rational inſtructive lecture on *catechiſms*. We have peruſed this Author's obſervations on theſe topics with great ſatisfaction, becauſe we do not perceive that he proceeds on any narrow or bigoted plan. He writes like a man of knowledge, of underſtanding, and of warm piety;

piety; and he conſiders preachers and their hearers as rational beings, who are to be treated accordingly.

The ſecond part treats of church-government, which, by means of the paſſions and ill-judgment of men, and ſtill more through intereſted artifice and ambition, has cauſed ſuch great contention and miſchief. Yet the ſubject itſelf is ſimple, plain, and of no great extent. To preſerve order and decency, ſo as to ſupport and recommend divine worſhip, and contribute to the great purpoſes of piety and virtue, appears to be the whole of its claim. The ſame good ſenſe is manifeſt in this part of the volume as in the other, together with an extenſive knowledge of mankind, and a hearty regard to their beſt intereſts. Several uſeful obſervations are here delivered as to the meaſures which miniſters may purſue for the advancement of real religion. But the Author principally refers to thoſe forms which are obſerved in the Chriſtian ſocieties of Switzerland, or of Neufchatel. We ſhall diſmiſs this ſubject by adding, that there is a neceſſity of keeping a guard over conſiſtories, ſynods, and aſſemblies, as well as over convocations and biſhops courts.

The laſt part of this volume relates to the *viſitation of the ſick*; an office which, if attended to at all, is frequently, indeed, too generally obſerved as a mere form, inſomuch, that a ſtranger might ſometimes think it was expected that a few words, pronounced by the miniſter, would operate as a charm, ſomewhat like the incantations uſed on ſome occaſions among poor ignorant Indians. Widely different from this are the directions and obſervations offered by Mr. Oſtervald: they diſcover great piety, wiſdom, and goodneſs of heart.

The laſt ſection of theſe Lectures contains very pertinent advice for proper attendance on *criminals*. The profeſſor appears here, as every where elſe, like the man of ſenſe and religion, full of that benevolence which the principles of Chriſtian truth are ſo peculiarly adapted to inſpire and ſtrengthen.

We may, with great propriety and ſatisfaction, recommend theſe Lectures, eſpecially to the attention of thoſe who are engaged in, or intended for, the miniſterial office, under whatever denomination. The Tranſlator has obſerved, that they are in a leſs finiſhed ſtate than they probably would have been, had the Author himſelf prepared them for the preſs; they appear ſometimes as hints or ſketches, on which he enlarged to his pupils; but, notwithſtanding this imperfection, they merit the careful regard and attention of every well-diſpoſed reader.

ART. XV. *An Eſſay on Crimes and Puniſhments.* By M. Dawes, of the Inner Temple, Eſq. 8vo. 5 s. bound. Dilly. 1782.

MR. Dawes is a man of paradox. His theology is paradoxical. His morality is paradoxical. His politics are paradoxical: nor is his method of treating his multifarious ſubjects leſs paradoxical than the ſubjects themſelves. But, peradventure, he will plead the privilege of genius, when he *ſtarts with brave diſorder from vulgar rules.* 'Great wits' are *a law to themſelves!* and it ſeems a piece of preſumption for any, but themſelves, to be their *judges.* Avaunt critics!—Mr. Dawes ſhall be his own *reviewer.*

'That nothing ſanguine ſhould diſgrace the criminal code of a free country, a queſtion is here attempted to be diſcuſſed on philoſophical, moral and political grounds; opening in an enquiry into the cauſe of ALL things, whether good or bad, and afterwards drawing from their effects concluſions that leave it *beyond a doubt a certainty*, that whatever happens is right, becauſe it cannot be otherwiſe; and that whatever is to happen cannot be otherwiſe than that contingently it will be. If good, it is and will be the effect of a good cauſe. If bad, the reverſe: which being alike conſtituted in the conventions of men, depend in a degree on the good or bad adminiſtration of thoſe ordinances to which they conſent for a general benefit. But if failing in the acquiſition, the cenſure is not due to themſelves. Their fallibility is their defence againſt it, and nature, pleading their univerſal cauſe, acquits them throughout the habitable world of thoſe charges and judgments which the paſſions of ſome, and the intereſts of others, wiſely think ſhould be pronounced, and ſays, they are fooliſhly and rebelliouſly made. However, not to appear poſitive or certain on a ſubject which may even ſet *certainty* at defiance'——How is this? we thought *concluſions* were to be *drawn* that would *leave* the matter 'beyond a doubt a *certainty*,' or in other words, make it *certain beyond a doubt.* Doth the Author's courage forſake him ſo ſoon? Is it all aſſurance in one paragraph, and all diffidence in another?—We can only account for this apparent inconſiſtency on the ſuppoſition of *genius—Genius!*—as *aforeſaid*, introduced for the charitable purpoſe of reconciling contradictions. We have ſomething proverbial about the memories of great wits: and as we have a partiality for them—and we ourſelves, it ſeems, are likewiſe apt to *forget*—we wiſh to be their apologiſts, and if we cannot plead their cauſe on the footing of argument, we may give it ſome colour by the help of a proverb.

But whatever inconſiſtencies a cool-headed, or a mere *common-ſenſe* critic may diſcover in Mr. Dawes's theologico-philoſophico-

ſophico-political WORKS, yet, as it is our duty, and moreover the deſire and the delight of our hearts, to ſet an author off to the beſt advantage, we would rather point out his beauties than his blemiſhes; and, inſtead of dwelling on his inconſiſtencies, would moſt joyfully exhibit the writer's *conſiſtent* part, and ſhow rather where he hath the happineſs to agree, than where he is ſo unfortunate as to be at variance with himſelf.

Our Author's notions of two crimes, which the more ſober and modeſt part of mankind have ſhuddered at, are ſo gentle and placid, and ſo perfectly in accord with his general ſyſtem of the *rectitude of all things*, that we have no doubt but that (to uſe his own expreſſion) they will '*meet the ſympathy of many of his readers*,' and do infinite credit to his own feelings —' when breathing an affecting ſigh, throughout theſe ſheets, he ſtudied to aſſiſt in the cauſe of humanity.'—*Bring us our handkerchief!*—'tis ſo *affecting!* It muſt go off in tears, and not in *ſighs!*—' Suicide (ſays this humane caſuiſt) being an act ſubject to thoſe general and immutable laws by which all bodies are governed, can in no ſenſe be a tranſgreſſion of a man's duty towards God who governs the natural world: and as every event is the act of the omnipotent, ſuicide is the neceſſary reſult of the faculties with which man is endowed. They are not leſs the work of God than matter and motion; and the employment of them, to the end of ſelf-deſtruction, cannot be blamed, without arraigning the wiſdom of Providence, which directs all things right, and conſtitutes ſuicide as much the act of the Deity, as if the ſelf-deſtroyed had died by a fever. It is irreproachable, becauſe providential; and man being led to it by the faculties of nature, it muſt be proper in reſpect to the Almighty, and committed by his creature to eſcape misfortune, independent of his peculiar will to diſpoſe of his creature's life, the determination whereof, like every other event, is ſubordinate to thoſe laws by which the univerſe is, and hath been, governed from the beginning of time. . . . Suicide is leſs injurious to ſociety than a man's retiring while he lives, which he has a right to do if he choſe it. If he receive no benefit from ſociety, it has no right to any thing from him. Shall he then be deemed criminal for retiring from life when it was impoſſible for him to be ſerviceable to himſelf or others? . . . He is juſtified by nature in ſeeking a voluntary death or a retired life; in either of which he cannot be reaſonably ſaid to offend his Maker or civil ſociety.'

On Mr. Dawes's commodious plan of *rectitude*, a man may not only take what hath been deemed by ſeverer moraliſts an unjuſtifiable liberty with himſelf, but with others too, without incurring any great degree of guilt, or deſerving any harſh epithets of reproach. He who could contemplate on *ſuicide*

with approbation, was ſurely prepared to look on a *rape* with indifference.—Here ‘ *beneſt. nature*’ is again ‘ *conſiſtent*’, and ‘ *ends* as it *begins*.’

‘ A raviſher is not that horrible creature as is a murderer. He neither killed, nor intended to kill. His crime proceeded not from hatred or revenge, but the agonies of luſt and concupiſcence. In one, nature is diſtorted; in the other, ſhe is only animated: tortured in the will, and thirſt of blood by the one; fired and excited by the object who is *ſuppoſed to be offended*, in the other. Both are inevitable; but *that* ſeeks enjoyment in death; *this* in the vigour of life. Deſire, kindled in each the will to ſlay or enjoy, will be obeyed. It is above terror, and nothing but fetters or ſuperior force can repel its being fulfilled. Is death, then, neceſſary for what nature enforces in her important operations? Can man conſent to the loſs of life as a puniſhment for his preſervation, where it is not concerned? Shall death be arbitrarily impoſed for actions, whoſe only guilt is their being natural? or ſhall men loſe their lives for the licentiouſneſs of paſſions they cannot controul, but whoſe indulgence nature commands as a pleaſure, while reaſon, unlike the forbearance of other acts, vainly echoes a retreat and parley as a pain?’—This *affecting* Author, pleading with *ſighs the cauſe of humanity*, reprobates the ‘ horrid thought’ of a woman's ‘ purſuing a fellow-creature to deſtruction’ for a ‘ violence which her own endearments only excited.’ She ſhould generouſly *forgive*, and tenderly *lament* over him! His deſtruction ‘ neither cleanſes him of his *imputed* guilt (ſays our benevolent caſuiſt), repairs the *imagined* injury, or terrifies others from following his example, under the ſame circumſtances, and committing a rape: particularly when, as in him, *deſire is whetted, importunity fails, paſſion encreaſes, opportunity is favourable*, and *natural* force is employed to procure the certain effects of a certain cauſe in an ardent and outrageous mind. His purpoſe gratified, compunction is ſilent. No horrors torment him, becauſe he is ſenſible of no crime. Paſſion abated, *reaſon* ſteps in, but laments, and not *condemns*, that he obtained by force, what would have rendered his joy poignant in proportion to a mutual acquieſcence.—Death ſhould ceaſe to be a puniſhment for *little more than a phantom*: and fine, labour and impriſonment ſuperſede it, as more conducive to the purpoſe of preventing what nature on all ſides promotes, in deſpite of the violence done her by human laws.’

Mr. Dawes, though generally a man by himſelf, yet ſometimes condeſcends to quote from the writings of others. His authorities (if *ſuch* they may be called) are various—from Voltaire, down to D**** W******* ! In *one* reſpect there is ‘ a great gulph between,’ though in *another* their. ‘ HONOUR was

united

united to the ſame *aſſembly.*' But, oh! BLACKSTONE, *thy* name ſhould have been ſacred.—This reflection eſcaped us more particularly and pathetically, for *we* ſometimes breathe a SIGH!—when we read the concluding paragraph of this *affecting* Work.

'This is what the Author has attempted to ſhew.' "What is it?"—Spare us—oh! ſpare us, gentle reader,—for *our* ſakes,—for *thy own* ſake, ſpare us!—We will, for thy edification; and if we cannot inſtruct thee, we will endeavour to amuſe thee. Then ſpare us here; for inſtruction, we have none: and, as for amuſement,—it is hard, very hard upon us, to *make it out of nothing!*—to ſpin every thread out of our own bowels!——Look at our lean carcaſes, and pity and ſpare us!

'This is what the Author hath attempted to ſhew. If he ſhould be expected, by the reader, to make the experiment, which is undoubtedly well worthy of the trial, and to deviſe the particular mode of puniſhment, for crimes of human inſtitution, otherwiſe than he has generally done, he anſwers, "No, verily." Others have *ſighed* before him on the ſubject of this eſſay. The late amiable and learned Sir William Blackſtone planned one bill to the end of national humanity, honour, and advantage. The public begin to *feel* for the *feelings* and misfortunes of thoſe who fall a prey to the laws; and as the Author himſelf has followed their example:—HIS MISSION IS AT AN END!'—Amen! even ſo be it!

FOREIGN LITERATURE.

GERMANY and the NORTH.

ART. XVI.

I. *JOAN. Nep. Barthalotti, Cæſ. Reg. Commiſſionis Cenſuræ Librorum Aſſeſſore, &c.* Exercitatio Politico-Theologica, *in qua de* LIBERTATE CONSCIENTIÆ, *et de Receptarum in Imperio Romano-Theutonico Religionum* TOLERANTIA, *cum Theologica tum Politica diſputatur, nec non de Diſunitorum Statu Græcorum tractatur.* i. e. A Politico-Theological Treatiſe *concerning Liberty of Conſcience*, and alſo concerning the *Civil* and *Theological Toleration* of the different Religions which are profeſſed in the German Empire: to which is ſubjoined an Account of the State of the Greek Separatiſts. By JOHN NEP. BARTHALOTTI, Profeſſor of Divinity in the Univerſity of Vienna, Aſſeſſor in the Imperial Commiſſion for the Examination of Books, &c. &c. Vienna. 8vo. 1782.

While deſtruction is going on in one part of Europe, a ſalutary ſpirit of national improvement is ſowing the ſeeds of public felicity in another. Religious liberty is ſending forth her beams from the Imperial throne, and the reign of JOSEPH II. will form

an immortal æra in the annals of Europe. It is certainly a noble ſpectacle to ſee a Prince, whoſe numerous and formidable legions enable him to ſurpaſs all the *unprovoked* royal warriors, who are gathering bloody laurels at the expence of humanity, cultivating the mild and beneficent arts of peace with unremitting efforts, quenching the flames of religious diſcord, diſarming the infernal hand of perſecution, and inviting his party-coloured ſubjects to love one another.—The Work, now before us, is one of the amiable firſt fruits of his beneficent reign, and it promiſes a rich harveſt of *true* glory to him, and of ſolid happineſs to his ſubjects. This Work breathes the mild, humane, and benevolent ſpirit of genuine Chriſtianity; and the equally liberal and learned eccleſiaſtic, to whom we are indebted for it, has treated the ſubject of *religious liberty and toleration* with a maſterly hand.—There is nothing new (to us in the Britiſh Iſles) in the principles laid down by this very judicious and able writer: we have both enjoyed and abuſed the privileges he points out as the inalienable rights of rational beings; but the manner in which the ſubject is diſcuſſed deſerves attention. The work ſeems deſigned, principally, for ſtudents of theology in the Roman Catholic univerſities; and therefore the ſubject is treated ſcientifically. The author recurs to firſt principles, with a truly philoſophical ſpirit; he defines with perſpicuity and preciſion his *terms*, and deduces, from his principles well defined, the concluſions to which they lead, in the beſt method, and with the ſoundeſt logic. The notes, ſubjoined to the text in each ſection, exhibit anſwers to objections, and hiſtorical and juridical illuſtrations of the matters treated; and they are enriched with ſolid and well digeſted erudition.

The work is divided into FOUR CHAPTERS (containing each ſeveral ſections), preceded by an *Introduction*, which opens the ſubject, the purpoſe, and the occaſion of this treatiſe.—In the firſt chapter the author lays down juſt definitions and elucidations of the terms *liberty of conſcience*, *religion*, *hereſy*, *and toleration*. He ſhews the ſignal advantages which muſt attend a ſpirit of toleration in civil rulers and ſovereigns; points out the different kinds and branches of toleration, and gives a ſhort ſummary of the hiſtory of perſecution. In the ſecond, he deſcribes the nature of *liberty of conſcience* in general,—ſhews its conformity with the dictates of reaſon, and the expreſs declarations of holy ſcripture,—confirms its expediency and advantages by the conduct and proceedings of the wiſeſt ſtateſmen and ſovereigns,—anſwers the objections that have been alleged againſt it,—and points out the limits by which it ought to be circumſcribed. In the third chapter, he treats of *theological toleration* in particular, unfolds its true notion, exhibits examples of it from the Old and New Teſtaments, and from the doctrines and

proceedings

proceedings of the apoſtolic age, the primitive church, and the moſt venerable among the ancient fathers; he draws, from the nature of religion, and from the principles of natural law, unanſwerable arguments in favour of toleration,—removes the difficulties that may be alleged againſt it, and ſuggeſts the precautions with which it ought to be allowed. *Civil or political toleration* is the ſubject of the fourth chapter. This is founded upon the laws of the empire, the pacification of Paſſau, and the ſucceeding conventions of Augſburg, Oſnabrug, and Munſter; and our author ſhews, that it is both the duty and the prerogative of the Emperor to maintain theſe laws, that the happy fruits of civil toleration, the pernicious effects of perſecution, and many other political conſiderations require their maintenance. He proves, moreover, that civil toleration is neither inconſiſtent with the obligation, by which ſovereigns are bound to maintain public tranquillity and order, nor with the protection they owe to the church of Rome. He ſhews how far Socinians, Anabaptiſts, and other ſects, may be tolerated, without expoſing to the reproach of *religious indifference*, either the Roman Catholics, or the Lutheran and Reformed churches. Finally, he concludes this judicious and intereſting work with an account of the Greek churches, who ſeparated themſelves from the juriſdiction of the church of Rome, deſcribing their ſtate before the council of Florence, their preſent ſtate, and the principal reaſons of their ſeparation, and pointing out the means of reſtoring the union that ſubſiſted, in ancient times, between the Greek and the Latin churches.

The three mottos, that are placed at the head of this excellent book, ſhew the ſpirit of the author and of his publication. The firſt is the ſublime ſong of the angels at the birth of Chriſt, *Glory to God in the higheſt—peace on earth and good will towards men.*——The ſecond is the noble ſaying of *Theodoric*, as we find it in Caſſiodorus, *Religionem imperare non poſſumus, quia nemo cogitur ut credat invitus.*——The third is that ingenious ſentence of Seneca (Ep. 97.), *Societas noſtra lapidum fornicationi ſimillima eſt, quæ, caſura niſi* INVICEM OBSTARENT, *hoc ipſo continetur.*

II. *Zimmerman's Reiſe um die Welte*, &c. i. e. A Voyage round the World with Captain COOK. By Mr. HENRY ZIMMERMAN, of Wiſlock in the Palatinate. 8vo. 1781. Manheim.—This author, who was on board the *Diſcovery*, relates the circumſtances of this famous voyage with a great appearance of veracity; and his obſervations are often inſtructive and entertaining. The whole bears ſuch a ſtriking reſemblance of the anonymous work publiſhed in England on the ſame ſubject, that the two publications almoſt ſeem to have proceeded from the ſame pen.

III. *Forſoek Atwiſa, &c.* i. e. *A Diſcourſe, in which* it is propoſed to confute the Hypotheſis of the Influence of *Climate* on the *Character of Nations*, delivered at a Meeting of the Royal Academy at Stockholm, October 25, 1780. By M. FERMER, Counſellor in Chancery. 8vo. 1781.——*Monteſquieu's* ingenious obſervations on the influence of climate, exerciſed a ſtrong attractive power upon the imaginations of fanciful readers. They have been warmly oppoſed by many learned men; but they have lately met with a very able and ingenious advocate in Dr. FALCONER, who has given this hypotheſis new colours, and rendered it alluring by philoſophical combinations of the moſt curious kind. M. FERMER, in this little treatiſe, rejects the influence of phyſical cauſes on the character of a people, and apprehends, that the form of government, the manner of its adminiſtration, religious tenets, the method of education, and certain cuſtoms and prejudices, however introduced, are the true cauſes of the varieties obſerved in national characters. This controverſy may perhaps be compromiſed. Too much influence has been given to climate by one of the contending parties, and too little by the other. Beſides, it would be proper to define, with accuracy, what is meant by *national character*, and to determine and aſcertain with preciſion its variations.

FRANCE.

IV. *Nouveaux Principes de Phyſique*, &c. i. e. NEW PRINCIPLES of Natural Philoſophy; adorned with Cuts, and dedicated to the Prince of Pruſſia. 8vo. Paris. Vols. I. II. and III. Price about 18s. 1781 and 1782.

We are at preſent in the fermentation of philoſophical ſyſtems. New experiments are battering down the old ſyſtems; metaphyſical ſpeculation (which being turned out at one door, ſtill comes in at another) is teeming with new ones; and ſo we are likely to go on, rebuilding on paper the edifice of nature, until the tranſitory part of it, which we inhabit, ſhall tumble about our ears. The new ſyſtem builder, whoſe name is prefixed to the preſent work, comes forth with the exhibition of a *univerſal agent*, to whom or which the Deity has imparted the power, or, as he calls it, the property of modifying matter into all forms and directions, and producing all the marvellous phænomena of nature. Now, what is this wonder-worker, will our readers aſk, this deputy-divinity, that has ſuch an extenſive commiſſion? It is a univerſal *fluid*, whoſe exiſtence M. CARRA undertakes to *demonſtrate* with full evidence, and whoſe nature he pretends to define with the utmoſt preciſion. He calls it an *elementary fluid*; tells us, that it occupies the whole capacity or extent of univerſal ſpace, *in plus*, or poſitively; while the *elementary ſolid* occupies that ſpace only *in minus*, or negatively. The

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compreſſibility of this fluid is the cauſe of gravitation, attraction, and magnetiſm, as its elaſticity is the cauſe of impulſion, percuſſion, and repercuſſion. From this principle, whoſe fecundity is prodigious in the hypotheſis of our author, effects upon effects, and conſequence upon conſequence, pour in upon us like a flood. There is no *vacuum* or void in nature,—all things are connected in the univerſe,—the rotation of the planets on their axis, and the orbits they deſcribe in their motions round the ſun, ariſe from the mutual correſpondence which takes place between the movements of all the celeſtial bodies; and theſe movements are the effects of the rectilinear or curvilinear vibrations, imprinted on the univerſal *fluid* by the weight and reſiſtance of ſolids. Under this univerſal principle, gravitation, attraction, *electriſim* (a good term), and magnetiſm, act their reſpective parts as powerful vicegerents; we ſay their *reſpective parts*, for our author lays down a mathematical diſtinction between theſe four great powers, and ſhews that each has its particular and independent laws, which concur, nevertheleſs, with order and mutual connection in the univerſal mechaniſm.

The work, proceeding on theſe principles, exhibits new theories of the ſun, ſtars, planets, comets, and of the earth. The author treats alſo, with equal novelty, of the three kingdoms or claſſes of nature, of light and colours, of fire and heat, of air and ſounds, of water and fluids, which have gravity or weight; of the earth conſidered as material, of mineralization and vegetation, of the animal ſyſtem, the ſpecific progreſſion of the powers and faculties of the animal *prototype*, of generation, of the animal œconomy, of the heart and the circulation of the blood, of the brain and the nervous ſyſtem, of the human *ſenſorium*, of ſight, hearing, ſmelling and taſte, of memory, of the mechanical cauſes of dreams and ſleep-walking, and, laſtly, of the paſſions. The work is to be terminated by a hiſtory of man, in the progreſs of his moral agency; and it is preceded by a *preliminary diſcourſe*, in which the author acknowledges the goodneſs of the Supreme Being, in having imparted to man ſuch a portion of reaſon and intelligence, as *permits* him to contemplate, admire, and *explain*, the ſublime mechaniſm of the divine works.

Such are the general *contents* of this ſtrange, ingenious, but, perhaps, too fanciful work. The *three firſt volumes* of it, which are already publiſhed, contain our author's theories of the celeſtial bodies, and of our earth. In two volumes more, which are ſoon to appear, the whole plan will be completed. To enter into an analytical review of this work, would ſwell this article into a volume; and to conſider it *critically*, is a taſk we would wiſh to ſee performed by abler hands. There are, no doubt, ſome of his *novelties*, at which the philoſophical fraternity will ſmile with ſilence; but there are others which call upon them to

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ſpeak out. When, in his theory of the formation of the earth, M. CARRA tells us, that the centre of our globe is occupied by quick-ſilver, from whence reſults the approximation of the poles towards the equator, the flexibility of the earth's *nucleus*, and the riſing or ſwelling of its equatorial parts,—that gold, whoſe intrinſic weight carried it impereeptibly towards the centre, preſſed upon the mercury, and made it aſcend in all directions towards the ſurface,—that mercury, by its incompreſſibility and mobility, made ſeveral parts of other metals, and even of gold, aſcend with it, and by this procedure, is become not only the companion of almoſt all metals, but alſo the mineralizer of ſeveral other ſubſtances, known under the denomination of *ſemi-metals*: We believe, that, on reading theſe novelties, ſeveral will *ſmile*, though we think that the *Buffonians*, if there be any, ought to anſwer. But when, in his theory of the moon, our author *demonſtrates*, that this ſatellite moves round the earth in fifty-five days and a half, and not in twenty-ſeven days and three quarters, as all the aſtronomers have hitherto ſuppoſed, *all* the aſtronomical fraternity are concerned, becauſe they are accuſed of error. M. *De la Lande* is perſonally called upon by our author's *new* theory of the tides, becauſe M. CARRA attacks his theory with vehemence, as a *geometrical chimera* *, which does not take place in the phænomenon of the ſyzygy-tides, nor in thoſe of the quadratures. The new theory of *water*, in which our author conſiders its nature, the cauſes of its humidity and incompreſſibility, as alſo thoſe of the condenſation and dilatation of vapours, will attract the ſons of ſpeculation: for, in our author's hypotheſis, if we dare give his *demonſtration* ſuch a modeſt title, water, in its principle (*l'eau principe*, *l'eau mère*), is produced by the firſt effects of the rotation of the earth upon its axis, and the powers, which acted in its formation, were the *gravitation* of the firſt ſolids towards the centre:—*electriciſm*, or the centrifugal force of the earth, which raiſed (or *whiſked up*, as one might ſay) the higher parts of the circumference, and the *mutual attraction* of theſe parts which ſet them in a *fluid* motion. 'Theſe three powers (ſays our Author), counterbalancing each other's effects, in different relations, fixed this fluid on the ſurface, and rendered it a ſecond medium, which was, and could only be, eſtabliſhed after the formation of the firſt. This fluid is then an intervening medium between the *air* and *earth*, and partakes, in a mean proportion, of the *elaſticity* of the one, and the *vis inertiæ* of the other. By it the ambient air is connected with the movements of the earth; and, at the ſame time, the ſolids are

* Mathematics, according to our author, has nothing to do with the *quomodo* in philoſophical theories, and muſt confine its operations to the *quantum*, when the *quomodo* is already found.

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preſerved from the fatal effects of an atmoſphere that is inceſſantly rarefied and dilated. It is by this medium that the influence of the air produces, in the boſom of the earth, and on its ſurface, different centres of motion and different points of *incubation*. Finally, were it not for the property of humidity, that characterizes this fluid, the action of the air upon ſolids would be only deſtructive, and would never form any new combination of their principles.'

M. CARRA's theory of the *air*, which terminates the third volume of this work, contains diſquiſitions of an intereſting kind, relative to the ſubſtance which conſtitutes the *real air*, or the permanent medium of the atmoſphere,—the true cauſe of its motion, fluidity, elaſticity, and gravity,—the cauſes of the peſtilence in the air, and the methods of deſtroying it, either in the place of its birth, or in the ſubſtances that are impregnated with its fatal infection.——The two remaining volumes will, no doubt, contain curious things, if our author treats animal nature, human intelligence, and moral agency, with the ſame ſpirit of originality and reformation, that predominate with ſuch luxuriancy in thoſe we have been now curſorily reviewing.

NETHERLANDS.

V. *Tableau des Provinces Unies*, &c. i. e. A View of the Hiſtory of the United Provinces. By M. CERISIER, 12mo. Vols. 3d, 4th, 5th, 6th, 7th.—We formerly gave an account of the character and demerit of this haſty compiler of hiſtory, as they appeared in the two firſt volumes of this work. In theſe volumes we ſaw marks of induſtry in collecting facts, but too little care employed in diſtinguiſhing between rubbiſh and pure materials: and we found the language not only rough and inelegant, but ſometimes indecent, and almoſt always below the dignity and gravity of hiſtorical compoſition. The author's ſtile changed much for the better in the following volumes;—we beheld the change with pleaſure and with ſurprize. His expreſſions became leſs harſh, his indecencies of phraſe leſs frequent and diſguſting, and his declamation leſs frothy and petulant. We even began to entertain hopes that he would become an hiſtorian, were it only of the ſecond or third rate. However, the leaven of a party-ſpirit ſtill fermented in the hiſtorical maſs, and he continued to caſt ſhades on illuſtrious characters, by anecdotes unknown, before they were produced by him, unſupported by any records, and related boldly, without even informing his readers from whence he had them. The ſeventh volume, which has lately appeared, is, by the author's own account of it, very imperfect. It appears, from his *preface*, that he has met with diſappointments: *I had*, ſays he, *a promiſe of the communication of a great number of papers, but an* INCIDENT UNHEARD OF *in the annals of literature*, put it out of my power to

to wait *for the performance of this promiſe. If the reader knew how I have been fettered* and *ſhackled in exhibiting the hiſtory of a free people, he would think I lived in a barbarous country.* We profeſs it impoſſible for us to underſtand what M. CERISIER means by theſe complaints. An *unheard of incident* obliged him to *write on*, without waiting for the materials he expected! What can this have been? It could not be pecuniary perplexity; for this is neither *new* nor *unheard of* among a certain claſs of writers. Perhaps he may have employed his pen under the iron ſceptre of a greedy and deſpotic bookſeller. Whatever was the caſe, it was undoubtedly hard, to be obliged to write, and nevertheleſs to be *fettered* and ſhackled in writing. He tells us, moreover, that he was under a certain conſtraint in relating the events of former times, from a deſire of managing the delicacy of the deſcendants of thoſe who were actors in them. This the hiſtorical muſe forbids: for, while her votaries mingle candour and judgment with veracity, they may boldly follow her eſſential motto—*ne quid veri non audeat*, particularly in a free country like Holland. In a word, as M. CERISIER calls his work a *Tableau* or Picture, he has ſometimes aſſumed the licence granted by *Horace* to painters; and we cannot look upon his hiſtory as an accurate portraiture of men and things in the Belgic provinces.—The ſeventh volume carries this work down to the concluſion of the peace of Nimeguen, in the year 1678, between France and the Republic.

VI. GODOFERDI PLOUCQUET *Commentationes Philoſophicæ, Selectiores*, &c. i. e. *Select and Philoſophical Meditations*, formerly publiſhed in ſeparate Diſcourſes, but now collected, reviſed, and improved by M. G. PLOUCQUET, Profeſſor of Logic and Metaphyſics in the Univerſity of Tubingen, and Correſpondent-Member of the Royal Academy of Berlin. 4to. 592 Pages. Utrecht. 1781.—The hideous jargon by which the ancient ſchoolmen degraded metaphyſical ſcience, and rendered it diſguſting to many in modern times (who cannot, or will not, ſee *through* the dirt that covers it), has done real detriment to true philoſophy. For all ſcience is reduced to a motley maſs of unconnected facts, where metaphyſics does not come in with her *eſſences*, and logic with her rule and compaſs, axioms and definitions, the guides to evidence and demonſtration; in ſhort, the whole ideal world come within the juriſdiction of metaphyſics, and all ſciences depend upon this for the foundation and method that muſt aſcertain and direct their progreſs. Accordingly we may ſay of metaphyſics, what Horace ſaid of *Nature*,—*Expellas furca tamen uſque recurret*; or in, other words,—Turn it out at one door, and it will come in at another. Why, even our common converſation is always metaphyſical; for we are perpetually talking of relations, properties, neceſſity, contingence, cauſes, and

and effects; and if there were more metaphyſics and logic in the eloquence of ſenators, and the heads of rulers, ——— but let us not loſe ſight of our object; which is to ſay a word or two about M. PLOUCQUET's book, a work certainly adapted rather to deep proficients, than to young beginners in metaphyſical ſcience.

We ſhall not attempt an analyſis of the pieces contained in the preſent volume; for this would require a large article for each. It will be ſufficient to indicate the ſubjects here treated, and to obſerve, that they are diſcuſſed in a very maſterly manner. The coſmogony of Epicurus, and the philoſophical ideas of Pythagoras (which latter it is ſo difficult to aſcertain with preciſion amidſt the confuſion of ancient records), are the ſubjects of the two firſt pieces. The *third* relates to the *epocha* of Pyrrho, or the *refuſal* of his aſſent to any poſitive doctrine or propoſition; in the *fourth*, from the hypotheſis that *ſomething exiſts*, our author demonſtrates the exiſtence of a Supreme Being, the ſource of all exiſtence; and ſhews, with great evidence, that the definition which *Spinoza* has given of ſubſtance, overturns the whole ſyſtem of that ſophiſtical Pantheiſt. In the *fifth*, M. PLOUCQUET examines the opinions of Helvetius concerning the nature of the human mind; and aſſerts, againſt Locke, the impoſſibility of *matter*'s being endowed with the faculty of *thinking*. The *law of continuity*, or *gradation*, maintained by Leibnitz, and an account of the controverſy it has occaſioned, are to be found in the *ſixth* Diſſertation, where there are curious diſcuſſions relative to the *plenum*, which the German philoſopher ſuppoſed to exiſt in the material world. In the following, we find ingenious remarks on a diſſertation publiſhed by the learned *Kantz* in 1763, and deſigned to prove, that, from the mere *poſſibility of any thing*, a demonſtration of the exiſtence of a Supreme Being may be evidently deduced. The *eighth* contains a critical and philoſophical examination of the ideas of *Thales* and *Anaxagoras* concerning the *coſmogony* or origin of the univerſe. The *ninth* is one of the moſt intereſting Diſſertations we meet with in this work. The author examines here ſeveral things advanced in a ſceptical book, publiſhed ſome years ago by M. *Robinet*, under the title of *Traité de la Nature*, or a *Treatiſe concerning Nature* *. The opinions, advanced in this book, relative to the quantity of phyſical and moral evil in the world,—the incomprehenſibility of a Supreme Being,—the phyſical theory of ſpirits,—and the *ſenſitive*, *intellectual*, and *volitive* fibres, which this author ſuppoſes to exiſt in the brain, are judiciouſly examined and refuted

* The reader muſt not confound this work with the *ſyſtem of Nature*, which latter is an open and avowed, as the former is an indirect and occult Syſtem of Atheiſm.

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by M. PLOUCQUET, as alſo the notions of the ſame author concerning the origin of nature, which terminate in the dark and gloomy ſyſtem of a blind neceſſity. *Robinet* is one of thoſe men, not few in number in our *enlightened* age, whoſe genius, ſoaring beyond the ſphere of common ſenſe, carries him into the clouds, where he mutters the moſt fooliſh things imaginable in a quaint, and ſeemingly ingenious jargon, which our author expoſes with a very exemplary degree of gravity and patience. We think he would be more ſuitably exhibited in one of Stevens's Chapters on Heads. *Intellectual* and *volitive fibres* would have been a rare diſcovery for Mr. *Bayes*, who would have imbelliſhed with it the philoſophical reigns of the Kings of Brentford. Intellectual fibres are the fiddle-ſtrings of a certain modern philoſophy, and ſtrange ſounds do they ſend forth!

The ſyſtem of Democritus, as it has been tranſmitted to us by the ancients, is treated in the *tenth* Diſſertation, where we find a view of all the arguments for and againſt the eternity of the world, and the eternity of motion. The author reſumes this ſubject in another Diſſertation, whoſe title is *De rerum ortu, duratione, alteratione et interitu*, in which he ſhews, that the poſſibility of ſucceſſive motion, without a *final* term, furniſhes a proof of the impoſſibility of its exiſting without an *initial* term, or without a beginning.

In the five following Diſſertations, our author treats of the *origin of language* (which, he thinks, preponderating reaſons evince to be *divine*, though he does not deny the poſſibility of forming a language, ſlowly and laborioufly, by human effort),—concerning the *nature and meaſure of quantities*,—concerning *ancient and modern hylozoiſm*, or the doctrine of thoſe philoſophers who conſider *matter* as endowed with *life*,—concerning *the principal ſymptomata*, or characteriſtical qualities of the *human mind*,—concerning *primitive powers* or *forces*,—concerning the queſtion, *Whether good and evil are abſolute or relative?* which he determines in favour of the former, upon this principle, that God is not the free and efficient cauſe of the eſſences of things,—(a knotty point, and of momentous conſequence in metaphyſical theology!) M. PLOUCQUET treats the intereſting ſubject of good and evil in another Diſſertation, and reſumes it in a third, where he points out the *influence of ſpeculative philoſophy on practice*—(*De momentis philoſophiæ contemplativæ in practicis*). There are curious things in this piece, relative to the famous argument of *Deſcartes* in favour of the exiſtence of God, drawn from the idea of *infinite*,—an argument which was elucidated by Mallebranche, combated by Leibnitz, Huet, and others, and is here ſtated by our author in a manner which is deſigned to free it from the objections of the two laſt mentioned philoſophers. This is followed by a Diſſertation, in which M. PLOUCQUET examines

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the various arguments which may be employed to ſupport or to invalidate the doctrine of the ſoul's immortality. The laſt piece in this important collection is, a *Diſquiſition concerning the famous* ars characteriſtica univerſalis (IMAGINED by Leibnitz); *to which is ſubjoined, a Method of Logical Calculation*, invented by our author, who is undoubtedly a learned man, and a deep thinker.

VI. *Frederici Wilhelmi Peſtel Commentarii de Republica Batava.* i. e. A Treatiſe concerning the Republic of the United Provinces. By FREDERICK WILLIAM PESTEL. 8vo. Leyden. 1782. It appears, from this work, that its learned Author is Profeſſor of the Law of Nature and Nations in the Univerſity of Leyden; and the capacity and induſtry diſcovered in its compoſition ſhew, that he was well qualified for the very difficult taſk he has undertaken. His merit, as a Latin writer, is rather inconſiderable. We even apprehend, that his ſtile will be found defective in perſpicuity and ſimplicity,—qualities which are highly deſirable in a work of this kind. As to the materials that enter into this treatiſe, they have been ſought with laborious inveſtigation, choſen with judgment, and they certainly exhibit an extenſive view of the Belgic Republic; but too compendious, perhaps, in the deſcription of the parts, to inſtruct thoſe who are totally ſtrangers to the ſubject. We cannot appreciate the merit of the accounts which Dutch writers may have given of their country and government, in their own language, but we have met with no author, in a language intelligible to us, that treats more judiciouſly than M. PESTEL this ample and complicated ſubject; in which the unavoidable precipitation of the firſt founders of the Belgic conſtitution (who huddled it up in a hurry), and the timid prudence of their deſcendants (who let it ſtand as they found it), have occaſioned much obſcurity and confuſion. A ſecond edition (which we have reaſon to expect from the merit of the work, and from our author's candid declaration of his deſire to correct the errors, or ſupply the omiſſions with which competent judges may find it chargeable) will undoubtedly render this work ſtill more accurate, clear, and complete. In the mean time we ſhall lay before our readers a ſketch of the Treatiſe, ſuch as it now appears.

It is divided into *four parts*. In the firſt, our Author treats of the *country and its inhabitants*. Here he conſiders the origin of the Republic,—the ſteps by which it has proceeded to its preſent ſtate,—the extent of territory that is ſubject to its juriſdiction; including its colonies in the Eaſt and Weſt Indies,—the nature of its ſoil and productions,—the character, manners, liberties, and privileges of its inhabitants,—its religious eſtabliſhments, academies, police, commerce, manufactures, fiſheries, and navigation.——In the *ſecond part* we have an account of the *form of government, and its adminiſtration*, in each province (*hic labor, hic*

opus eſt), and more eſpecially in the Province of Holland (the moſt reſpectable, by far, and the moſt extenſive of them all), of the different departments or colleges to which the different branches of the ſovereign power are aſſigned,—of the puplic taxes, and the manner of raiſing and collecting them.——In the *third part* our author conſiders the *rights* which the confederated provinces reſerved for themſelves by the union of Utrecht, and the *obligations* which they incurred with reſpect to the confederacy. Here we have a deſcription of the functions and authority of the States General, of the Council of State, of the Chamber of Accounts which regards the union, of the offices of Stadtholder, Captain-General and High Admiral, that are united in the perſon of the Prince of Orange, of the naval force of the Republic, of the functions of the admiralties, and of the government of that part of the territory of the Republic over which the States General exerciſe a ſovereign power.—The *connections of the Republic with foreign nations* are treated by our author in the fourth, and, certainly, the moſt imperfect part of this work. Of this M. PESTEL ſeems himſelf to be ſenſible, as appears from a paſſage in his *preface*, in which he tells us, that the nature of the times, and his anxious apprehenſion of tiring the patience of his ſtudents and his bookſeller, by delaying longer the publication of his work, had engaged him to enlarge leſs than he at firſt intended on this part of the ſubject. Theſe reaſons would not have been in any weight with *us*, who ſhould deſire ardently to ſee this moſt important object more amply treated by ſuch an able pen, had he not given us the hopes of ſeeing it reſumed by him in a future publication, with reſpect to which we ſhall ſuppreſs the ſuggeſtions of impatience, by the deſire of full and ſatisfactory inſtruction.——The preſs-errors in this work are ſo numerous, that they embarraſs the reader in almoſt every page.

MONTHLY CATALOGUE,

For JANUARY, 1783.

POLITICAL.

Art. 17. *A Dialogue on the Actual State of Parliament.* 8vo. 1 s. Stockdale.

IN this dialogue between an intelligent foreigner, and a well-informed Engliſhman, we have a very judicious repreſentation of the component members of the Britiſh government; calculated to ſhew, that our preſent conſtitution was not formed upon ſpeculation, but grew, and received its improvement from events ſpringing from the alteration of national circumſtances: Conſequently, that being ſo nicely ſuited to our circumſtances, we ſhould beware of the danger of

applying ſpeculative remedies to correct its principles, and to cure its defects.

To the foreigner's ſurprize, that the forms of our government ſhould be capable of adapting themſelves to times, circumſtances, and principles extremely different, and arguing, that ſurely this is no ſmall teſtimony to the wiſdom of the original contrivers; his companion returns the following anſwer—

'Not at all. Chance, or (to ſpeak more philoſophically) an imperceptible chain of cauſes and effects, has produced events which no human wiſdom could have foreſeen, or conſequently have provided for. The word *conſtitution*, we are ſo fond of, has no definite meaning. If it deſcribes only a government by king, lords, and commons, it means the form, and not the ſubſtance; it means no more than the word *republic* applied to the abſolute dominion of the Cæſars. If it is to convey the idea of certain powers and influence in any given diſtribution among the three branches, it has been varying from the earlieſt period to this hour. In this ſenſe, how different is the conſtitution of the Plantagenets from that of the Tudors or the Stewarts! and theirs from that eſtabliſhed among us ſince the Revolution! Theories muſt bend themſelves to circumſtances, not circumſtances to theories. Our anceſtors were plain men, not philoſophers; and acted upon the ſpur of the occaſion. They underſtood little of refinement; they found the counties divided, and the cities and towns built to their hand; and this was a ſufficient guide to them in the conſtitution of the lower houſe. The terms, *repreſentative* and *actual repreſentation*, were unknown to them: all ideas of apportionment were out of the queſtion; the inſtitution anſwered every practical purpoſe, and they looked no farther. Political commentators have, in after times, endeavoured to reconcile the ſtate of things they found to the ſyſtems of abſtract ſpeculation they had conceived; and, like learned commentators, force and torture the text into a meaning the author never dreamed of. A ſeat in parliament, which was formerly ſo burthenſome that the expence of it was to be defrayed by the conſtituents in the days of our political inſignificance, is now become of that value, in the eſteem even of thoſe who make no profit by it, that it is coveted at an expence which has often ſunk our moſt opulent families for ſeveral generations: reduce that ſeat again to its former value, by degrading the importance of the body, and you will cut up bribery at elections by the roots. New towns, of the firſt conſideration for trade and manufacture, have not yet had imparted to them the privilege of ſending delegates; and, what is more, they deprecate that honour which would be attended with ſerious miſchiefs to their looms and manufactures; whilſt the privilege ſtill remains attached, in certain inſtances, by preſcription, to the ſoil, after the houſes have been, long ſince, in part or in the whole, removed to ſome other ſituation. What is the evil ariſing from ſo glaring a partiality? that the new towns flouriſh, and that the old ones ſend members, of all others the leaſt liable to the influence of the miniſters. This ſyſtem is found in ſupport of popular elections, as the leaſt liable to influence, and the moſt conſonant to every idea of juſtice and equality; experience condemns ſuch elections, as liable always to the influence of the worſt men, as theatres of diſorder and corruption. The total number of our electors, of all denominations, is computed

to be about 200,000 out of 8,000,000 of inhabitants, ſtill a number infinitely greater than was intended, when the right of electing was confined among the comparatively few freeholders of former times, to thoſe who poſſeſſed 40s. per annum, a ſum which would now be equal to at leaſt 20l. And yet the number is ſo great as to occaſion ſuch local inconveniences, where a conteſt happens in a county or great city, as, in many inſtances, to make it preferable that an unworthy repreſentative ſhould be continued through his life, rather than obtain his removal at the hazard of ſo much public and private miſchief. All this, in the eye of the ſpeculative theoriſt, is abſurdity itſelf; yet, under theſe abſurdities the houſe of commons has grown up to what we now ſee it, and is practically found to anſwer every purpoſe of its intention. Nay, ſtrange as it appears, it was preciſely through the influence of what is reprobated as the very worſt part of our repreſentation, that the country, after the revolution, was preſerved in its liberties, againſt the ſenſe of what has been emphatically called the *country party*. So little do our eſtabliſhed forms, and the practical experience of our hiſtory, adapt themſelves to the abſtract reaſonings of philoſophers, and thoſe ſyſtems upon which they affect to found and juſtify the civil and natural rights of mankind. Such as it is, this ſtrangely conſtructed Senate aſſumes to itſelf, and exerciſes, the moſt important rights of our government. As repreſenting the body of the people, they hold at their good pleaſure the purſe of the public; they not only grant the ſupplies, but ſuperintend the application of all monies levied upon the ſubject. As the grand inqueſt of the nation, they not only ſtand forth as the redreſſers of public and private grievances, but watch over all encroachments of the crown, all abuſes in the diſpenſation of juſtice and in the various branches of executive government. As adviſers of the crown, they call before them, when they think proper, miniſters of every denomination, and ſtate-papers of every deſcription, for their cenſure or approbation.

If the crown has the right of declaring war, it muſt be their vote that enables the king to maintain it: if he makes a peace, the miniſter who ſigns it is reſponſible to them for the expediency of the meaſure. If the crown employs wicked miniſters to bad purpoſes, the commons impeach them for their crimes; if weak and inſufficient miniſters, the withholding the ſupplies is an effectual means of obtaining their removal in favour of ſuch ſucceſſors as the public confidence ſhall approve. I think I need take no farther trouble to convince you, that the whole efficiency of our government reſides in the houſe of commons, and that the other branches of the legiſlature are in a ſtate of actual dependence upon it.'

Such being his account of the formation of the houſe of commons, and of its weight and influence in government; the next object is to examine the author's notions of the influence operating upon that houſe,—which he thus deſcribes:

'If, then, influence of ſome kind or other will always govern the electors and the elected, it remains only to determine what kind of influence is the ſafeſt for the good of the community, and what kind of influence actually prevails in the houſe of commons. We were agreed, if I miſtake not, when we began this ſubject, that the peculiar excellence of the Engliſh government aroſe from the operation of the

the three principles; the regal, the ariſtocratic, and the popular, being ſo blended in our conſtitution as to produce the good of each without the inconveniences of either. Now I have proved to you, that theſe three principles do not act ſeparately in the three branches, as has been ſuppoſed; but that two of thoſe branches being ultimately ſubſervient to the third, the power and authority of all the three reſide there alſo. Now I will ſuppoſe, for a moment, that, by ſome change in the mode of our elections, the king could aſſume to himſelf, as in an inſtance which will occur to your mind without my mentioning it, the means of naming all, or a very great majority of the houſe of commons, who muſt hold their ſeats immediately under the royal influence. What would be the conſequence? Would not the principle of our government, from that hour, become purely monarchical? Suppoſe, then, inſtead of the crown, that the ſame aſcendant could be obtained over the elections by peers only; would it not throw the whole power of the country as decidedly into the ariſtocracy? But ſuppoſe the houſe could by any regulations be effectually ſecured from all influence of the crown, and of the great men of the country; and that, by opening the elections to the people at large, by actual repreſentation, by annual parliaments, &c. that aſſembly might be rendered totally, or by a great majority, plebeian; would not the conſequence be as certainly the annihilation of every other principle in our government, and the eſtabliſhing, under whatever form, a perfect democracy among us? Without examining, therefore, the practicability or expediency of either of theſe innovations, it is obvious, that whichever of them were to take place, would effectually deſtroy that balance of the three influences which conſtitutes a mixed government. If, then, we are agreed, that neither of the extremes is ſo deſirable as the three principles properly blended together; and if I have demonſtrated that theſe three principles cannot operate in diſtinct independent bodies, with oppoſite intereſts, but to the deſtruction of each other; there remains, I think, but one poſſible manner in which they can continue to exiſt together, and operate in harmony to one common benefit; which is, that the influence of each principle ſhall find its way, as it has done, into the houſe of commons, where no conflict can produce interruptions to the functions of government, and where all the powers of government and legiſlature ultimately reſide. So far am I, therefore, from thinking the influence of the two other branches incompatible with the nature of that aſſembly, that I cannot conceive the principles of our mixed monarchy to exiſt one moment with the excluſion of them.——

'The whole nicety conſiſts in the adjuſting and apportioning the quantum of each influence, ſo as to keep the balance even, without weighing down the others. As long as the patronage of the crown affects the houſe of commons only ſo far as to induce a general ſupport of public meaſures, and a bias towards the ſyſtem that is purſued, not a blind confidence in, or proſtituted devotion to, the miniſter; as long as the patrician influence extends no farther than to give to landed property and ancient eſtabliſhments their juſt weight, without trampling upon the rights and intereſts of the people at large; and whilſt the democratical principle in that aſſembly is reſtrained within ſuch bounds as ſhall give equal liberty to every ſubject, impartial juſtice

and ſecurity to their perſons and property, without the inconſiſtences and extravagances of a popular government, I ſhall ſay all is well, and better than any alteration can hope to make it. I do not ſay this balance is actually adjuſted with all the preciſion poſſible. It is eſſential to the nature of things, which are ever changing, that theſe three principles will have a tendency to encroach upon each other. The vaſt increaſe of patronage in the crown, which augments with the diſtreſſes of the country, cannot fail to give a proportionable increaſe of influence; and that is, in my opinion, the immediate danger which requires the vigilance of every well-wiſher to the political equilibre. The counterpoiſe to that increaſing influence is not, if I can judge, the diminiſhing that importance which is derived from large poſſeſſions, hereditary privileges, family connections, in one word, every thing that gives conſiſtency, ſtrength, and conſideration, to an aſſembly; in order to ſubſtitute, in its ſtead, all the confuſion, mutability, and inconſequence, which muſt ariſe from *uninfluenced*, *frequent*, and *popular*, elections. On the contrary, were I the friend to abſolute monarchy, theſe would be the very means I ſhould purſue, and which have never failed, wherever they have been attempted, to introduce arbitrary power. Wiſe and moderate checks may be thought of, from time to time, without dangerous experiments of innovation, to counteract the increaſing influence of the crown; and to ſuch I ſhall be always ready to lend every aſſiſtance, as long as that weight appears to me, as it does at preſent, to predominate in the ſcale.'

Our author produces the late miniſterial revolution as an evidence, that the dreaded influence of the crown, does not operate to the prejudice of the public.

'The influence of the crown, or power of corruption if you pleaſe, great as it is, has not yet overturned the civil liberty of the country. Our lives and liberties are preſerved to us, at this hour, in a degree of ſecurity known to no other nation. The trial by juries and the habeas corpus, the two great teſts of our freedom, remain unſhaken. All the forms of our conſtitution ſtill continue to us; and a very recent example has demonſtrated, that not all the powers of corrupting, with all the abject diſpoſition to be corrupted, could maintain in his ſituation a miniſter, when once the public indignation was rouſed againſt him. That ſuch a ſpirit did not ſooner exert itſelf was in fact owing to many cauſes. A prepoſſeſſion in favour of the perſonal character of the miniſter, whoſe indolence and apathy, however prejudicial to the public, was never actively offenſive to individuals; the opinion that his own hands were clean, whilſt his inactivity left the ſtate a prey to the rapine of his dependents; the principle of the American war, which was juſtly popular to the feelings of every unprejudiced Engliſhman; and, above all, the want of popularity in his oppoſers, to uſe the ſofteſt word for it, contributed to confirm him in the ſtation to which his ſovereign had called him. In all this the parliament exactly ſympathiſed with the people. But, when diſgrace and calamity, heaped upon us from year to year, had at length awakened us from the deluſions which had been ſo artfully ſpread around us; when the experience of every day contradicted ſome of the profeſſions and aſſurances of the miniſter; in ſhort, when it was no longer poſſible to conceal the misfortunes of the country, or to diſſemble the true cauſes of them;

them; the ſentiments of the people changed, and parliament kept pace with their feelings. The unprotected miniſter uſed all his arts in vain; he ſtruggled, tottered, and fell. Thus, when the people are in earneſt, their repreſentatives, however choſen, ſeize their ſpirit, and their exertions cannot fail to be effectual. Surely our king can hardly be called *deſpotic*, after ſo recent an example of the authority of the houſe of commons; nor can the houſe of commons, after ſuch an exertion, be called the property of the crown. On the other hand, we have ſufficient proof that, whilſt that body continues in its preſent ſtate, there is not enough of the democratic principle to obſtruct the ordinary courſe of the executive power, or to overturn that conſideration which belongs to property and perſonal importance, and gives conſiſtence and ſolidity to the ſyſtem.'

There is much good ſenſe in this dialogue, which may be ſafely applied to correct the acrimony in ſome publications on the oppoſite ſide of ſo intereſting a queſtion. The truth is, the ſtate machine has gone on hitherto, we do not very well know how; and if we labour to bring the principles of it more within our comprehenſion, and more conformable to our ideas of rectitude, the ſerious queſtion is, whether it might go on ſo well? The beſt principles often fail in practice; for the induſtry of man who is to carry them into execution, is vigorouſly exerted to warp or circumvent them; and until we can new-model the conſtitutions of our agents, we ſhall ever deplore the imperfections of government!

We have given unuſual room and ſcope to the foregoing dialogue, not becauſe we join with the author in every principle, but, becauſe we wiſh that a ſubject of ſuch high importance, as that of parliamentary reformation, ſhould be amply and fairly diſcuſſed, and the arguments on both ſides be attentively and diſpaſſionately heard. Perhaps the preſervation of what is left of the Britiſh empire depends on it.

Art. 18. *An Addreſs to the People of England*, on the intended Reformation of Parliament 8vo. 1 s. Debrett.

A looſe declamatory perſuaſive to the propoſed reformation, founded on facts but too well known, and current popular maxims. The author means well, and contributes his mite.

Art. 19. *The Corrector's Remarks on the Firſt Part of his Majeſty's Speech to Parliament*, December 5, 1782. 8vo. 1 s. Debrett.

Times are greatly mended ſince the writer of the North Briton was puniſhed for nibbling at a royal oration; but whether it may ultimately operate for the public advantage, to treat, or expoſe the ſupreme authority of government to be treated with a wanton aſperity of animadverſion and contempt, is a point now little attended to in ſtruggles for power. Amid the fluctuation of parties, thoſe who happen to be uppermoſt, may, perhaps, incline to toleration, on the principle of convenient forecaſt;—*turn, and turn about!*

Art. 20. *A ſhort, but ſerious, Reply* to the Author of a [mock] Defence of the Earl of Shelburne; intended to prevent Prejudice, and to expoſe Malignity and Deception. 4to. 1 s. Bell.

The ironical defence of Lord S. was mentioned in our laſt month's Catalogue, Art. 1. It was to be expected that ſo notable a pamphlet would, for obvious reaſons, produce many anſwers. *Selling* pamphlets always *do* ſo, on whatever ſubject or occaſion; but when a man

in power, a man who has in his hands the diſpenſation of *good things*, is attacked, an army of defenders is ever ready to take the field, regulars and irregulars, well-diſciplined troops, and unformed boors; all invited by the proſpect of reward, or the hope of plunder. We cannot honeſtly pay the preſent champion the compliment of placing him in the *well-diſciplined* ranks.

Art. 21. *The Recovery of America demonſtrated to be practicable by* Great Britain, upon Principles and Deductions that are clear, preciſe, and convincing. Containing, among other Matters, a Copy of the Outlines of a Plan for reinſtating the Britiſh Empire, addreſſed to the Earl of Shelburne, when his Lordſhip was one of his Majeſty's Principal Secretaries of State, and delivered to one of the Under Secretaries in May laſt. Alſo a Copy of an Addreſs to ſeveral of the Cabinet Miniſters, on the 28th of November, offering to demonſtrate the Practicability of recovering America, and to ſhew the Immenſity of our national Reſources. By the Author, a Man of no Party. 8vo. 1s. Wilkie.

This plan, announced as ſo clear, preciſe, and convincing, is to be effected by attacking the Pruſſian power by ſea, on the plea of the King of Pruſſia's protecting the Dutch trade under his flag, purpoſely to produce a general European war, for the ſake of enforcing alliances, and finding employment at home for thoſe powers who now aſſiſt the American ſtates. Then, adds the Author, 'America will gladly treat with Great Britain upon terms ſhort of independence.'

We confeſs we cannot but admire the confidence with which this writer urges the expedient of extending the ravages of war throughout Europe, on the remote ſpeculation of extinguiſhing them again to our certain advantage! Is it not aſtoniſhing that any thinking man could, upon ſyſtem, propoſe to ſtir up ſuch an extenſive ſcene of miſchief, without making allowance for viciſſitudes, that might take place to ſubvert the regular train of circumſtances, he coolly deduces from a deſtructive experiment? Do the miſtaken ſpeculations, on which the American war has been purſued, make no impreſſion on him?

Art. 22. *A Letter in Defence of Mr. Fox and others*; in Anſwer to Cicero, Lucius Catiline, or the American Deputy; to which are added ſeveral Letters addreſſed to the Prince of Wales, &c. 8vo. 1s. Debrett, &c.

Conſiſts of a number of letters, which, we apprehend, firſt appeared in the newſpapers, wherein they might have continued quietly to repoſe, if the partiality of a parent could have viewed them with the ſame eyes that Reviewers do.

Art. 23. *Parliamentary Reformation:* examined under the following Articles: Extending the Right of Election,—Abolition of Boroughs,—Qualification of Members,—Abridging the Duration of Parliament,—with a Diſſertation on Miniſterial Influence. Proved by Anecdotes and Miniſterial Letters. By Joſeph Williams, Eſq. 4to. 2s. 6d. Kearſley.

Mr. Williams offers ſome very good general remarks on the ſubjects upon which he has choſen to treat; but reforms may be ſchemed on too large a ſcale to be practicable. We find, at laſt, by the concluding diſſertation, which is wholly perſonal, that the author is a Welch gentleman, who has enjoyed a military employment; and we are ſorry to

to find, that by ſome means or other, we will not undertake to ſurmiſe how, he is now laid aſide; or more properly, cannot get his new offers of ſervice accepted, after having ſold out, and laid himſelf aſide. This has ſoured his temper; and we have only to add, that if his own good ſenſe will not enable him to ſupport peace of mind againſt common diſappointments, we are afraid he will ſeek it in vain by appeals to the public.

Art. 24. *Characters of Parties in the Britiſh Government.* 8vo. 2s. Robinſon.

Theſe characters are introduced by a laboured hiſtorical deduction from the time of the Romans in Britain; which, however well the author may underſtand himſelf, he has not been able to render clear, intereſting, or inſtructive to his readers. The parties characterized are Whigs, Tories, and Republicans; names of which Engliſh readers will require no definition: and the preſent political misfortunes of the nation are aſcribed to the influence of Tories, and the oppoſition of Republicans, ſtrengthened occaſionally by the aſſiſtance of the Whigs.

EAST INDIES.

Art. 25. *A Narrative of the late Tranſactions at Benares.* By Warren Haſtings, Eſq. 8vo. 2s. 6d. Debrett, 1782.

The tranſactions here related, are thoſe which induced Mr. Haſtings to diſplace Cheit Sing, the hereditary Chief of Benares, who rented the Zemindary, or ſovereignty over that province, from the company; but who evaded the fulfilment of his engagements until he was obliged to perform them; and would not furniſh the extra aids required from him on occaſion of the French war, as a fine for his diſobedience: he, under profeſſions of poverty, amaſſing treaſures and augmenting his troops in the mean while, to eſtabliſh himſelf in independence; which he at length attempted by treacherous exertions of force, until he was obliged to fly. The Zemindary was conferred on the next heir of the ſame family.

This Narrative, which is addreſſed to Mr. Wheler, and the other Members of the Council at Fort William, is written with the open frankneſs of a mind conſcious of integrity and good meaning, and under a ſolemn appeal to the God of Truth, for the veracity of the particulars. Subjoined is an approbation of the Governor General's conduct by the Council, expreſſed in the fulleſt and ſtrongeſt terms. What deciſive opinions may be formed of ſuch diſcretionary exerciſe of delegated powers there, by the ſupreme court of Eaſtern ſovereigns in Leadenhall-ſtreet, and afterward by *their* comptrollers at Weſtminſter, muſt be left for time to ſhew.

AFFAIRS OF IRELAND.

Art. 26. *A Letter to the Firſt Belfaſt Company of Volunteers*, in the Province of Ulſter. By a Member of the Britiſh Parliament. 8vo. 1s. 6d. Debrett. 1782.

This well-written pamphlet, which is attributed to Lord Beauchamp, enforces the neceſſity of an expreſs total renunciation on the part of Great Britain of all legiſlative pretenſions over Ireland; as the only ſolid foundation on which the liberties of that country can be ſettled.

Art. 27. *A Letter to Lord Viſcount Beauchamp*, upon the Subject of his Letter to the Firſt Belfaſt Company of Volunteers, in the Province of Ulſter. 8vo. 1 s. Debrett.

This is a ſevere remonſtrance with the noble perſonage addreſſed, on the tendency of the letter referred to; taxing his lordſhip with abetting the views of turbulent individuals in Ireland, who are ſtirring up claims beyond what the parliament in that country have ſtated. The letter writer obſerves in a poſtſcript,——'If the repeal of the 6th of George I. was valued at 50,000 l. perhaps Mr. Flood may expect twice that ſum for an Iriſh bill of rights; your lordſhip too ſeems inclined to be an adventurer in this new ſpecies of lottery. By the publication of your letter to the Belfaſt company, you have ſtamped your name upon your ticket, and have thrown it into the wheel to take its chance. National generoſity is extenſive; and as no generoſity is ſo extenſive as that which is indulged at the expence of others, your lordſhip, in the ferment of the times, and the viciſſitude of events, by parliamentary profuſion, may be adjudged deſerving of a prize. A renunciation of right, carried in the Engliſh parliament by your lordſhip, would be no trifling claim on the generoſity of Ireland. What price can be too high for freedom? And while the munificence of her parliament offers ſuch noble encouragement, neither on this nor on the other ſide ſide of water will the liberties of Ireland ever ſtand in need of champions.'

Art. 28. *An Addreſs to the Right Honourable Henry Grattan*, Eſq. by the Independent Dublin Volunteers, relative to the ſimple Repeal, and the recent Interference of the Earl of Mansfield, in deciding in an Engliſh Court, upon an Appeal from Ireland; with Mr. Grattan's Anſwer: and Obſervations on Mr. Grattan's and Mr. Y—l—n's Conduct, in a Letter to Mr. Y—l—n, the A—y G—l of Ireland. To which *is* annexed, the Reſolutions of the Lawyers Committee and Corps. 8vo. 1 s. Debrett.

All the particulars contained in this publication have, we believe, already appeared in the Iriſh and Britiſh newſpapers. Upon the whole, theſe Iriſh patriots ſeem to be a very diſcontented, if not unreaſonable ſet of gentlemen; and of courſe Mr. G. is likely to fare as moſt other popular favourites have fared before him, and will do after him. He has been very active to oblige them, and has been richly rewarded for his trouble; a gratuity is given for buſineſs done, and as he has no juſt foundation to expect ſuch a reward to be repeated, he ought to be allowed to enjoy their liberality unpeſtered with *poſt donum* applications. There is this conſolation remaining, however, that his unpopularity, with prudent management, may complete what his popularity began, and elevate him to *otium cum dignitate*; while the buſtle is continued by little men, qualified to follow in the road he has marked out for them.

AMERICAN WAR.

Art. 29. *Narrative of Lieutenant-General Sir Henry Clinton*, K. B. relative to his Conduct during Part of his Command of the King's Troops in North America, particularly that which reſpects the unfortunate Iſſue of the Campaign in 1781. With an Appendix, containing Copies and Extracts of thoſe Parts of his Correſpondence with Lord George Germaine, Earl Cornwallis,

wallis, Rear Admiral Graves, &c. which are referred to therein. 8vo. 2s. Debrett.

It had been happy for this country [we are to write now in the preterpluperfect tenſe], that the conduct of our commanders had been ſo clear and deciſive as to ſave them the trouble of penning narratives and defences. Ill ſucceſs is the parent of accuſation, exculpation, and recrimination; and in this detail Sir Henry Clinton acquits himſelf of all ſhare in Lord Cornwallis's misfortune; leaving that general to anſwer for miſconceptions of the orders ſent him, and for the choice of the poſt which he was reduced to ſurrender. A counter repreſentation may probably follow from the other ſide; and ſuch is all the ſatisfaction we have, and are likely to have, for the loſs of America!

LAW.

Art. 30. *An Hiſtorical Account of the Rights of Election of the ſeveral Counties, Cities and Boroughs of Great Britain*; containing the Times when each of them was firſt repreſented in Parliament, and by what Authority; together with Abſtracts of the Proceedings relative to controverted Elections, under every Place, and all the new Writs iſſued on Seats being vacated by Death, Expulſion, accepting of Places, or Preferment, or being called up to the Houſe of Peers; from 1 Edw. VI. to the Diſſolution of the Parliament in the Year 1780. To which is prefixed, an Inquiry into the Origin of Elections to Parliament, and the Right of the Commons to a Share in the Legiſlature. Alſo, the Number of Members returned in the Reigns of Edward I. Henry VI. Henry VIII. &c. and the Names of Places that have long diſcontinued to ſend Repreſentatives, and have not had that privilege reſtored. The whole extracted from the beſt Collections of Records and Hiſtories, and the Journals of Parliament. By T. Conningham, Eſq. Barriſter at Law, and Fellow of the Society of Antiquaries, London. Part I. 8vo. 5s. ſewed. Robinſon, &c. 1783.

This collection is merely an index to the journals of the Houſe of Commons, on the ſubjects ſpecified in the title page; or rather an index to the journal-indexes; and hence may be very uſeful in turning readily to particular places, or caſes, that may be immediately wanted.

In the preface, Mr. Cunningham follows his predeceſſor Mr. Carew *, in fixing the æra of admitting knights of ſhires into parliament at the 49 Henry III. and citizens and burgeſſes, at the 23 Edward I. in oppoſition to thoſe who incline to aſſign popular repreſentation a much earlier origin. He then proceeds to enquire into the original mode of election for cities and boroughs; and traces the rights of election to thoſe who contributed to the parliamentary wages of the members; a right, which, in many inſtances, has continued down under the diſtinction of inhabitants paying ſcot and lot. After ſhewing the partiality of deciſions in controverted elections, by the old method of determining theſe caſes, when Whig and Tory miniſters brought in what members they pleaſed by

* See Carew's Hiſtorical Account of the Rights of Election, &c. Rev. vol. XII. p. 412.

contra

contradictory rules of adjudication; he concludes with Mr. Grenville's famous plan for the impartial trial of election cauſes: and cloſes his preface with pointing out the alterations that have taken place in the number of members that compoſe the Houſe of Commons.

It is to be obſerved, that the preſent collector has included all the caſes and proceedings that took place between the ſeparation of Charles I. from his parliament, and the Reſtoration; which were omitted by Mr. Carew as not being legal precedents. The names of places are arranged in alphabetical order, and this volume ends with *Malden*.

MATHEMATICS.

Art. 31. *The Exciſe-Officer's Vade Mecum, or Ready Aſſiſtant.* Being a ſet of Tables for moneying the different exciſeable commodities in the Country, and bringing forward the Charges with Certainty and Diſpatch. By James Figges, Exciſe-Officer. 12mo. 2s. 6d. bound. Bew.

Very well contrived, and uſeful.

MISCELLANEOUS.

Art. 32. *A Narrative of Circumſtances attending Mr. Beresford's Marriage with Miſs Hamilton.* 8vo. 1s. 6d. Fielding, &c. 1782.

This is Mr. Beresford's account. We never heard that any direct or formal reply hath been given to it by the oppoſite party. The charges againſt Mrs. Hamilton are of a very ſerious nature. They ſtrike deep at her honour, and her humanity; and, if ill founded, ought to have been confronted. On the *preſent* face of the matter, Mr. Bereſford appears to have been groſsly injured. How he will get his injuries repaired, we know not. The detention of his wife is with her own acquieſcence: and the court at Verſailles eſpouſe her cauſe—backed by the high authority of the *Grand Monarch*.

After all, the Public are very little intereſted in this domeſtic quarrel: and moſt perſons will be inclined to ſay,

"What's Hecuba to us?"——

Art. 33. *An Examination of the important Queſtion*,—Whether Education, at a great School, or by private Tuition, is preferable? With Remarks on Mr. Knox's Book, entitled Liberal Education. By Percival Stockdale. 8vo. 2s. Dodſley. 1782.

This pamphlet is divided into two parts. In the firſt, Mr. Stockdale, who is an advocate for private Education, has collected the uſual arguments in favour of the opinion he eſpouſes; in the ſecond, he has controverted, with ſome acuteneſs, the notions of Mr. Knox.

Art. 34. *The Country Clergyman's* SHROVETIDE Gift to his Pariſhioners. Taken chiefly from Dr. Primatt's Diſſertation on the Duty of Mercy, and Sin of Cruelty to Brutes. 8vo. 2d. Sherborn, printed by Goadby, and ſold by Baldwin in London.

This worthy country clergyman ſeems poſſeſſed of a degree of benevolence, which ſoars even beyond the boundaries of philanthropy; and we heartily wiſh that a portion of the ſame generous, diſintereſted kindneſs, might induce every reverend paſtor to diſſeminate ſuch beneficent monitions throughout every pariſh in theſe dominions. The

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young, the *ignorant*, and the *thoughtleſs*, conſtitute a large part of the bulk of mankind; and this ſmall tract is very properly calculated for their peruſal: or, rather, (as they never read,) for the peruſal of thoſe who have ſome influence over them*. The Shrove-tide amuſements of our common people are monſtrouſly and baſely cruel; and we have often expreſſed our abhorrence of the unmanly, and worſe than brutal cuſtom of *cock-throwing:* a cuſtom (by the way) which, we hope, is now declining, in every part of the kingdom.

It is to be wiſhed alſo, that our preachers would charitably extend their admonitions to the unfeeling ſavages of the cock-pit, who delight in ſtimulating thoſe noble yet inoffenſive birds to tear each other in pieces, for the diverſion (or from ſtill *worſe* motives) of idle fellows:—Some of whom, from their education, their rank in life, and their age, ought to be aſhamed of the cruelties they wantonly exerciſe upon more innocent, more uſeful, and (we will add) more *rational* creatures than themſelves.

"*Open thy mouth for the dumb.*"——— LEMUEL.

NOVEL.

Art. 35. *A Leſſon for Lovers:* or the Hiſtory of Colonel Melville and Lady Charlotte Richley. 12mo. 2 Vols. 6s. ſewed. Noble. 1783.

A very tragical ſtory, but not a very intereſting one. The *Means* are not ſuch as juſtly warrant ſo deplorable a cataſtrophe. If a *moral* leſſon be meant to be inculcated, the Author hath not laid the plan with judgment; nor doth the execution promiſe any good effect. Innocence is involved in the puniſhment of the guilty. Indiſcretion, or too great a degree of diffidence, is made to undergo the extreme of ſuffering without relief. This ſometimes happens in *real* life: but the painter of *fictitious* life ſhould take care how he mixes his *ſhades*, leſt what was deſigned for inſtruction ſhould only produce melancholy; and deſpair of reaching the rewards of virtue ſhould quell all generous exertions, when we ſee a trivial and almoſt neceſſary deviation from it, involve in it all the conſequences of the moſt aggravated wickedneſs.

But, abſtracted from the *moral*, the ſtory itſelf is not well told. Its incidents are all of the trite and hackneyed kind; and the obſervations that accompany them are flimzy and ſuperficial. The language is not remarkable for force or delicacy; for perſpicuity or elegance: and, on the whole, we pronounce this *Leſſon to Lovers*, to be one of thoſe inſipid things which, if it hath any merit, is wholly of the *negative* kind.

POETICAL.

Art. 36. *The Beauties of Painting.* By Pollingrove Robinſon, A. D. 4to. 2s. Robinſon. Kearſley, &c. 1782.

Mr. Pollingrove Robinſon ſeems better acquainted with the theory of painting than with the practice of poetry. His blank verſe differs

* Some Juſtices of the Peace, and Pariſh Officers, have laudably and ſucceſsfully exerted themſelves for the ſuppreſſion of ſuch barbarous diverſions; and it is to be hoped that their good example will be generally followed, till this opprobrium of a country, which deems itſelf civilized, ſhall be entirely done away.

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very little from proſe. We cannot ſpeak of his poem in the ſame terms of rapture, in which he ſpeaks of the thirteen maſter-pieces in the Farneſian gallery.—What fire! what fury! what impetuous *daſh!*

MEDICAL.

Art. 37. *A Treatiſe on the Infantile Remittent Fever.* By William Butter, M. D. Fellow of the Royal College of Phyſicians, and Member of the Medical Society, both of Edinburgh. 8vo. 1 *s.* Robſon, &c. 1782.

The diſeaſe which is the ſubject of this treatiſe is what moſt authors have denominated the Worm Fever; though ſeveral others have given it appellations not relating to this ſuppoſed cauſe. Thus it is entitled by Sauvages *Hectica Infantilis.* Dr. Butter's definition of it is the following: 'The Infantile Remittant Fever is diſtinguiſhed by drowſy exacerbations, wakeful remiſſions, pain of head and belly, total loſs of appetite, little thirſt, and ſlimy ſtools.' He repreſents it as common to all ages, from the birth to puberty; and he arranges the different forms in which it appears, under three heads, viz. the *acute*, the *ſlow*, and the *low*. Theſe he particularly deſcribes; and though the ſeveral kinds ſeem to differ much in degree of violence, yet he obſerves that they all afford a favourable prognoſtic.

In the chapter on the cauſes, nature, and ſeat of this fever, the author begins with ſome remarks on the peculiarity of the infantile conſtitution, which he makes chiefly to conſiſt in irritability, and proneneſs to indigeſtion. From theſe he accounts for all the ſymptoms of this diſeaſe, which he ſuppoſes to take its riſe from crude accumulations in the firſt paſſages, cauſing ſpaſm in the inteſtines, which is communicated to the reſt of the body, conſtituting the fever. At the cloſe of this chapter he warmly oppoſes the idea of this diſorder being occaſioned by worms; and declares his opinion of the entire innocence of the worms generally found in the bodies of children. This opinion, as he acknowledges, has been already maintained by other writers.

In treating on the cure of the Infantile Remittant Fever, he ſets out with this poſition, 'that all the diſeaſes to which the human frame is liable, are founded in irritation,' and that our knowledge of the cauſe of this irritation can alone lead us to a rational idea of the nature of a diſeaſe, and its cure. In the preſent caſe, the irritating cauſe is ſufficiently obvious, and the indication is proportionally clear: Yet this, he ſays, we muſt be content to fulfil by round-about means, till there is diſcovered, what probably exiſts in nature, a medicine which will, in not many hours, remove the febrile ſpaſm. The means he at preſent chiefly recommends are, reſt and quiet; diluting and nouriſhing drinks; opening medicines (of which he prefers a ſolution of Sal Polychreſt): Nitre, when the body is ſufficiently open; and Extract of Hemlock, in caſes complicated with looſeneſs, and particularly in the *ſlow* ſpecies of the diſeaſe. As the uſe of moſt of theſe remedies ſeems pretty obvious; and, according to the Doctor's own repreſentation, the diſeaſe almoſt always ends favourably, his concluding paragraph will probably appear ſomewhat extraordinary. 'Thus (ſays he) have we recommended a variety of helps for taking off febrile irritation, ſuch as darkneſs, coolneſs, reſt, ſilence, diluents, emollients, and laxatives. This practice, however, is merely artificial, and cannot

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be founded in nature, as it emplo
one intention. These means, while
art, at the same time point out the r
ly considered, but lame substitutes f
sesses their aggregate power in a muc
able of nipping the disease in its very
ing any evacuation except by stool.
be found in the vegetable creation.

Now we imagine that few cases can h
cations are more simple, and easily eff
known, than the disease under consideratio
the enumeration of various means which the a
obvious that the whole stress of the cure must
alone, and that the rest are only the common ca
recommended in almost every disorder. That such suggestions as the above are likely to remove the medical art farther from *empiricism*, we cannot conceive. Whether this passage, compared with one before quoted, betokens any particular consequences, we leave to time to ascertain.

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Art. 38. *Farther Remarks on the useless State of the lower Limbs*, in consequence of a Curvature of the Spine: being a Supplement to a former Treatise on that subject. By Percivall Pott, F. R. S. Surgeon to St. Bartholomew's Hospital. 8vo. 3s. Boards. Johnson, 1782.

In our Review for October last we took notice of a publication of cases by Dr. Jebb, confirming the efficacy of the method of cure proposed by Mr. Pott, in the deplorable disease which is the subject of the piece before us. The public must receive much additional satisfaction from this supplemental work of Mr. Pott himself; in which not only the mode of successful practice is established on the firmest foundation of repeated trials, but new light is thrown upon the nature of the disease, and some mistakes concerning it are candidly corrected.

Mr. Pott now regards the curvature of the spine as an effect of a scrofulous indisposition fixing itself upon the parts composing the spine, or its immediate vicinity. The morbid affections thus produced are various, and frequently, as he imagines, pass unnoticed, or mistaken for other diseases, for want of shewing themselves outwardly. When an evident curvature is occasioned, it is by means of an *erosion* (not *enlargement*) of one or more of the bodies of the vertebræ, whereby the whole column is, as it were, sapped or undermined, and a curve produced always from within outwards. This curvature is then only a consequence of an original disease, and not of itself the cause either of the other symptoms, or of the useless state of the limbs; for after a cure by means of issues is obtained, the curvature frequently remains nearly as before. The cure depends on such a derivation and discharge of the morbid humours, as removes the caries of the vertebræ, and causes the union of the bones with each other by a kind of anchylosis. On this ground the writer proposes it to the consideration of practitioners, whether the issues might not properly be used by way of preventative, when symptoms appear which give room to suspect the formation of such a disease in the spine, though it is not as yet manifested by any external change.

very little from it, ary for us to extract more from a work, which unterms of ra be in the hands of every practitioner; and which, from the Rarn of practical matter it contains in a ſmall compaſs, is ſcarce- e of abridgement. Valuable as every attempt is of this moſt Ar nd judicious writer, towards the improvement of his profeſſion, has perhaps in none more clearly rendered important ſervice to mankind; and we may congratulate the public on the too uncommon event, of a ſimple, eaſy, and efficacious remedy diſcovered, for a moſt afflicting, and generally-deemed incurable diſeaſe.

The title-page has omitted to mention, that ſome plates (which are uncommonly beautiful) are added for the illuſtration of this work.

Art. 39. *Obſervations on the Prognoſtic in Acute Diſeaſes.* By Charles Le Roy, M. D. F. R. S. Regius Profeſſor of Phyſic in the Univerſity of Montpellier, and Member of the Royal Society of Phyſicians at Paris. Tranſlated from the French. With Notes, 8vo. 5s. boards. Wilkie, 1782.

There is no part of the medical art which more deſerves the ſtudy of a young practitioner, with reſpect to his credit and reputation, than that of marking prognoſtics; ſince his knowledge or ignorance in this point is rendered manifeſt to the byſtanders. It may be queſtioned, however, whether this ſkill can be attained on any other principles, than a thorough knowledge of the nature of diſeaſes, and of the animal œconomy; for, with reſpect to the detached and unconnected ſigns mentioned by Hippocrates and other authors, it is well known how little they are to be relied on when taken ſingly. The preſent writer ſeems aware of this; and has therefore claſſed his obſervations ſo as to ſhew their mutual connexion and dependance, and the inferences to be drawn from them reſpecting thoſe leading circumſtances which conduce to a happy or an unfavourable event. He begins with thoſe ſigns which indicate the ſtate of the circulating powers: from thence he proceeds to thoſe which point out the ſound or diſeaſed ſtate of the viſcera. He next treats on the evacuations, depoſitions, and eruptions, obſerved in acute diſeaſes, and the prognoſtics to be drawn from them. This chapter is followed by ſome anomalous ſigns, not reducible to the foregoing heads; by prognoſtics relative to ſome particular diſeaſes; and a digreſſion on criſis and critical days. The prognoſtics themſelves are many of them thoſe of Hippocrates: the reſt are the author's own, or derived from other authorities. The prognoſtics of Hippocrates at length are ſubjoined, in Latin, arranged under various heads. The volume is cloſed by notes referred to in different parts of the work.

We doubt not that this collection will prove of conſiderable utility to thoſe who conſult it; yet, after all, a great deal muſt be left to the ſagacity and judgment of the practitioner. Thus, with reſpect to many of the prognoſtic ſigns, we are told that they are ſalutary when *critical*, but otherwiſe when *ſymptomatic*. But the author beforehand acquaints us, that by the term *critical*, he always means what contributes to the happy termination of the diſeaſe; and by that of *ſymptomatic*, what has no ſuch effect. When theſe, then, are applied to characterize any appearance, it is ſaying no more, than that it is a favourable one, if the event ſhews it to be ſuch; but not otherwiſe. It is obvious that the phyſician muſt depend entirely upon his own judg-

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ment to form any concluſion in theſe caſes. Several uſeful practical obſervations are contained in the writer's notes; which ſhew a liberal ſpirit, and an acquaintance with phyſic in its moſt improved ſtate.

The tranſlator ſeems in general to have faithfully rendered the meaning of his author; yet he is not free from inaccuracies. In particular, we remark in p. 28 and 29, the word *palpitation* uſed for *palpation* or *handling*. But this may be a typographical error.

RELIGIOUS.

Art. 40. *The Glory of the Heavenly City, and Bleſſedneſs of departed Spirits, graciouſly manifeſted, in a Viſion; to a young Lady of Briſtol,* on the 10th of October, 1781. Written by herſelf. 8vo. 6 d. Hazard, Bath. Robinſon, London, 1782.

The effect of a fever: and neither new nor uncommon, eſpecially to minds tinctured with enthuſiaſm.—This young lady ſeems to have more piety than underſtanding; and we wonder not at her miſtaking the reveries of a delirious imagination, for the extraordinary manifeſtations of the Spirit of God.

SERMONS.

I. *National Reformation the way to prevent National Ruin*: conſidered at a Monthly Exerciſe, on account of the preſent State of Public affairs, at Dr. Gibbons's Meeting-houſe in Haberdaſher's Hall, February 20th, 1782. By Samuel Morton Savage, D. D. 8vo, 6 d. Buckland.

A plain, ſerious, ſenſible diſcourſe, from Jeremiah xviii. 7 and 8. The ſubject of it is expreſſed above. There is no doubt that the preſent ſtate of our country particularly, calls us to attend to the good advice given us in this and other diſcourſes of a ſimilar kind.

II. *Piety*; or, the Happy Mean between Profaneneſs and Superſtition. By the late Rev. Mr. Mole of Hackney. 8vo. 1 s. Dilly. 1782.

It is a difficult thing to characterize ſermons that have nothing remarkable in them. The greateſt part of thoſe which are publiſhed may be referred to one general claſs. But we are tired of ſaying the ſame thing over and over again. Our invention, however, will not always ſupply us with new words to expreſs old and familiar ideas: and therefore, if a ſermon be not very bad or very good; if it doth not contain ſome original nonſenſe, or ſome excellent reaſoning; if it proceeds in that middle path which hath been trod by thouſands, without *ſnatching a grace* to be admired on the one hand, or running into ſome abſurdity to be ridiculed on the other, we ſhall in all probability be reduced to the neceſſity of repeating what we have ſo often ſaid, what we muſt at preſent ſay, and what our hard lot will, we fear, oblige us to ſay, a thouſand times more—*plain and practical*, and ſo forth—*ut ſupra!*

CORRESPONDENCE.

††† It is with pleaſure we comply with the wiſhes of Mr Jeſſe in the publication of the following letter:

To the AUTHORS *of the* MONTHLY REVIEW.

I HOPE you will do me the juſtice, in your next Review, to inform the author of an addreſs † to the Preſident of the Proteſtant Aſſocia-

† See Review for December laſt, p. 477.

tion,

tion, that Mr. Jeſſe proteſts he never declared to the Proteſtant Aſſociation, or to any other, that 'now, at York, the Roman Catholics give ten pounds to any man who will embrace their religion, &c.' And, I wiſh you to take care not to inſert in your Review any thing to the prejudice of a gentleman's character, of which you have not proof, or ſomething better than the word of the anonymous author of *the ſtrictures*.

Worceſterſhire, 10*th Jan.* 1783. W. JESSE.

This letter may be called the *lie direct* to the author of the *ſtrictures* on Mr. Berington's pamphlet. Let him look to it, if he hath any character to ſupport.

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†† On account of the aſſertion of *Mr. Chambers in his Dictionary*, that a ſyphon once ſet a running will perſiſt in its motion, though removed into the moſt perfect *vacuum* our air-pumps can make. [See our REVIEW for March laſt, p. 180.] We wiſhed ſome gentleman, furniſhed with the proper *apparatus*, would try the experiment, and we have accordingly been favoured with the following account, from a correſpondent who made it to ſatisfy himſelf.

'I took (ſays he) a thermometer tube of a pretty wide bore, and having bent it in form of a ſyphon, the legs being about five inches long, I inſerted one into a vial full of mercury, and having ſet it to run into a ſmall cup, placed them all together on an air-pump, under a receiver. Having extracted the air, I found the mercury to ſeparate at top, and fall down into each leg, to about three inches above the ſurface of the ſtagnating mercury; and it continued to fall as I worked the pump, till it came to be about three quarters of an inch from the ſurface below, where it ſtood till the air was let into the receiver; when it began to riſe in both legs, equally from the ſurface, till it run over through the leg in the vial, and having joined, continued to run till I again extracted the air, and the effect was the ſame as before. Had water been uſed, the air remaining in the receiver, which I found capable of ſuſtaining a column of mercury about three quarters of an inch in height, would have been powerful enough to have ſuſtained a column of water nine or ten inches high, conſequently at that, or any leſs height of the ſyphon, the water would have continued to run. The want of attention to a ſimilar defect in the tightneſs of the air-pump made uſe of, ſeems to be the only foundation for the aſſertion that water would continue to run through a ſyphon the weight of the atmoſphere being removed, which, unleſs the ſyphon be capillary, or ſome other preſſure be ſubſtituted for that of the atmoſphere, I believe to be phyſically impoſſible.

Saliſbury, Dec. 24. R. D.

Such communications as the above, by increaſing the common ſtock of knowledge, are of uſe to mankind; we hope therefore to be excuſed for deviating ſo far from our plan as to give it a place here; and are much obliged to R. D. for the pains he has taken to ſet this matter in a clear light.

ERRATUM *in this Month's Review.*

Viz. Page 1, l. 7—8 from the bottom, for 'collection,' r. *collation.*

THE

MONTHLY REVIEW,

For FEBRUARY, 1783.

ART. I. *A Journey from Cheſter to London.* By Thomas Pennant, Eſq. 4to. [With many Engravings.] 1 l. 5 s. in Boards. White. 1782.

IT is always with pleaſure that we attend this very agreeable and intelligent Traveller, in his various excurſions and tours; as he never fails to entertain, and often inſtructs us, by his remarks and deſcriptions; in which he conſtantly approves himſelf the man of taſte—occaſionally the antiquary and the ſcholar; and invariably the gentleman.

With reſpect to the preſent recital, Mr. Pennant obſerves, in his previous Advertiſement, that 'the ground here deſcribed has been, for ſome centuries, paſſed over by the incurious traveller; and has had the hard fortune of being conſtantly execrated for its dulneſs. To retort the charge, and clear it from the calumny (ſays he), is my preſent buſineſs. To ſhew that the road itſelf, or its vicinity, is replete with either ancient hiſtoric facts, or with matter worthy of preſent attention, is an affair of no great difficulty. Poſſibly my readers may ſubſcribe to the opinion, that the tract is not abſolutely devoid of entertainment; and that the blame reſts on themſelves, not the country.'

We, for ourſelves, readily 'ſubſcribe' to this 'opinion.' We have trod the ſame ground, and this book hath convinced us that, whether from haſte, inadvertency, or the want of due information, we have not always made the *beſt* of our way.

Our Traveller began his annual journey to London in March 1780; and his obſervations commence with the metropolis of Cheſhire; of which very ancient and remarkable city he had given ſo ample a deſcription, in his former tours, that

he has left himſelf little to add on the preſent occaſion. He briefly notices ſome improvements, with reſpect to public buildings, erected ſince his preceding account, and the diſcovery of ſome Roman antiquities; and then he proceeds to Beeſton Caſtle, once a ſtrong fortreſs, of which ſome magnificent remains ſtill bear ſufficient teſtimony. A good engraving of the great rock, crowned with theſe noble relics, accompanies Mr. Pennant's deſcription and hiſtorical detail.

From Beeſton we accompany our Author to Acton, Nantwich, &c. viſiting, in our way, the churches, monuments, ſeats of the nobility and gentry, canal navigations, &c. &c. Mr. P. does ample juſtice to that unparrallel'd *water-work*, the GREAT TRUNK, as it is often ſtyled; and gives a particular account of the nature and public advantages, the dimenſions and extent, of this truly magnificent undertaking: which will, perhaps, ever remain as the FIRST in greatneſs, importance, and dignity, of our Britiſh inland navigations. Nor does he forget that aſtoniſhing genius, BRINDLEY, the director of this amazing enterprize. But we have already given a more ample account of that wonderful man, in our extract from the 2d volume of the new edition of the Biographia Britannica. See Rev. for Aug. 1781.

Before we quit the eaſtern confines of Cheſhire, and the line of our Traveller's progreſs through part of Staffordſhire, we cannot but remark a very unaccountable omiſſion.—When Mr. P. was ſo near as within a mile or two of the Britiſh *Etruria*, the ſcene of Mr. Wedgwood's highly improved and extended manufactory, how was it poſſible for him to eſcape the temptation of viſiting thoſe celebrated works! Had he made a ſtop there, and been ſo lucky as to have found, at home, Mr. W. himſelf (the animating ſoul of this great body of whatever is uſeful or elegant in that multifarious branch of the arts) he would not have loſt the opportunity of enriching his preſent work with—but we forbear: Mr. W. like other artiſts of real merit, is as modeſt as he is ingenious; and therefore we leave his works, as he does, to ſpeak for themſelves.

Of Shugborough, the ſeat of Mr. Anſon, in Staffordſhire, Mr. Pennant gives two elegant prints, with a juſt deſcription; and then he proceeds, through Tixal, and Ingſtree, to Stafford: of which good town we have here a proper account. From hence we are conducted to Lichfield; ſtopping, however, by the way, at ſeveral places worthy of obſervation, viz. Cauk Wood and Foreſt, Wolſeley Bridge, Hermitage, Winchenour Manor, and Beaudeſert, the princely ſeat of Lord Paget.

Lichfield is an old, ill-favoured city; but the venerable cathedral, the cloſe, the hoſpitals, and ſome antiquities, find employment for our Author's deſcriptive powers, and for thoſe of his ingenious draughtſman and engraver.

From

From Lichfield we deviate a little from the great road, and paſs through ſome villages, which are duly noticed, and proceed to Tamworth, a borough town, between the conflux of the Tame and the Ankor: the church particularly attracts our Traveller's attention.

Returning to Lichfield, we reſume the London road, and enter Warwickſhire; where the firſt place that appears to merit obſervation, is the town of Coleſhill. Here is a handſome church, with a number of monuments, particularly of the Digby family: for particulars we refer to the book.

In this neighbourhood are Maxtoke Caſtle, and ſeveral gentlemen's ſeats, which afforded our curious Traveller an opportunity of viewing ſeveral pictures, particularly at Blithe-hall (Mr. Gueſt's), the portraits of Lord Keeper Littleton, Sir William Dugdale, and the famous Elias Aſhmole.

At Packington, the ſeat of Lord Aylsford, were likewiſe ſeen ſome portraits of eminent perſons; and the pleaſant village of Mireden, commonly called *Meridan*, receives from our Author the uſual tribute of praiſe from travellers, eſpecially for its magnificent inn.

And now we enter Coventry, another ancient but homely city, ſtill more dark and dirty than Lichfield; but this we ſay not from our Author, who takes no uncivil notice of either place.—Of Coventry, however, he has a good deal to ſay. He gives us the hiſtory of the city, civil and military; he touches on the ſtory of the long-hair'd Lady Godiva, and does not over-look Peeping Tom. He ſpeaks of the *Parlaments* which have been held here in remote times; and he enumerates the manufactures, among which is the great one of ribbons, which is carried on here, to an extent, of which thoſe who are unacquainted with the place can have no conception; eſpecially when it is conſidered that this branch of the weaver's art is by no means confined to Coventry.

Our Author gives us, likewiſe engravings, by Mazell, from the elegant drawings of Mr. M. Griffiths *, of Sponne and Grey Friar's Gates, &c. The objects of his verbal deſcriptions are the churches, halls, hoſpital, priory, canal navigation, with other particulars which we have not room to enumerate.

Leaving Coventry, we come to Combe Abbey, now poſſeſſed by the Craven family; and where are many productions of the pencil, worthy the notice of the connoiſſeur.

After deſcribing the pictures at Combe, our Traveller proceeds, through ſeveral villages, to the county of Northamp-

* To theſe ingenious artiſts we are alſo obliged for a beautiful view of Eaſt Gate, Cheſter; which ſtands as an ornament in the title-page of this book.

ton; and, in the courſe of this branch of his excurſion, he gives us an account of Daventry, the camps of Borough-hill, the Caſtle Dykes in the pariſh of Farthingſtone, Toceſter, Eaſton-Neſton, Whittlebury Foreſt, &c.

At old Stratford we croſs the Ouze into Buckinghamſhire; of which county we ſoon take leave, after a ſlight view of the towns of Stoney and Fenny Stratford, and one or two other places.

We next enter the county of Bedford, arrive at Hocliffe (Vulg. *Hockley in the Hole*), Chalk-hill, Dunſtable, &c. which being briefly deſcribed, we come next to Hertfordſhire.

Gorhambury, once the ſeat of the Great BACON †, now of Lord Grimſton, is rich in materials for our Traveller's liberal purpoſe. The productions of the pencils of the greateſt maſters are numerous, and the portraits are drawn from the moſt illuſtrious perſonages. From this diſtinguiſhed collection Mr. Pennant has given us engravings of the Counteſs of Suffolk, wife to the Lord Treaſurer; George Calvert, the firſt Lord Baltimore; and Margaret Counteſs of Cumberland, daughter of Francis Earl of Bedford: theſe are engraved by Caldwell.

Quitting Gorhambury, our Traveller preſently enters the celebrated *Verulamium*. Of the veſtigia of this once great *municipal* city he takes a proper ſurvey, and gives a very ſatisfactory detail of its hiſtory.

From the ruins of Verulam ſprung the neighbouring town of St. Alban's; at which we are now arrived, under the guidance of our intelligent and curious Obſerver.—Here we have abundant employment for the antiquary, who will with pleaſure accompany our Author in examining the truly venerable abbey; of which we have here an ample account, illuſtrated by three quarto copper-plates. Particular attention is paid to the tomb of the good Humphrey Duke of Gloceſter.—The other churches of this reſpectable town are alſo deſcribed, with the hiſtory of the battles fought in and near this place, during the horrid ſtruggles between the ambitious houſes of York and Lancaſter.

Leaving, with regret, this attractive ſpot, we ſoon reach the county of Middleſex; arrive at the great metropolis of the kingdom; and here terminates the FIRST PART of the preſent publication.

Part II. of the entertaining volume before us, contains the obſervations made by our Author in a preceding excurſion to London, in which he quitted the common road, near Daventry, and ſtruck off for Northampton. This *Journey* is therefore entitled "From Northampton to London."

† A good print of this noble old manſion is here given, drawn and engraved by Griffiths.

Badby is the firſt place mentioned in this excurſion; but there is little or nothing here to attract the Traveller's notice. Proceeding to Fawſley, we have a particular account of this ancient family-ſeat of the Knightleys. Here ſome portraits caught the Author's eye; as did alſo the church, and the tombs. We drive on to Flore and Upton, and ſo to Northampton. This large, handſome, populous town, affords the Author conſiderable materials for his Journal;—to which we muſt refer for particulars.

From hence we repair to Caſtle-Aſhby, the magnificent ſeat of the Compton's, Earls of Northampton. Mr. P. gives us a view of this place, by his ingenious draughtſman, already named; and by whoſe performances ſo many of this gentleman's publications have been embelliſhed. We have here likewiſe, two portraits (engraved by Baſire) of the heroic John Talbot, Earl of Shrewſbury, and his Counteſs, Margaret, daughter of Richard Beauchamp, Earl of Warwick. Theſe two original portraits our aſſiduous Virtuoſo had the merit of redeeming from beneath a load of paltry pictures flung into a garret. He had been informed that a picture of the great Talbot exiſted in this houſe; but the perſon who attended him knew nothing of it.—After much ſearch, the noble Earl and his Counteſs were diſcovered in the diſgraceful ſituation above-mentioned. They were coarſely painted on wood, as might be expected from the artiſts of the period in which they flouriſhed.—Many more of the DEPARTED GREAT are here ſtill breathing on canvas; but for our Author's account of them we muſt refer to his book.

Entering Buckinghamſhire, we come to Gothurſt, the ſeat of the Digby family; which produces a long and very curious account, illuſtrated by an elegant print of Lady Venetia Digby; of whom many extraordinary circumſtances are related.

Newport Pagnel is next deſcribed; and then we arrive in Bedfordſhire.

In paſſing Wooburn Sands, Mr. P. directs our attention to the noted pits of Fuller's earth,—an 'invaluable ſubſtance, which is ſuppoſed to give that great ſuperiority to the Britiſh cloth *(honeſtly worked)* over that of other nations.'

The ſtrata which lie over this important ſpecies of *marl* are thus deſcribed by Mr. Pennant: Firſt, 'Several layers of reddiſh ſand, to the thickneſs of ſix yards; then ſucceeds a ſtratum of ſand-ſtone, of the ſame colour; beneath which, for ſeven or eight yards more, the ſand is again continued to the Fuller's earth; the upper part of which, being impure, or mixed with ſand, is flung aſide, the reſt taken up for uſe. The earth lies in layers; under which is a bed of rough white free-ſtone, about two feet thick, and under that ſand; beyond that the labourers have never penetrated.

'The great uſe of this earth is cleanſing the cloth, or imbibing the tar, greaſe, and tallow, which are ſo frequently employed by the ſhepherds, in healing the external diſeaſes to which ſheep are liable; neither can the wool be worked, ſpun, or woven, unleſs it be well greaſed. All this greaſe muſt be gotten out before the cloths are fit to wear. Other countries either want this ſpecies of earth, or have it in leſs perfection.'—Several other parts of our iſland produce this moſt uſeful ſubſtance, beſide Bedfordſhire.

Wooburn-Abbey, the ſeat of the Duke of Bedford, is a noble ſubject for deſcription. We have here an abſtract of its hiſtory, from Dugdale, Willis, Tanner, &c. The architecture of the houſe is very briefly noticed; but the gallery contributes "a treaſure of paintings." Of the portraits, there is, indeed, an illuſtrious group; which we now view undazzled with the wealth, rank, or power that the originals once poſſeſſed. Whatever were their virtues or failings, or their qualifications, mental or corporeal, they now, as our author expreſſes it, 'undergo a poſthumous trial, and, like the Egyptians of old, receive cenſure or praiſe according to their reſpective merits.'

Our Author's commentary on this truly noble collection, is extended to a conſiderable length: we ſhall extract from it the following particulars:

I. Mr. P.'s juſt reflections on the melancholy fate of Lord William Ruſſel, who fell, 'the ſad victim to his virtuous deſign of preſerving our liberties and conſtitution from the attempts of as abandoned a ſet of men as ever governed theſe kingdoms. True patriotiſm, not ambition nor intereſt, directed his intentions. Poſterity muſt applaud his unavailing engagements, with due cenſure of the *Machiavelian* neceſſity of taking of ſo dangerous an oppoſer of the machinations of his enemies. The law of politics gives ſanction to the removal of every obſtacle to the deſigns of ſtateſmen. At the ſame time, we never ſhould loſe our admiration and pity of the generous characters who fell ſacrifices to their hopes of delivering, purified, to their deſcendants, the corrupted government of their own days. To attempt to clear Lord Ruſſel from the ſhare in ſo glorious a deſign, would be to deprive him of a moſt brilliant part of his character. His integrity and ingenuity would not ſuffer even himſelf to deny that part of the charge. Let that remain unimpeached, ſince he continues ſo perfectly acquitted of the moſt diſtant deſign of making aſſaſſination a means; or of intriguing with a foreign monarch, the moſt repugnant to our religion and freedom, to bring about ſo deſired an end.'

This may ſtand as a ſketch of the political portrait of our Author himſelf; and we view it with the more pleaſure, as, in general, we do not meet with ſo much good Whiggiſm among *Cambro-Britons.*

Of the portrait, and character, of Charles Brandon, Duke of Suffolk, we have the following account;

'His

'His dreſs is black, with red ſleeves, with the collar of the garter, and the George. His beard is white; his countenance bluff, not unlike that of his maſter Henry VIII. Their qualities, happily for the favourite, were different; for the inſcription with truth ſays, that he was "gratioſe with Henry VIII.; void of deſpyte; moſt fortunate to the end; *never* in diſpleaſure with his Kynge." He was brought up with his maſter, and juſtly beloved by him for his noble qualities, for his goodly perſon, courage, and conformity * of diſpoſition in all his exerciſes and paſtimes. He was a principal figure in every tilt and tournament. In his younger days (1510) he appeared at Weſtminſter in the ſolemn Juſts, held in honour of Catherine of Arragon, in the dreſs of a recluſe, begging of her Highneſs permiſſion to run in her preſence; which having obtained, he inſtantly flung off his weeds, and came out all armed. He ſignalized himſelf at the Juſts at Tournay, in 1511, inſtituted by Margaret Princeſs of Caſtile, in compliment to his royal maſter.—He here won the heart of the fair foundreſs of the entertainment; but fortune reſerved him for another princeſs.

'In 1514, he performed amazing deeds of arms at St. Dennis, at the coronation of the youthful Mary, ſiſter to Henry, on her marriage with the aged and decrepid Louis XII. The good King, ſays Henault, forgot his age, and met with death in her arms, in leſs than three months. This opened the way to the poſſeſſion of the beautiful dowager. Her heart was loſt to him at the preceding tournaments; in which ſhe had opportunity to compare her feeble bridegroom with the dexterity, the grace, and ſtrength of her valiant knight; who, at ſingle combat, overthrew man and horſe. The French, envious of his proweſs, introduced into the liſts a gigantic German, in hopes of bringing the Engliſh hero into diſgrace. He treated the Almain ſo roughly, that the French interfered; but, in a ſecond trial, Suffolk caught him round the neck, and pummel'd him ſo ſeverely about the head, that they were obliged to convey the fellow away ſecretly; who had been ſurreptitiouſly introduced in diſguiſe, merely on account of his great ſtrength.

'Mary, on the death of her royal conſort, propoſed to Suffolk, and gave him only four days to conſider of the offer. This ſeems concerted, to ſave her lover from the fury of Henry, for daring to look up to a dowager of France, and, what was more, *his ſiſter*. His maſter, fortunately, favoured the match.

'He continued beloved by the King, to the end of his life; after ſeeing the following knights and attendants on the conjugal feſtivities, the Earl of Devonſhire, Lord Leonard Grey, Sir Nicholas Carew, and Anna Bullen, ſent headleſs to their graves. But Charles went off, triumphant, with his royal ſpouſe; carried with him her jewels, to the amount of 200,000 crowns; the famous diamond *le mirroir de Naples*; and ſecured her jointure of 60,000 crowns. He married almoſt as many wives as his maſter, leaving his fourth to ſurvive him. He died univerſally lamented, in Auguſt, 1545, and was

* Mr. Pennant, who quotes Herbert's Henry VIII. for theſe traits of Brandon's character, ſuppoſes that author meant *conformity of diſpoſition* only with reſpect to 'exerciſes and paſtimes.'

buried magnificently, at the expence of his maſter; his loſs being one of the few things that touched his hardened heart.'

We ſhall here take leave of theſe valiant knights and illuſtrious dames, and proceed, with our Author, to the completion of this tour.

From Woburn we are conducted to Ampthill, where there is little remarkable, except Lord Oſſory's houſe in the park; of which, with it's paintings, Mr. P. in his uſual manner, gives an account. Houghton Park and Houſe are contiguous, and are all deſcribed. Houghton Houſe being a very magnificent ſtructure, is here made the ſubject of an elegant engraving. The houſe and manor, we are told, were purchaſed by the late Duke of Bedford from the Earl of Ayleſbury, and with it the ſtewardſhip of the Honour of Ampthill, held under the crown.

We next arrive at Wreſt, Lord Hardwick's, where the curious traveller will meet with a grand collection of paintings. 'The portraits, and their hiſtory (ſays Mr. P.) would take up a volume: I muſt therefore be excuſed for giving a more brief account than their merits may demand.'

Speaking of three fine portraits, of James I. in his robes; Anne of Denmark, in white, with a hoop, a feather fan, and her neck expoſed; and their ſon, Henry, in rich armour, boots, and with a truncheon,—Mr. P. obſerves, that the prince's military turn appears in the dreſs of all his portraits.—Our Author ſubjoins the following reflection, which may be given as an inſtance of his candour, and perhaps of his penetration. 'Had Henry lived, England might probably have transferred the miſeries of war to the neighbouring kingdom. His mother had inſpired him with ambitious notions, and filled his head with the thoughts of the conqueſt of France. She fancied him like Henry V. and expected him to prove as victorious. I am ſorry to retract the character of this lady; but I fear that my former was taken from a paraſite of the court *. She was turbulent, reſtleſs, and aſpiring to government; incapable of the management of affairs, yet always intriguing after power. This her wiſer huſband denied her †, and of courſe incurred her hatred. Every engine was then employed to hurt his private eaſe: ſhe affected amours of which ſhe was never guilty, and permitted familiarities which her pride would, probably, have never condeſcended to. James was armed with indifference.'

We come next to Luton, and Luton-Ho. The former a ſmall dirty town, but affording ſome remarkable monuments, and a very fine *font* in the church. The latter is become famous on account of its preſent poſſeſſor, the Earl of Bute. All the

* Wilſon. † Carte.

particulars

particulars we have here, of this noble ſeat, are comprized in the following ſhort paragraph:

'Luton-Ho,' the ſeat of Lord Bute, 'lies near the London road; about three miles from the town. I lament my inability to record his taſte and magnificence; but alas! the uſeful talent, *Principibus placuiſſe viris*, has been unfortunately denied to me. I muſt therefore relate the ancient ſtory of the favoured ſpot. In the 20th of Edward I. it was poſſeſſed by *Robert*, who took the addition of *de Hoo*, from the place; which ſignifies a high ſituation. His grandſon, Thomas, was created Lord *Hoo* and *Haſtings*, by Henry VI. in 1447. He, if no miſtake is made in the account, ſettled two parts of the tithes on the Abbey of St. Alban's, for the uſe of ſtrangers. Lord *Hoo* left only daughters. From one, who married Sir Godfrey Bullen, was deſcended Queen Elizabeth.—'

The next place of any conſiderable note, that we arrive at, is Hatfield, where the great CECIL built the magnificent houſe yet ſtanding, and which is ſtill poſſeſſed by his deſcendant the Earl of Saliſbury. It has lately [ſince our Author wrote this account] been completely repaired and beautified, in the original ſtyle.

Here Mr. P. had his taſte gratified, by the view of a fine collection of paintings, of the principal of which an account is here given:—And then we proceed to Gobions (vulg. *Gubbins*) late the ſeat of Sir Jeremy Sambroke, now of Mr. Hunter. Of this place we have only a ſhort hiſtorical ſketch.

We now enter Middleſex; and after ſome account of the New River, Enfield Palace, Waltham Croſs, Waltham Abbey, Theobald's, &c. we return with our entertaining guide to London.

The volume is cloſed by an Appendix, conſiſting of copies of original papers, relative to the ancient hiſtory, records, &c. of ſome *monaſtic* and *other* places, mentioned in the courſe of theſe *Journies*. The whole is followed by an INDEX; an advantage which no publication of any conſiderable bulk ought to appear without; but of the want of which we have too frequently had occaſion to take notice.

ART. II. *Sermons*, by Alexander Gerard, D.D. Profeſſor of Divinity in King's College, Aberdeen, and one of his Majeſty's Chaplains in Ordinary in Scotland. 8vo. Vol. II. 5s. Boards. Dilly. 1782.

IN our Review for December, 1780, we gave an account of the firſt volume of Dr. Gerard's Sermons; and what was ſaid of the firſt, may, with equal juſtice, be applied to the ſecond volume. There are very few writers who have a clearer or more diſtinct view of the ſubjects they treat of than Dr. Gerard, who poſſeſs greater ſtrength of reaſoning, or who ſhew more candour and liberality of ſentiment.

The

The ſecond volume is introduced with three excellent ſermons on the progreſs of vice, from *Jerem.* ix. 3. *They proceed from evil to evil.* In order to put his readers on their guard againſt the deceitful inſinuations and ſucceſſive encroachments of vice; the Doctor traces out the ordinary ſteps of the ſinner's progreſs *from evil to evil.* He lays open the train of inward indulgencies, by which irregular inclinations are gradually brought forward into overt acts of wilful ſin; ſhews how vicious habits, in conſequence of wilful ſin, are contracted, ſtrengthened, and multiplied; and deſcribes that hardneſs of heart, that contempt and hatred of religion, which neceſſarily reſult from confirmed and multiplied habits of wickedneſs, and complete the corruption of the ſinner.—Theſe Sermons ſhew great knowledge of the human heart, and the frequent and ſerious peruſal of them ought to be warmly recommended to young perſons by all thoſe who wiſh to promote their higheſt and moſt important intereſts.

In the fourth Sermon, the Doctor proves that long life is, in many reſpects, undeſirable, and the immoderate deſire of it pernicious.

The fifth Sermon cannot fail of giving our Readers a very high opinion of the Doctor's judgment, candour, and abilities. We ſhall lay before them a particular account of it.—The words from which he diſcourſes are theſe—*But ſpeak thou the things that become ſound doctrine*, Titus ii. 1.—He ſets out with obſerving, that *ſound doctrine* is an expreſſion ſo commonly uſed by Chriſtians, that few are apt to ſuſpect any ambiguity in its meaning—that every one of thoſe ſects into which the Chriſtian world is unhappily divided, applies the expreſſion to ſignify the whole of its own ſyſtem of doctrine, but eſpecially thoſe ſpeculative and diſputable tenets which diſtinguiſh it from other ſects, and even thoſe technical terms which it has coined or adopted on purpoſe to define them with preciſion—that, though all ſects, with equal confidence, appropriate the epithet to their own peculiar ſyſtems, the diſtinguiſhing tenets of different ſects are contradictory. It is certain, therefore, he ſays, that the epithet is miſapplied by ſome of them. Each affirms, that it is miſapplied by all except its own adherents: and as the theological ſyſtem of every ſect contains ſomething of human, and conſequently fallible, explication, impartiality can ſcarce avoid ſuſpecting that the epithet is, in ſome meaſure, miſapplied by all ſects.

He now proceeds to aſcertain and illuſtrate its genuine import; and, with this view, he firſt examines its preciſe meaning in Scripture, and then explains the ſeveral particulars which, from ſuch an examination, appear to be implied in it.

[1] *Sound doctrine, ſound or wholeſome words, ſound ſpeech, ſound in the faith*, are all expreſſions found in Scripture, and evidently intended, the

the Doctor obſerves, to convey the ſame idea. The original words which expreſs the epithet in all theſe phraſes *, refer primarily to bodily health, as oppoſed to diſeaſe: but they are, by claſſical writers, uſed with great latitude, for ſignifying metaphorically whatever is right or approveable. They are all words of the ſame etymology. One of them † primarily ſignifies *healthful*, but is alſo uſed by Greek authors, to ſignify *healing*, *wholeſome*, or conducive to health. Another of them ‡ ſignifies, moſt literally, *healing*, but is uſed likewiſe, in ſeveral places of the New Teſtament §, to ſignify *healthful*. We may conclude, therefore, that they are deſigned to be ſynonymous when they are applied to doctrine, and to denote ſuch as is healthful, or ſuch as is healing, or ſuch as unites both theſe characters. What they preciſely denote, we ſhall be beſt able to determine, by comparing the paſſages in which they occur, and examining the ſcope and connection of each. All theſe paſſages lie in Paul's Epiſtles to Timothy and to Titus: and, from the ſlighteſt attention to them, it will, I think, be evident, that the Apoſtle calls doctrine *ſound*, in a ſenſe very remote from that in which the term is uſed by the diſcordant ſects of Chriſtians; that he conſtantly means it to expreſs both the ideas which it naturally ſignifies; that he intends the genuine doctrine of Chriſt, but with a particular reference, both to its being *healthful*, pure, and unſophiſticated, and to its being wholeſome or *healing*, as having a practical tendency. So far is he from deſigning it to denote the peculiarities of any human ſyſtem, that, on the contrary, he is at pains to intimate, that he deſigns it to expreſs the plainneſs and ſimplicity of the doctrine of the Goſpel, as delivered by Chriſt and his Apoſtles, in direct oppoſition to the precarious opinions, the ſubtile explications and definitions, the ingenious ſpeculations and refinements of uninſpired men: and ſo far is he from applying the term to any curious or intricate theory, that he no leſs clearly and conſtantly intimates that, by calling doctrine *ſound*, he means to expreſs its being fit to cure the diſeaſes, and promote the health, of the ſoul; and that, in oppoſition not only to tenets directly immoral, but particularly alſo to the inutility and pernicious tendency of all ſubtile queſtions and abſtract diſquiſitions. Theſe two ideas, by which the Apoſtle characterizes *ſound* doctrine, it will be neceſſary to trace out jointly; for, in every paſſage of his writings, they are jointly kept in view with the greateſt care.'

The Doctor now proceeds to a full, diſtinct, and impartial examination of all the texts in which *ſound doctrine* is mentioned, and aſcertains the meaning of it with the fulleſt and moſt convincing evidence. The evidence is indeed ſo ſtrong, he ſays, that when we attend to it, ſo large an inveſtigation may ſeem to be unneceſſary; but men are ſo inured to an oppoſite conception of the ſubject, that the largeſt inveſtigation, he is afraid, will be inſufficient for ſtriking conviction into the rigid adherents to ſects and parties.

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* In one text, the adjective ὑγιὴς; in another, the verb ὑγιαινω; in all the reſt, the participle ὑγιαινων.

† ὑγιὴς. ‡ ὑγιαινων. § Luke v. 31. vii. 10. xv. 27.

He

He goes on to explain the ſeveral particulars implied in *ſound doctrine*. It is in general, he ſays, the pure *genuine doctrine of the Goſpel*, the very doctrine taught by Chriſt and his Apoſtles: entire, without the omiſſion of any part of it: unperverted, without being ſtrained or wreſted: ſincere, unmixed with any thing elſe, either in the matter or in the manner of expreſſion: propoſed chiefly in the *ſound words* in which Chriſt and his Apoſtles delivered it.—*Sound doctrine* means the pure doctrine of the Goſpel, *particularly as diſtinguiſhed from all human definitions, limitations, refinements, and ſuper-additions.* The Apoſtle explicitly and anxiouſly ſets it in oppoſition to all theſe. His expreſſions are levelled directly againſt the corruptions of doctrine which prevailed at that time; they are ſo choſen as to be likewiſe, in ſtrict propriety, applicable to all poſterior corruptions of it; he foreſaw theſe, and foretold them, and has an eye to them in ſeveral paſſages of his writings. All the curious or forced explications of Chriſtian doctrine, all the groundleſs or precarious deductions from it, all the ſubtile controverſies about it, which have infeſted the church, demonſtrate themſelves to be ſuch adulterations as he condemns; they are marked by the very features which he has delineated; they have produced the very effects which he has deſcribed.

'They had already begun, ſays our Author, and they quickly ſpread wider and wider. Forgetful that the Goſpel was not given to exerciſe ingenuity, or gratify curioſity; and deſirous of recommending it to unbelievers, particularly the philoſophers; partly too, it muſt be owned, ſwayed by their own preconceived notions, and expecting to diſplay the accuracy of their own apprehenſion, ſome Chriſtians began very early to conceive the articles of their faith, according to the theories of the Greek philoſophy, chiefly the Platonic; to define them with ſcientifical preciſion, and in the phraſeology of the ſchools; and to adopt ſimilitudes for illuſtrating them, and hypotheſes for accounting for them, not only arbitrary, but generally improper. They were accuſed of error. Their accuſers were not wiſe enough to ſatisfy themſelves with proving, that the Scripture did not imply or admit the ſenſe to which they determined it; but, infected with the ſpirit of the ſame philoſophy, run into oppoſite definitions, compariſons, hypotheſes, and terms of ſcience, often equally improper, and equally involving error. Theſe were juſtly retorted upon them by their adverſaries. Controverſies were agitated concerning theſe contradictory definitions; multitudes ranged themſelves on each ſide; they broke out into contention, animoſities, unjuſt ſuſpicions and inſinuations, mutual reproaches and invectives. Falſehood was eagerly ſought for, and for the moſt part eaſily found, in the abſtract, ſubtile definitions of each party. In the progreſs of diſputation, new terms, new diſtinctions, new compariſons were invented on each ſide, for marking with preciſion the peculiarity of its own opinion; and new hypotheſes were contrived for reconciling it to Scripture or to itſelf, and for evading the objections urged againſt it. Every ſuch attempt produced new queſtions; and every new queſtion became more frivolous, more notional, more abſtruſe than the former.

In

In diſcuſſing it, new refinements of diſtinction, and new intricacies of argumentation, were introduced. Every diſputant added ſomething according to his own manner of apprehenſion.

'The church was diſtracted, bewildered, and enflamed. Councils were aſſembled to determine the points in queſtion, and to extinguiſh the heats which they had raiſed. But, inſtead of *holding faſt the form of ſound words*, inſtead of recalling all parties to the ſimple doctrine of the Goſpel, and rejecting the unſcriptural, precarious explications by which both ſides went beyond it; they entered into all the minutiæ of the controverſy, they debated them with prejudice and paſſion, they indulged cavil and chicane, they broke forth into clamour and outrage, into mutual accuſations and threatenings, and ſometimes they proceeded to tumult and violence. The ſtronger party overpowered the weaker by their ſuperior vehemence, by the terror of their menaces, by mere force, or by a plurality, it may be, a very ſmall plurality, of voices. They approved all the ſubtleties, refinements, and inventions of one party; adopted whatever hard words and technical terms they thought fitteſt for diſcriminating them from thoſe of the other party; and by a decree of uſurped, but formidable authority, they determined all theſe to be articles of faith, and their choſen terms of art to be the teſt of the truth. All who refuſed ſubmiſſion to their impoſitions, they condemned as adherents to the contrary party, and ſtigmatized as heretics; and they reviled, anathematized, excommunicated, and, whenever they could get the civil power to enter into their reſentments, perſecuted, baniſhed, or put them to death. Other councils were aſſembled, and often gave oppoſite deciſions, eſtabliſhed the contrary tenets, and fenced them by contrary terms of art; but ſtill decided in the ſame ſpirit of party contention, and violence. None of their decrees ever ended a ſingle controverſy. On the contrary, they perpetuated the controverſies then ſubſiſting, increaſed the bitterneſs of contention, and diffuſed it wider. They never failed likewiſe to produce new controverſies. The perſons who oppoſed them, contrived new terms, diſtinctions, and cavils, in contradiction to the ſubtleties implied in their decrees: they differed about theſe, and ſplit into leſſer parties. Thoſe who adhered to the decrees, diſagreed about their meaning, broke out into fierce contention, charged each other with error or with blaſphemy, and diſdained communion with one another. By the rage of controverſy, and the ſpirit of faction in all, the Chriſtian church was divided and ſubdivided, and again and again ſubdivided into ſects innumerable, hating and execrating one another; but diſtinguiſhed only by verbal differences, or by notions, of none of which the Scripture affirms any thing, or of which the human faculties can form no clear conception, and of which any conception or thought at all is both unneceſſary and unprofitable.

'Different ſyſtems of philoſophy were ſucceſſively in vogue. With each of theſe in its turn, the doctrine of the Goſpel was unnaturally incorporated. By this means it aſſumed a variety of forms, but all of them very unlike to its original ſimplicity. When the philoſophy of Ariſtotle obtained unrivalled poſſeſſion of the ſchools (a philoſophy from the beginning ſubtile, diſputatious, and contentious, and rendered more ſo by the perverſion of the ſcholaſtics), the Chriſtian doctrine, by being adapted to it, ranged according to its forced mode of diſtribution,

diſtribution, conceived according to its rules of definition and diſtinction, expreſſed in its hard words, and reaſoned about in the artificial manner of its analytics, was totally diſtorted from its genuine form. A falſe ingenuity was laboriouſly employed in deviſing queſtions concerning every article of Chriſtian doctrine, in puſhing them to the utmoſt length of ſubtlety, and wrangling about them with all the nicety of affected preciſion. Queſtions ſprung from queſtions in an endleſs ſeries; all of them unneceſſary, moſt of them of no importance, many of them mere plays of words, many of them ridiculous, many of them interminable, and even unintelligible, nay ſome of them impious and blaſphemous. They were almoſt all dogmatically determined: the determinations of many of them were erected into articles of faith; and the technical words, employed in the determinations, were the only allowed criterion of men's holding theſe articles.

'By ſuch *oppoſitions* and contentions *of ſcience falſely ſo called*, continued and increaſing through many ages of intellectual darkneſs, the doctrine of the papal church became a huge body of tenets, unſcripturally conceived and expreſſed, and many of them, not only deſtitute of all foundation in the Goſpel, but directly repugnant to it. The Reformers, raiſed up in a bleſſed hour for that very purpoſe, unveiled this maſs of corruption, expoſed the perverſions of the Goſpel which compoſed it, and the fables which it had ſuperadded to the Goſpel. They pronounced the Scripture to be the only rule of faith, and diſclaimed all human definitions of its ſimple principles. Happy had it been if they had perſiſted ſteddily in this. But their adverſaries demanded, what it was preciſely that they believed; they declared an appeal to Scripture inſufficient for fixing this, becauſe the authority of its words was pled by all ſides; they cried out that the doctrine of Proteſtants was altogether indefinite and uncertain; they miſrepreſented it groſsly; they called upon them to publiſh it in determinate language. Overcome by theſe importunities, clamours, and accuſations, and not perfectly cured of the ſubtilizing ſpirit from which they ſprung, Proteſtants were led unwarily, though at firſt reluctantly, to accept the challenge. The earlieſt explications of their doctrine were tolerably ſimple; the ſcholaſtic mode of arrangement, argument, and expreſſion, was in general rather avoided than affected: but the ſpirit of abſtraction gradually acquired ſtrength and violence; the explications of doctrine given by ſome diſpleaſed others; oppoſite explications were propoſed; queſtions about them were agitated; they were puſhed to greater and greater degrees of ſubtlety; all the hardeſt words of the ſchools were borrowed for expreſſing the differences of opinion; and all the moſt frivolous or unintelligible diſtinctions of the ſchools were employed in debating them. Proteſtants were crumbled down into numberleſs ſects, diſtinguiſhed by peculiarities of belief upon points unneceſſary or impoſſible to be determined. Creeds were oppoſed to creeds; ſyſtems were multiplied againſt ſyſtems; ſome on all ſides, not ſo much ſyſtems of Chriſtian theology, as metaphyſical ſyſtems of verbal, ſpeculative, abſtruſe, unimportant controverſies, for which a handle was taken from that theology. Each party was tenacious of its own mode of conceiving, and even of expreſſing the truth; and, by this means, they have all continued divided and at variance.'

Such

Such is the picture which our Author draws of the departure of Chriſtians from the SIMPLICITY *of ſound doctrine:* thoſe who are acquainted with eccleſiaſtical hiſtory, the blackeſt part of the annals of human frailty, will be ſtruck with the likeneſs. Not content with departing from the *ſimplicity of ſound doctrine*, Chriſtians have ſubſtituted the very deviation in its place, and given it its name. Every party appropriates the name of ſound doctrine to thoſe peculiar explications, ſpeculations, and definitions which characterize itſelf, and diſcriminate it, and ſet it at the greateſt diſtance from all other parties: but theſe the Apoſtle expreſsly, and in terms of abhorrence, excludes from the idea of ſound doctrine, and urges Chriſtians to avoid as repugnant to it. What the ſeveral ſects have extolled as the ſoundeſt doctrine is, in the Apoſtle's ſenſe, moſt unſound. According to his ſenſe of it, the only ſenſe which merits the regard of Chriſtians, the bigot of every denomination, the tenacious partizan of any ſect, neceſſarily deviates in ſome degree, and generally deviates the fartheſt.

Sound *doctrine*, our Author farther obſerves, means *practical* doctrine. God gave a revelation of the truth for this very purpoſe, to purify and improve the hearts, and to direct and influence the practice of men. Every part of it is immediately and powerfully conducive to this purpoſe: all the precepts of the Goſpel, and all its principles, conſpire in promoting it. The former preſcribe the pureſt and the ſublimeſt virtue: the latter are even more directly ſubſervient to it, they excite to that virtue.

All abſtract definitions of doctrine, all abſtruſe queſtions about it, are in their very eſſence wholly ſpeculative; they are at beſt fit only for informing the underſtanding, too often only for perplexing it: their natural effects are thorny diſputes, contentions, diviſions, not the active exertions of Chriſtian virtue and holineſs; the utmoſt they can claim is, that they may be harmleſsly amuſing: they never can be profitable. If it were poſſible to determine them with the greateſt clearneſs and certainty, yet they could not influence practice; abſtract ideas being too frigid to warm the heart; too weak to draw out good affections; and too dim to be kept in view in the moment of action.

We have now given a full view of what our Author has advanced upon a very important ſubject, and heartily wiſh his Sermon may produce proper effects upon the minds of thoſe who are principally intereſted in attending to it. When a Profeſſor of Divinity, eminently diſtinguiſhed too by his learning and abilities, delivers his ſentiments with ſuch freedom and boldneſs concerning the departure of Chriſtians, of every denomination, from the ſimplicity of the Goſpel, it cannot fail of giving

giving ſincere pleaſure to every friend to virtue and religion, and of leſſening that attachment to the creeds and ſyſtems of fallible men, which has been ſo prejudicial to the intereſts of Chriſtianity, and contributed, in a very high degree, to the ſpreading of ſcepticiſm and infidelity.

Reſignation to the will, ſubjection to the authority, and regard to the judgment of God; the confidence of the righteous, and the ſelf-condemnation of the wicked at the day of judgment, are the ſubjects of the 6th, 7th, 8th, 9th, and 10th Sermons of this volume; which concludes with the republication of a Sermon on the *Influence of the Paſtoral Office on the Character*, in anſwer to Mr. Hume; for an account of which very judicious and truly excellent diſcourſe, we refer our Readers to the twenty-fourth volume of our Review.

ART. III. *Gibbon's Account of Chriſtianity conſidered*; together with ſome Strictures on Hume's Dialogues concerning Natural Religion. By Joſeph Milner, A. M. Maſter of the Grammar-ſchool of Kingſton upon Hull. 8vo. 3 s. Cadell, &c. 1781.

WE are ſorry that this performance has, from mere accident, ſo long eſcaped our notice; but we flatter ourſelves that the Author will excuſe us, when we aſſure him, that the omiſſion did not proceed from any deſigned neglect.

Mr. M.'s Work is divided into three parts: In the firſt, he examines, and endeavours to ſet in a true light, ſome facts and characters, which he thinks have been miſ-ſtated by Mr. Gibbon; in the ſecond, he briefly conſiders the nature (the Author's own words) of Chriſtianity; and in the third, he diſcourſes on a variety of ſubjects, all reducible, however, to one point, the *recommendation* of the goſpel to the attention of the polite and the learned, and the vindication of its doctrines from the aſperſions of Mr. Gibbon,—whom he allows to be a man of exquiſite judgment, ſound claſſical erudition, and every quality neceſſary to form the accompliſhed hiſtorian. His ſound judgment, however, Mr. Milner tells us, has not ſecured him from a ſeries of miſtakes in every thing relating to Chriſtianity; nay, one thing is clear, he further ſays, *viz.* that Mr. Gibbon cordially hates Chriſtianity.

We have no doubt of our Author's ſincerity, nor of the uprightneſs of his views, and think his zeal for the honour and intereſts of Chriſtianity highly commendable, but cannot help obſerving, that, in our opinion, his *zeal* is not according to *knowledge*. This, we apprehend, will clearly appear to moſt of our Readers from the following ſhort paſſages.

Speaking of reaſon, and *rational* religion, he ſays,—'Man being dark and blind with reſpect to God, and the beauty of holineſs,

holineſs, through the fall, a very conſiderable branch of that *eternal life, which God gives him in his Son*, lies in the gift of the mind, or Spirit of Chriſt the Lord. Hence, and not from the beſt uſe of the moſt improved rational faculties, however uſeful they may be in all things elſe, he has a proper perception of real Chriſtianity.'——'The ſpiritual faculty is a perfect myſtery to thoſe who are merely poſſeſſed of the rational.'——'The bold intruſions of reaſon have been a moſt powerful cauſe of our national depravity.'——'The true nature of goſpel truth, grace, and glory, and all the enjoyment, and all the holineſs thence ariſing, a natural man, ſo remaining, muſt continue deſtitute of to eternity.'——'The extravagant applauſes beſtowed on the rational, have entirely juſtled out of our religious ſyſtem the *ſpiritual* powers; and ſo ſpecious and plauſible is the deceit, that even many good men do much impede their ſpiritual progreſs, by their exceſſive leaning to what is called rational in religion.'——'Let Reaſon be kept to her province, be reſpected, cheriſhed, and encouraged in it, by every method; but let her not pretend to incorporate with ſpirituality itſelf, though ſhe may judge of the circumſtances that relate to it.'——'In a being ſo corrupt as man, the moſt vigorous exerciſes of reaſon are, in religion, good for little elſe than than to confound and miſlead him. The intellectual faculty, the more ſolid and piercing it is, ſinks only the deeper in abſurdity, whilſt it mixes itſelf with the mire and dirt of human depravity.'——'The leaven of reaſon has ſpread itſelf through all Chriſtianity, and threatens to leave neither root nor branch.'——We leave our Readers to their own reflections on theſe extracts.

What Mr. Milner ſays of the love of fame, appears to us extremely injudicious.——'To ſeek the eſteem of men (ſays he), as a motive for our good actions, is the maſk of an hypocrite.'——'How neceſſary that the love of glory be eradicated, to render even heaven deſirable! The moſt unreſtrained profligacy of temper is not more unſuitable to the temper of the heavenly world, than that paſſion for glory, which is ſo commonly deemed the mark of a great and generous mind. Perſons of ſuch a taſte may be uſeful and reſpectable citizens, they cannot be Chriſtian believers.'

Strange doctrine this! The great Author of Nature has, for the wiſeſt and the moſt benevolent purpoſes, implanted the love of fame in the human mind; and we know that it has operated powerfully in many perſons who have done honour to the Chriſtian name and character. Chriſtianity, indeed, furniſhes higher and nobler motives to the practice of virtue, than the deſire of fame; but when the paſſion for glory is directed and regulated by Chriſtian principles, when it is joined, as we are perſuaded it often is, to an earneſt deſire of the approbation of

OMNISCIENCE, the united influence of two ſuch principles muſt warm and animate the ſoul, muſt give life and energy to all its exertions, and muſt ever produce a ſublimity of virtue.

ART. IV. *A Letter to the Author of the Hiſtory and Myſtery of Good Friday* †. By a Layman. 8vo. 1s. Rivington. 1782.

THE objections of the Diſſenters to the faſts and feſtivals of the Eſtabliſhed Church may be reduced to the following heads: "The Almighty, by a poſitive command, hath allotted one ſeventh part of our time to his own immediate ſervice by the acts of public devotion: and *only* that part. All inſtitutions which exceed this limited portion are the ſuperfluous appointments of mere human authority, exerted beyond the preſcriptions of the Divine law, and therefore not obligatory on Chriſtians. And eſpecially may we diſpute their propriety, when it cannot be aſcertained when the events, to which ſuch redundant inſtitutions more immediately refer, really took place. Hence the veneration of them receives a double objection. Religion doth not authorize them: and chronology cannot determine their date."

This is the main ground of the debate. The Author of the preſent pamphlet joins iſſue on the footing of theſe objections, and proceeds to ſhew cauſe why faſts and feſtivals ought to be appointed by Chriſtian legiſlators, and for what reaſons Chriſtian ſubjects ought to ſubmit to their appointments.

That one day in ſeven was preſcribed by Divine authority, and in the very body of the moral law, he pretends not to queſtion. But, though one day in ſeven was appointed, he ſtrenuouſly inſiſts, that it was not to the excluſion of any other that particular circumſtances might authorize the appropriation of to the purpoſes of religion. Though the law reſpecting the Sabbath was given to the Jews, yet, nevertheleſs, we are informed from the Moſaic code, that other days were alſo conſidered as ſacred by the expreſs appointment of the legiſlator himſelf.

Hence the Feaſt of the Paſſover, of Weeks, of Expiation, of Trumpets, of Tabernacles, of a day of Atonement, &c. &c. from which it appears, that God required more than a ſeventh part of time to be dedicated to his ſervice; for at the appointment of theſe feſtivals it is expreſsly ſaid, "It ſhall be a holy convocation to you; ye ſhall obſerve it by an ordinance for ever."

From a review of the ſubject reſpecting the inſtitution of faſts and feſtivals, the Author concludes, that 'worldly powers

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† See Rev. Vol. LVII. p. 330.

have

have a right to appoint them.' If any objection ſhould ariſe from their being *Jewiſh* inſtitutions, the Author obſerves, that the ſame liberty of departing from the exact letter of the Ten Commandments was claimed by the Apoſtles of our Lord alſo. They appointed faſts, they attended feaſts—and that too after our Saviour's aſcenſion.

With reſpect to the exact day on which the ſeveral events commemorated happened, the Author obſerves, that it is an object not worth contention. The *day* conſidered in itſelf is nothing: but all its conſequence depends on the appropriation given it. It is the *thing* itſelf that ought to be the grand object to a Chriſtian. And though the chronology may not be ſettled, yet there is *ſomething* which none but infidels can diſpute; and it is *that* which ought to be kept in mind, and therefore to appoint a *particular* time to commemorate it cannot be abſurd or ſuperfluous. He particularly inſtances in the three grand inſtitutions of the Church, viz. Chriſtmas, Good Friday, and Eaſter Day. We ought undoubtedly to maintain an habitual ſenſe of the importance of thoſe events; but will that habitual ſenſe be leſſened by the appropriation of any particular days to the commemoration of them? Will they not rather come in aid of the general impreſſion? Will not their habitual influence be ſtrengthened by this particular appropriation?—With reſpect to the alteration of the 7th day to the 1ſt, the Author obſerves, that there is no poſitive command for it. The whole reſts on tradition; and that tradition pretends not to any explicit abrogation of the original appointment. There is a great deal in this argument. We know not what a Diſſenter can advance to evade the force of it. We ſhould be glad to ſee. But let him remember his ground, and adhere cloſely to it. Let him produce the *authority* for the alteration of the Sabbath: but if he doth not prove that authority to be expreſsly divine, and if the evidence of it be not ſomething better than traditional, he will give a Churchman an advantage over him, that he will find it very difficult to ſurmount.

The Author makes a good uſe of the *argumentum ad hominem*. The Diſſenters do not object to the appropriation of ſome days to commemorative purpoſes. They obſerve the 5th of November; and keep national faſts. Theſe appointments are merely human. If we object to one inſtitution, becauſe it is not founded on better grounds, why not to another for the ſame reaſon? Is there no *will-worſhip* among the Diſſenters?—nothing but what they can appeal for "to the Law and to the Teſtimony?"

'You are a Diſſenter (ſays this Writer), the paſtor of a congregation, we will ſuppoſe, and you think it wrong to dedicate that time to the ſervice of God which ought to be employed in ſecular affairs. Suffer me to aſk, Do you enforce by your prac-

tice the doctrine which you deliver from the pulpit, or ſend forth to the world in your publications? Permit me to give a recent inſtance of the propriety of this objection. Has not the Rev. Mr. R.'s * meeting-houſe, in Cambridge, been opened for Divine worſhip, till within theſe few years, every *Thurſday* as well as Sunday? Has not notice been given from that gentleman's pulpit, that "on ſuch a day Mr. *So-and-ſo* will deliver a lecture at this Meeting?" And have not printed hand-bills been delivered through the town of Cambridge to the ſame effect?' The Diſſenters talk loudly of the expence of keeping ſuch days as the Church hath appointed for public ſervice. The poor loſe their labour; and not to earn, is to pay. This Author obſerves, that the ſame objection muſt be made againſt the Week-day Lectures of the Diſſenters, Repetitions, Preparation Sermons, &c. &c. Among the rational Diſſenters (as they are called) thoſe ſuperfluous ſervices have been long diſcontinued; but among the orthodox, they are almoſt univerſally kept up. The Writer of this Letter, however, only follows the Author of the Hiſtory and Myſtery of Good Friday in this track of calculation: for it is a mode of reaſoning ſo very pitiful, that no one would have condeſcended to have made uſe of it, if he had not been eager to catch at *any* thing to ſupport his argument.

The following is too curious to be omitted: '*The Church hath not power to decree rites and ceremonies!* But a Diſſenting miniſter hath power to make a SHEW-ROOM of his meeting-houſe, if he pleaſes; and ſuffer hand-bills to be diſtributed like the people who have WILD BEASTS to be ſeen: as for inſtance, "This "evening, Oct. 24, at half paſt ſix o'clock, Mr. Murray of "Newcaſtle, Author of Sermons to Aſſes, will deliver, in Mr. "Robinſon's Meeting, a Lecture upon Dan. xii. 6. *How long "ſhall it be to the end of theſe wonders?* In this Lecture there will "be given ſome curious demonſtrations upon chronology, wor-"thy of the attention of every one. Things *ſtrange* and *new*, "and unexplored before, will meet the ear." And it may be *hinted* at the concluſion of the diſcourſe, that it will be neceſſary for the congregation to *put ſome money in the plate*, to defray the expence of the preacher's journey, &c. Excellent doctrine! faithful ſhepherds! pious preachers! "It is written, My houſe is the houſe of prayer; but ye have made it a den of thieves.'

* Mr. Robinſon, ſuppoſed to have been the Author of the Hiſtory and Myſtery of Good Friday.

ART. V. *The Prophecies and other Texts cited in the New Teſtament, compared with the Hebrew Original, and the Septuagint Verſion.* To which are added Notes. By Thomas Randolph, D.D. Preſident of C. C. C. Oxford, and Lady Margaret's Profeſſor of Divinity. 4to. 2s. 6d. Rivington. 1782.

A Moſt uſeful and valuable publication! The collection hath been made with much labour: and the whole is arranged with great accuracy and perſpicuity. At one view the ſtudent in divinity is preſented with the original text in the Hebrew, the quotation of it in the New Teſtament, and the tranſlation of it in that ancient verſion, called the Septuagint. This will ſave him much expence of time and labour; and enable him to make with great facility a juſt compariſon between the one and the other, as they are placed in oppoſite columns on the ſame page. The Hebrew is without points, in a type remarkably elegant and clear. The Greek characters are accented:—and the printing of the whole is correct and maſterly.

The learned Author obſerves, in his Introduction, that 'ſome years ago, great objections were made to the citations in the New Teſtament from the prophecies in the Old. Theſe were ſaid often not to agree with each other. One thing ſaid, in order to account for this diſagreement, was, that the writers of the New Teſtament took their citations from the Septuagint tranſlation: but I found that though this might ſometimes be the caſe, yet it was not generally true. I found them in ſome places differ from both. In order to obtain fuller ſatisfaction on this head, I drew out the following tables, where the citations in the New Teſtament are placed in the middle, between the original Hebrew on the one ſide, and the Septuagint tranſlation on the other.'

Dr. Randolph adopts the reading of the *Vatican* edition of the Septuagint: and notes ſuch material alterations as occur in the celebrated *Alexandrian* copy, in the annotations at the end of this work.

Upon comparing the citations in the New Teſtament with the Hebrew, there is a moſt *exact* and *literal* correſpondence in the following texts: viz. Hoſ. xi. 1. and Matth. ii. 15. Deut. viii. 3. and Matth. iv. 4. Deut. vi. 16. and Matt. 4. 7. Hoſ. vi. 6. and Matth. ix. 13. and xii. 7. Lev. xix. 18. and Matth. xix. 19. and xxii. 39. Pſ. cxviii. 22, 23. and Matth. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Pſ. cx. 1. and Matth. xxii. 44. Mark xii. 36. Luke xx. 42. Pſ. xxii. 19. and Matth. xxvii. 35. Pſ. xxii. 2. and Matth. xxvii. 46. Iſa. liii. 12. and Mark xv. 28. Luke xxii. 37. Lev. xii. 8. and Luke ii. 24. Pſ. lxix. 10. and John ii. 17. Pſ. lxxxii. 6. and John x. 34. Iſa. liii. 1. and John xii. 38. (Vid. Rom. x. 16.) Pſ. xxii. 19. and John xix. 24. Pſ. cix. 8. and Acts i. 20. Gen. xxii. 18. and Acts iii. 25. Pſ. ii. 1, 2. and Acts iv. 25, 26. Pſ. ii. 7.

and Acts xiii. 22. Pſ. ii. 7. and Acts xiii. 33. Iſa. lv. 3. and Acts xiii. 34. Exod. xxii. 27. and Acts xxiii. 5. Pſ. v. 10. and Rom. iii. 13. Pſal. cxl. 4. and Rom. iii. 13. Pſ. xxxvi. 2. and Rom. iii. 18. Pſ. xxxii. 1, 2. and Rom. iv. 7, 8. Gen. xvii. 5. and Rom. iv. 17. Gen. xv. 5. and Rom. iv. 18. Pſ. xliv. 22. and Rom. viii. 36. Gen. xxi. 12. and Rom. ix. 7. Gen. xxv. 23. and Rom. ix. 12. Mal. i. 2, 3. and Rom. ix. 13. Exod. xxxiii. 19. and Rom. ix. 15. Exod. ix. 16. and Rom. ix. 17. Lev. xviii. 5. Rom. x. 5. Pſ. cxvii. 1. and Rom. xv. 11. Iſa. lii. 15. and Rom. xv. 21. Job v. 13. and 1 Cor. iii. 19. Deut. xxv. 4. and 1 Cor. ix. 9. Exod. xxxii. 6. and 1 Cor. x. 7. Pſ. xxiv. 1. and 1 Cor. x. 26. Pſ. viii. 6. and 1 Cor. xv. 27. Iſa. xxii. 13. and 1 Cor. xv. 32. Iſ. xxv. 8. and 1 Cor. xv. 54. Pſal. cxvi. 10. and 2 Cor. iv. 13. Iſa. xlix. 8. and 2 Cor. vi. 2. Exod. xvi. 18. and 2 Cor. viii. 15. Pſ. cxii. 9. and 2 Cor. ix. 9. Iſa. liv. 1. and Gal. iv. 27. 2 Sam. vii. 14. and Heb. i. 5. Pſ. civ. and Heb. i. 7. Pſ. xlv. 7, 8. and Heb. i. 8, 9. Pſ. viii. 5, &c. and Heb. ii. 6. Pſ. xxii. 23. and Heb. ii. 12. Iſa. viii. 17, 18. and Heb. ii. 13. Gen. ii. 3. and Heb. iv. 4. Gen. xxii. 16, 17. and Heb. vi. 13, 14. Deut. xxxii. 35. and Heb. x. 30. Gen. xlvii. 31. and Heb. xi. 21. Joſh. i. 5. (Vid. Deut. xxxi. 8.) and Heb. xiii. 5. Lev. xi. 44. and 1 Pet. i. 16.

An equal number of texts with the above may be produced, which very nearly, though not ſo literally, agree with the original Hebrew. About twenty-four paſſages agree in ſenſe with the Hebrew, but differ in words. About eight give the general ſenſe; but either abridge or enlarge it in expreſſion. Six differ from the Hebrew, but agree with the Septuagint. Theſe are the following: Iſa. xxix. 13. and Matth. xv. 8, 9. Pſ. xvi. 8. and Acts ii. 25. Amos v. 25. and Acts vii. 42, 43. Iſ. lv. 3. and Acts xiii. 34. Pſ. xix. 5. and Rom. x. 18. Prov. iii. 34. and Jam. iv. 6. There are about twenty-one citations in which we have reaſon to ſuſpect that either the Apoſtles read the Hebrew differently; or put ſome other conſtruction on the words than what is affixed to their ſignification in our Lexicons. The Author inſtances particularly the citations in Matth. ii. 6. and xi. 10. and xv. 8, 9. and xxvi. 31. Luke iv. 18, 19. John xix. 37. Acts viii. 32. and xiii. 41. and xv. 16, 17. Rom. iii. 14. and ix. 33. 1 Cor. ii. 9. &c. &c. &c. There are eight places in which the Hebrew hath the appearance of having been corrupted. Vid. Acts ii. 25. compared with the parallel paſſage in Pſ. xvi. 8, &c. Alſo Acts xv. 16, 17. compared with Amos ix. 11, 12. Rom. xv. 10. comp. Deut. xxxii. 42. 1 Cor. xv. comp. Hoſ. xiii. 14. Heb. v. 6. comp. Pſ. cx. 4. Heb. x. 5. comp. Pſ. xl. 7. Theſe ſuſpicions of corruption in the original

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text have received great confirmation from the late very elaborate collations of Dr. Kennicott.

It appears from the preſent collection of parallel paſſages that about ſeventy texts in the New Teſtament have been taken *verbatim* from the Septuagint; or at moſt only changing the perſon, &c. About forty-ſeven have a ſlight variation from this ancient verſion. Thirty agree in ſenſe, but not in words: thirteen differ from the Septuagint, where they exactly or very nearly correſpond with the Hebrew. And nineteen differ ſo far from the Hebrew and the LXX. as to make it probable that they were taken from ſome other tranſlation or paraphraſe.

Dr. Randolph hath affixed critical and explanatory notes to the preſent work, in which the *correſpondencies* and *variations*, and the ſeveral texts in the Hebrew and Greek, are minutely ſet down, and judiciouſly commented upon. From an impartial Review of the whole, it muſt appear to every candid and unprejudiced Reader, that the Writers of the New Teſtament took no other liberties in their citations from the Old, than are generally allowed even to the moſt accurate writers in their appeals to the authority of others. Some of theſe quotations may be rather called references than citations: they are more deſigned to illuſtrate than to prove: and may be conſidered as alluſions rather than as arguments. This point is well reaſoned by the learned Author. Inſtances are alſo pointed out to exemplify and to corroborate his ſentiments reſpecting the corruption of the Hebrew text. The fact is too obvious to be denied; though infidelity may cavil at the candour of the conceſſion; and ſome weak and timorous believers may take offence at the boldneſs of it. However, the Author takes care to guard it in the beſt manner, to baffle objections on the one hand, and to remove ſcruples on the other.

'Though God hath not wrought perpetual miracles to preſerve his holy Scriptures invariably the ſame without any alteration, yet he has not left us without all remedy or reſource. We have greater helps towards correcting the Hebrew text, than that of any other ancient author whatſoever. We have the Samaritan copy of the Pentateuch received by the Samaritans about 400 years before Chriſt. We have the Septuagint tranſlation, which (or at leaſt part of it) was made 2000 years ago, all of it older than the Chriſtian æra. We have the Vulgate verſion, the chief part of which is taken from St. Jerom's tranſlation from the Hebrew. We have ſome fragments of the old Italic verſion. We have the Syriac verſion, taken from the Hebrew, which is generally ſuppoſed to be very ancient, made ſoon after the times of the Apoſtles. We have the Arabic verſion, which, though not ſo ancient, was tranſlated alſo from the Hebrew. The agreement of this verſion with many of the citations in the New Teſtament, and that ſometimes in oppoſition to the preſent Hebrew copies, is very remarkable. We have the Chaldee paraphraſer, two

of which are ſuppoſed to be as ancient as our Saviour's time. And though we do not ſet up any of theſe in oppoſition to the Hebrew original, or ſuppoſe them to be free from all error or imperfections, yet they may be of ſingular uſe in amending and correcting the original text. We find that theſe, in many inſtances, read the text differently from what we have it now in our printed copies. If this reading gives us a much better ſenſe, why ſhould we not preſer it? Some of the citations in the New Teſtament differ from the preſent Hebrew text; but agree with theſe verſions: and this I cannot but look on as a plain proof that our preſent copies are faulty. We have alſo ſeveral MSS. of the Hebrew Bible, ſome of them of good authority, near 800 years old. Theſe have been hitherto ſtrangely neglected. An opinion ſeems to have prevailed, that all the Hebrew copies were invariably the ſame: but the contrary hath been fully demonſtrated. The learned Dr. Kennicott hath, with indefatigable induſtry, diſcovered and collated, or cauſed to be collated, 600 manuſcripts. Theſe differ in many reſpects from the printed copies. Some variations there are of great conſequence, and by the help of them the text may be greatly amended; and great light thrown on many obſcure paſſages. Several difficulties have been cleared up, inconſiſtencies have been removed, objections anſwered, the old verſion in ſome points confirmed, and the citations in the New Teſtament juſtified.'

Art. VI. *Annus mirabilis*; or, The eventful Year 1782. An hiſtorical Poem. By the Rev. W. Taſker, A. B. 4to. 2s. 6d. Dodſley. 1783.

THE praiſe of genius cannot be wholly withheld from this Writer. But his genius is "*extravagant and erring.*" His judgment is not equal to his imagination. He ſeems to have no ſteady principles of taſte to attemper and regulate his powers of invention: which are ſuffered to rove at large and to act at random. There is no arrangement in his ideas; and little ſelection in his expreſſions. Hence his performances are mixed and made up of heterogeneous matter. We diſcover in them the glowing and the frigid; the ſublime and the bombaſt; the beautiful and the vulgar.

The preſent poem is a very ſtriking proof of this. It hath every quality of good and bad poetry ſtrangely blended.—We acknowledge the difficulty of the Author's undertaking: and on that ſcore are willing to make the moſt candid apology for its defects. Recent events, familiar names, and familiar circumſtances ill accord with the dignity and ſolemn tone of the heroic Muſe. They have ſomewhat of the air of burleſque, and we are tempted to ſmile in the midſt of a grave narration, even while the poet

——— ——— paints to public view
The mighty wonders of fam'd EIGHTY-TWO!

The

The following passages have the sound of *Travestie*:

Still from their brazen throats his *guns* roar loud,
Like Joye's own thunders hurling from a cloud.

* * * *

As when the hundred-handed giant strove
And hurl'd his hundred darts 'gainst thund'ring Jove;
Thus Paris, while each heartless seaman runs,
Returns rare thunders from her—*hundred guns.*

Mr. Tasker, in his description of the engagement between Rodney and De Grasse in the *Ville de Paris* (called *Paris* by a poetical licence for the sake of the metre) had so often made use of *cannon*, that he was obliged, for the sake of variety, and in the last instance for the sake of the rhime, to come down to *guns*. The word hath a most *un-epic* sound: and yet, if, like some nicer poets who affect an uncommon chastity of expression, he had called them *tubes*, he would have made the matter still worse.

Long were to tell the vigilance of *Hood*,
When he on wings of all the winds pursued
The flying fleet, and in their rapid way——
Stopp'd four arm'd vessels in the narrow sea.

He ought to have taken the whole fleet, as he pursued it so much like a God; or at least have given his poet an opportunity of exulting in their total destruction.

No further subterfuge, no further flight,
Lo! *guns*, and men, and *masts*, ALL sink to endless night!

One instance more of the genuine mock-heroic (though without design) will suffice. The Poet describing the *floating batteries* of the Spanish navy which appeared before Gibraltar, speaks thus graphically of their form:

Wond'rous their structure, and unusual size,
On their shorn decks, nor masts nor sails arise;
Unweildy, dragg'd by num'rous oars thro' tides,
Their low-built decks secure with *raw bull hides.*

This account it must be acknowledged is *literally* true. But is it poetical? "And yet, Mr. Tasker may say, if the floating batteries are to be described, how could the Poet omit what was so essential to their structure and designation as the *raw bull-hides?*" Hence the difficulty of his present undertaking; a difficulty which a less adventurous poet, benumbed with the *Fuga Culpæ*, would have declined encountering with.

To point out the faults of this poem would be a tedious and invidious task. Let its more meritorious part rescue it from condemnation; and let the misfortunes of the man plead for the defects of the poet!

In spite of the '*wet, spring, backs*' of the '*raw bull-hides,*' there is true poetic spirit and sublime imagery in the description of the late celebrated rencounter at Gibraltar;

Where

Where Calpe's rock laughs at the threat'ning waves
While round his baſe old Ocean foams and raves;
Turn martial goddeſs! turn with glad ſurpriſe,
And view an object *worthy of thine eyes.*
Behold thy ELLIOT, with his little band,
Two mighty monarchs' blended powers withſtand:
Amid ſurrounding dangers, brave, ſedate,
And nobly ſtruggling with the ſtorms of fate.
In action valiant, and in council ſage,
Like Homer's Neſtor vigorous in age.
O! for a bird of the Mæonian wing
T' aſcend the Heav'n of verſe, and ſoaring ſing,
Then ſhould old Tarif's mountain live in ſong
Like Priam's Troy, beſieged *half as long.*

The Poet pays a very juſt tribute to the diſtinguiſhed *bravery* and humanity of Mr. now Sir Roger Curtis; and uniting his name with the ever honoured and illuſtrious name of *Elliot*, apoſtrophizes, in very animated language, the '*heroic pair.*'

'If aught the powers of mighty verſe avail
Your blended names ſhall ſhine in poets' ſtrains
While Engliſh honour lives, or Calpe's rock remains.
With rays congenial like twin ſtars ſhall flame,
And ſparkle in the ætherial ſpace of old heroic fame.'

Mr. Taſker, in a mingled vein of lamentation and humour, ſings a *grace* o'er the Poet's ſlender repaſt: and it is a good one,

'The baniſh'd Muſes hold a court their own
In fancied dance round Phœbus' radiant throne;
Scour o'er Parnaſſus in their lofty pride,
And Pegaſus the hobby-horſe they ride.
They breathe pure æther, and for heav'nly fare,
Cameleon-like are taught to feed on air.
Late on ambroſial metaphors they dine,
While Hebe crowns th' ideal cup with wine,
Preſs'd from harmonious grapes on rich Pieria's vine.'

This is *ſubtle* doctrine! It does admirably well in poetry. But to "a parſon much bemus'd in beer," the *practical uſe and application* would be ill recompenſed by all the *harmonious grapes* that all the *vines* of *Pieria* ever produced.—*Hinc illæ lachrymæ!*—for Mr. Taſker is not only a poet by *choice*, but by *neceſſity!* The '*ambroſial metaphors*' which feaſt his imagination, muſt ſupport, as well as they can, his body too! He hath *Apollo's bow*; but, alas! it is not the bow with *two* ſtrings. The Muſe, however, is fruitful in reſources; and if ſhe cannot ſecure a jolly life, ſhe can, at leaſt, anticipate a merry death. Hear how her dutiful child would reconcile her to her fate:

'Art thou more groſs and ſenſual in thy *views*,
Canſt thou not *feed* on Heliconian *dews*;
Or why complain to me, O ſtarving Muſe?
For I, alas! can yield thee no relief
Oppreſt, diſtreſs'd, in ſequeſtrated grief.'

Like

Like fabled ſwan, raiſe then thy notes on high,
Sing thy laſt ſong, and ſing it well, and die.[1]

Mr. Taſker is the very Job of poetry! Leſs patient ſpirits ould have *curſed* the Muſe—and *died*. But though ſhe ſtarve m, yet he will never leave her nor forſake her. We hope, wever, ſhe will *bleſs his latter end more than his beginning*.

RT. VII. *Collectanea Curioſa*; or, Miſcellaneous Tracts relating to the Hiſtory and Antiquities of England and Ireland, the Univerſities of Oxford and Cambridge, and a variety of other Subjects; chiefly collected, and now firſt publiſhed, from the Manuſcripts of Archbiſhop Sancroft, given to the Bodleian Library by the late Biſhop Tanner. 8vo. 2 Vols. 12 s. Oxford, printed; and ſold by Rivington, Cadell, &c. in London. 1781.

MIGHT we judge of the importance of a publication by the number of reſpectable ſubſcribers, this before us ould certainly claim a conſiderable ſhare of attention. Subſcriptions, we know, are often promoted by connections, friendſhip, or other conſiderations; but whatever influence ſuch conderations might have, as to the preſent performance, there an be no doubt that the Editor's prevailing motive has been he bringing to light ſome curious tracts, and letters, which ave long reſted obſcurely on the undiſturbed ſhelves of a library.

This miſcellany being chiefly compiled from the manuſcripts of Archbiſhop Sancroft, the Editor introduces his collection by ome extracts from the BIOGRAPHIA BRITANNICA, reſpecting his prelate; to which is added a letter (never before publiſhed) from Mr. Thomas Baker, Cambridge, to Dr. Richard Rawlinſon, of St. John's, Oxford; which letter contains an account of the Archbiſhop, taken from the MS. papers of Roger North, Eſq; ſteward of his courts, and youngeſt ſon to Dudley Lord North. Dr. Sancroft was a public and a party man, and, conſequently, his character has been differently repreſented. In common with other miſtaken high-churchmen, no doubt, he entertained principles unfriendly to that liberty for which reaſon, humanity, and Chriſtianity plead; but whatever inconſiſtency might otherwiſe appear in his conduct, it muſt be acknowledged that he gave a ſtrong teſtimony of ſincerity, as this writer remarks, in ſacrificing high dignities and advantages to what he thought truth and honeſty.

The firſt volume of this work contains ſeventy-four numbers; concerning ſome of which it will be ſufficient to mention their names without any farther remarks: 'The antiquity, uſe, and privilege of cities, boroughs, and towns: written by Mr. Francis Tate of the Middle Temple, 9th Feb. 1568.' 'The antiquity, uſe, and ceremonies of lawful combats in England:

England: written by the ſame, Feb. 13. A. 1600.' 'A diſcourſe touching the unlawfulneſs of private combats: written by Sir Edward Cook, Lord Chief Juſtice of England, at the requeſt of the Lord Henry Howard, Earl of Northampton; 'Of a *lie*, how it may be ſatisfied, or at leaſt how it ought to be dealt in by an Earl Marſhal; as alſo what laws are neceſſary to be eſtabliſhed to prevent the many barbarous miſchiefs that daily do happen, for default of ſome ſuch courſe to be taken. Anonymous.' This laſt is the beſt of the tracts on the ſubject, inculcating true principles of honour and magnanimity of ſoul, in oppoſition to duels and private encounters.

'No. 5. Of the firſt eſtabliſhment of Engliſh laws, and parliaments in the kingdom of Ireland, Oct. 11. 1611. Written by James Uſher, afterwards Archbiſhop of Armagh.' 'No. 6. A diſcourſe ſhewing when, and how far, the Imperial laws were received by the old Iriſh, and the ſeveral inhabitants of Great Britain. By the ſame.' The firſt of theſe articles may be ſomewhat entertaining at the preſent juncture. It appears very clearly, that early care was taken, and continued, that the laws of England ſhould be obſerved in Ireland. As to the parliaments of that country, it appears alſo, that the firſt order out of England which the Archbiſhop could obtain concerning them, is the conſtitution of King Edward II. in the 12th year of his reign, directing that parliaments ſhould be held yearly in the land of Ireland. By other means it is found that they had been held much earlier, even in the 48th of Henry III. As to the Imperial law, we are told, that the preciſe time of the firſt profeſſion of the civil law in England was about the year 1149: It is more a matter of curioſity than of importance. The principles of good ſenſe, of truth and equity, of juſtice and humanity, are now too well underſtood to render it neceſſary for us to look back to directions of barbarous, or far leſs enlightened ages, and rules preſcribed in times of conqueſt or arbitrary power. We may inſert here a ſhort ſentence from the next article; 'herein appeareth ſome of the glory and riches of the Common law above the Civil or Feudal laws; for theſe laws hammer out plenty of legal or chymical diſtinctions,—by reaſon whereof the poor clients in their courts roll the ſtone of Siſyphus.' Happy, then, are the people who are emancipated from theſe ſhackles, which, under the notion of ſuperior learning and abilities, ſerve only to enrich and aggrandize, at their expence, a few individuals!

'No. 7. Of ancient tenures. Written by Sir Walter Raleigh.' This is a long and curious article. 'No. 8. is an original letter to the Marquis of Buckingham from Queen Anne, wife to James I. copied by Abp. Sancroft.' This, if we miſ-

take

ake not, has appeared in preceding collections: we have cer-ainly read it before, but do not recollect where. As, how-ver, it is very ſhort, and relates to ſo great and ſo unfortunate a erſon as the celebrated Raleigh, our Readers will not be diſ-leaſed with a tranſcript of it.

'Anna R.

'My kind dogge *, if I have any power or credit with you, I pray you let me have a trial of it, at this time, in dealing ſincerely and earneſtly with the King, that Sir Valter Raleigh's life may not be called in queſtion. If you do it ſo, that the ſucceſs anſwer my expectation, aſſure yourſelf that I will take it extraordinarily kindly at your hands, and reſt one that wiſh-eth you well, and deſires you to continew ſtill, as you have been, a true ſervant to your maſter.

'*To the Marquis of* Buckingham.'

No. 9. relates to a diſpute between the Knights commoners, as they are termed, and the Aldermen of the city of London, concerning precedency; and it appears to have been determi-ned, on the 19th February 1611, 'that within the city Alder-men *ſhall* have and take place and ſuperiority before the ſaid Knights commoners, which are freemen or citizens of the ſaid city.'

'An apology for the late Lord Treaſurer Sir Robert Cecil, Earl of Saliſbury. Written by Sir Walter Cope.' This is ad-dreſſed to his Majeſty, no doubt meaning, James I. It is ſen-ſible and well written, according to the ſtyle of the time. But we have ſeen it before, perhaps, in the Harleian collection of tracts.

The next five numbers relate to the marriage of the children of James I. They begin with an account of the management as to the Spaniſh match, firſt propoſed with the *Infanta* major, and after with the younger *Infanta*; written, with great ap-pearance of fidelity, and in vindication of himſelf, by Sir Charles Cornwallis to the Lord Digby. Then follow, 'A diſcourſe concerning the marriage propounded to Prince Henry with a dughter of Florence: written by the ſame, being the Prince's treaſurer, at the Prince's commandment.' 'A letter to the King. By the ſame, being an apology for himſelf.' 'Mr. Thomas Alured his letter to the Marquis of Bucking-ham, 1620, to diſſuade the match with Spain.' This Mr. Alured, or Aldred, is ſaid to have been one of the Marquis of Buckingham's chaplains. It is written with freedom, that

* This was the ſtyle of court favouritiſm in the reign of the Bri-tiſh SOLOMON. "Dear Dad," and "Dear Goſſip," was Bucking-ham's mode in addreſſing the King (in his private letters); and "Dear Dog," and "Dear *Stinie*," ſtood at the head of his Majeſty's loving billets to that minion.

freedom, which a conſciouſneſs of truth and duty inſpir more ſufficiently than diſcreetly penned,' ſays Abp. Sancr who perhaps judged by the event; for it ſeems that the aut was, on this account, committed to priſon. We find that t letter, but not ſo 'large and full;' is to be met with, 'm dated,' in *Ruſhworth*, and it is alſo mentioned in Camden's A nals. The laſt number on this ſubject conſiſts of 'Inſtructio to —— —— Ambaſſador into Spain: by —— ——.' Th is ſaid to be written wholly in Abp. Sancroft's hand, and to is annexed the following words: '*Q.* If theſe inſtructio were written to Sir John Digby, by Sir William Cornwalli Knt. elder brother of Sir Charles?' Whoever was the autho it diſcovers much good ſenſe, friendſhip, and knowledge of th world.

Nos. 16, 17, 18, 19, 20, give ſome account of the ſtate c the colleges, in the univerſity of Oxford, in the time of Henr VIII. and Queen Elizabeth; tenths and firſt-fruits; *old rents*; annual revenues; number of ſcholars and ſtudents; and ex pences of the buildings of Chriſt-Church college.

'No. 21. Sir Balthazar Gerbier's project for an academy royal in England, in the reign of James I.'

'No. 22. A taſte of ſome obſervations intended upon things moſt remarkable in the hiſtory of this kingdom, from the Nor man invaſion till the 12th year of our virtuous Sovereign Charles the Firſt, whom God have in his precious cuſtody. Written by Sir Henry Wotton.' This is one of the moſt agreeable articles in the volume: it only gives us a view of the reign of William the Firſt. We find it has been printed among Sir Henry's remains, but with variations from the copy. His character of William is thus expreſſed: 'Now for the conſti tution or character of his perſon, or mind: he was not of any delicate texture; his limbs were rather ſturdy than dainty; ſublime and almoſt tumerous in his looks and geſture, yea even in his oaths; for they ſay he uſed to ſwear *By the reſurrection of the* Son *of God*. By nature far from profuſion, and yet a *greater* ſparer than ſaver; for though he had ſuch means to accumu late, yet his forts, caſtles, and towns which he built, and his garriſons which he mayntained, and his feaſtings, wherein he was moſt ſumptuous, could not but ſoak his exchequer.—One ſtrange and excellent fame doth follow him, that the land hath never been ſo free from robberies and depredations as through his reign; ſcarce credible in ſuch a broken and ſhuffling time, if it were not ſo conſtantly delivered. But, it ſhould ſeem, to ingratiate himſelf with the vulgar (with whom there is *nothing* more pupular than ſecurity), he made it a maſterpiece of his regiment; and perhaps action had pretty well evacuated the idle people, which are the ſtock of rapine.'

Mr.

Mr. Fuller's obſervations of the ſhires is a humorous article, repreſenting the counties as complaining of Madam London, who devours them all, and ſnatching her crown from her; but at length in comes Mother England, a grave matron, who ſoon ſettles the diſpute.

'No. 24. An abſtract of the plate preſented to the King's Majeſty by the ſeveral colleges of Oxford, and the gentry of the county, 20th Jan. 1642.'

The next number might have been ſpared, not that it is void of ſenſe, or ill written, but it is produced by a prejudiced party-man on party-affairs, and the ſubject treated accordingly. 'Of the origin and progreſs of the revolutions in England. Written by Mr. M. Wren.' It relates to the times of Charles the Firſt. The Author finds out many cauſes for this calamity, but he neglects, or paſſes ſlightly over the chief, *viz.* the arbitrary and oppreſſive principles and practices of government. No doubt there were faults on all ſides, as there ever are in ſuch contentions; but every man who loves his country, his friends, himſelf, will ſurely rejoice in the downfal of ſlaviſh and tyrannical maxims and uſurpations.

'No. 26. A letter of Dr. Lloyd, biſhop of St. Aſaph, to Mr. Thomas Price of Llanvyllen, concerning Jeffrey of Monmouth's hiſtory, &c.' This will afford ſome entertainment to the exact antiquary.

Nos. 27, 28, 29, 30, 31, 32, relate to the affair of printing in the two univerſities. The laſt of theſe papers is dated 12th September 1634.

'No. 33. Reaſons why the judicature or expulſion of a ſcholar or fellow of a college, doth not belong to the determination of the judges of the common law.'

We now arrive at the moſt intereſting and important part of the volume, conſiſting of a number of papers relative to the conduct of King James II. and the conſequent happy revolution in the Engliſh ſtate and government. We can do little more than lay before our readers the titles of theſe papers.

'The dockett of King James the Second's licenſe, diſpenſation, and pardon for Obadiah Walker, Nath. Boyſe, Thomas Dean, and John Bernard, May 1686.' Theſe perſons were Papiſts, members of the univerſity of Oxford, in whoſe favour the lawleſs King exerted his ſuppoſed diſpenſing power, as he did in many other inſtances. 'Liſt of books which Obadiah Walker was permitted to print, by a licenſe from King James II. May 1686.' Our readers will eaſily judge of what kind theſe books were.

'King James the Second's licenſe, diſpenſation, and pardon for Edward Sclater of Putney, Surry, clerk.' 'Licenſe, diſpenſation, and pardon for John Maſſey, M. A. Fellow of Merton

Merton College, late appointed Dean of Chriſt-Church, Oxford.'

'Princeſs of Orange's letter to Archbiſhop Sancroft. Copy of Abp. Sancroft's anſwer. Probably never ſent.' Two letters to the Archbiſhop from Dr. Stanley, in Holland, relating to the meaſures employed by the King, to gain over the Princeſs of Orange to the church of Rome, and her firmneſs to the Proteſtant cauſe, with other particulars.

'Matter of fact: by the E. of Cl - - - - - - - Concerning the King's diſpenſing power and the Teſt act.' 'Audacious attempts of Popiſh ſeducers in King James's reign.'

A number of ſhort letters to and from the Archbiſhop and Biſhops, followed by the petition againſt diſtributing *and reading* his declaration for liberty of conſcience; conferences with the King thereupon, and the warrant committing them to the Tower: Several other letters on this ſubject; inſtructions for the Biſhops relative to their trial; ſpeeches prepared by ſome of them, and proceedings at Weſtminſter Hall on the 29th and 30th of June, 1688, when they were, on a unanimous verdict, honourably and joyfully releaſed.

'No. 59. Articles recommended by the Archbiſhop of Canterbury to all the Biſhops within his Metropolitan *juriſdiction*, the 16th July, 1668.' This contains a number of pious, judicious, candid, and uſeful directions. 'Inſtructions to the Judges itinerant in ſummer 1668, together with Juſtice Alſibon's charge at the aſſizes at Croydon.' No. 60, 61, are of a different kind, and, under a ſpecious appearance, labour to reconcile people's minds to thoſe methods which the King wiſhed to employ, and thoſe principles he would have *eſtabliſh*ed.

'Copy of an addreſs to King James II. from the Biſhops,' preſenting ſeveral articles of complaint worthy their ſtation and character. 'An account of ſome of the Biſhops preſenting an addreſs to the King, with ten advices.'

The laſt number we ſhall particularly ſpecify is the 71ſt, 'A journal of what paſſed between the King and ſome of the Biſhops, concerning an abhorrence of the deſigns of the Prince of Orange, 1668. With ſome original letters.' This is a valuable part of the Collection, but will not admit of extracts. Beſide the general account, we have particular relations of the conferences given by the Biſhops of Rocheſter and of Peterborough. The volume concludes with a vote of thanks from the Houſe of Commons 'to the clergy who have preached and written againſt Popery, and refuſed to read the King's declaration for toleration, in oppoſition to the pretended diſpenſing power claimed in the late reign of King James II. and have

have oppoſed the eccleſiaſtical commiſſion: dated 1ſt February 1688.'

On the whole, this is a uſeful and entertaining publication. We were rather ſurprized that it ſhould contain ſo many papers which have before appeared in print; and particularly ſome concerning the Revolution, that have been publiſhed in the Appendix to the State Letters and Diary of Henry Earl of Clarendon.

It is a pity that Mr. Gutch, the Editor, was not better acquainted with former collections of a ſimilar kind: the public are, however, certainly obliged to him for ſome truly valuable pieces which he has communicated to them in the preſent miſcellany.

(An account of the 2d Volume in our next)

ART. VIII. *An Anſwer to Dr. Prieſtley's Letters to a Philoſophical Unbeliever.* Part I. 8vo. 2 s. No publiſher's name. 1782.

THE writer of this letter is an avowed *atheiſt*; and leſt his ſimple declaration ſhould not be credited, he ſwears to the truth of it. But what doth he ſwear by? Whom doth he appeal to? not to God: for he believes there is none. And as he thinks he can ſwear by nothing greater, he ſwears by his—HONOUR! 'As to the queſtion, whether there be ſuch an exiſtent being as an atheiſt, to put that out of all manner of doubt, I do declare upon my *honour* that *I am one.* Be it therefore for the future remembered, that in London, in the kingdom of England, in the year *of our Lord* one thouſand ſeven hundred and eighty one, a man has publicly declared himſelf an Atheiſt.'—Was ever honour ſo pledged! When it "fell among *gamblers*, it was ſtripped and wounded, and left half dead." It remained only for the *atheiſt* to finiſh the date of its ſhame and wretchedneſs!

The writer, who *calls* himſelf William Hammon, ſeems to be one of thoſe needy adventurers for fame, who, unable to procure attention in any reputable walk of publication, flatters himſelf with the hopes of exciting it by a daring attack on the common ſenſe and opinions of mankind; and thus, by the worſt ſpecies of novelty, create a name which he would have in vain ſought for by more liberal purſuits in the accuſtomed tracks of ſpeculation, or by any original inveſtigations which required vigour of genius, or depth of diſcernment. Mr. Hammon, in the advertiſement prefixed to his performance, diſavows all intentions to overthrow revealed religion. 'The queſtion here handled (ſays he), is not ſo much, whether a deity and his attributed excellencies exiſt, as whether there is any *natural* or *moral* proof of his exiſtence and of thoſe attributes? Revealed religion is not deſcanted upon; therefore Chriſtians at leaſt need

take no offence.' This low ſubterfuge in baſe equivocation, leaves us in doubt whether to deſpiſe his meanneſs, or deteſt his inſincerity.—He cannot be ſo ignorant as not to know, that an attack on natural religion eventually, as far as it *is* effectual, injures revelation. A man undermining a foundation may as well pretend that he hath no deſign on the ſuperſtructure, as this *man of honour* may declare, that though he attempts to prove that there is no evidence of the being of a God from nature, yet that revelation hath nothing to fear from the proof. In *reality* it hath nothing to fear from *his* attempts. But it owes no thanks to his good-will. Revelation *ſuppoſes* the exiſtence of a Firſt Cauſe. It is a *poſtulatum* in nature; and reaſon is ſufficient to ſettle this point without any ſupernatural illumination; or any ſupernatural evidences, internally beſtowed by grace, or externally diſplayed by miracles. If this be denied, all the proofs to corroborate revelation muſt be unſubſtantial and deluſive. We will for a moment ſuppoſe—and it will be only the chimæra of a moment—that this writer's arguments have ſo far overcome our accuſtomed ſentiments, as to force from our minds the belief of a God, and really produced the effects they were intended to have on our mode of ſpeculation on nature. If the proofs from *nature* fail, and if every evidence already given were ineffectual to work conviction, *what* could convince us? 'Revelation.'—But how can revelation convince us? 'By the power of miracles.' And what are miracles? 'Evidences of the exiſtence of the Deity given *out of the common and ordinary courſe of nature.*' But if the *general ſyſtem* of nature doth not eſtabliſh the proof of his exiſtence, how can it be proved by *any partial deviations* from its ordinary laws? If theſe laws in their *full and conſtant* operation cannot prove it, is it not abſurd to appeal to their occaſional aberrations? Can one wonder have ſo much weight, and ten thouſand have none.——We ſhould not be convinced even if *one was to riſe from the dead*—for as atheiſts, reaſoning like the preſent writer, we ſhould ſay, "There is ſome wonderful power in nature (though not diſ-"tinct from it), which makes it to be *that* which it *is*; and "that alſo which it *hath been* from eternity. Changes very "wonderful and to all men unaccountable have happened. We "believe that power, whatever it is, may have *ſomething* "folded up in it, that may at times produce thoſe changes—"thoſe deviations from the common and apparent order of "the general ſyſtem which ſome eſteem miraculous. But we "do not believe that a being *diſtinct* from the univerſe cauſes "thoſe *changes*, any more than we believe that ſuch a being "cauſed, in the beginning, the order which univerſally takes "place in the great ſyſtem of nature. We cannot account

"for

" for the latter; which however is the moſt extraordinary: but " if, by ſurmounting the common prejudices of mankind, and " their general habits of reaſoning concerning cauſes and ef- " fects, we can diſpenſe with *that* greater difficulty, we may " be well ſatisfied to leave the leſſer unexplained; and reſolve " it at once into the ſame unknown principle by which the " revolutions of nature are performed; and which, amidſt a " boundleſs variety (the *particulars* of which we cannot enu- " merate), maintains a general uniformity; to which miracles, " *all* things conſidered, are no exception, as they may only " conſtitute a part of the univerſal ſyſtem."

The Atheiſt, on the ground of his own hypotheſis, muſt recur to ſome *myſterious arrangement* which the underſtanding cannot poſſibly comprehend or account for. What he calls *the ſettled and eternal conſtitution of the univerſe*, where a firſt cauſe is excluded, is ſo utterly unintelligible, that at the utmoſt the Atheiſt muſt content himſelf with the *ſound of the words*, without having it in the compaſs of imagination to affix any thing that bears the appearance of meaning to them. They baffle all ſpeculation: they run counter to all experience. Atheiſm is indeed the myſtery of myſteries!—The ſuppoſition of a Firſt Cauſe is, we grant, attended with difficulties, owing to our limited views and imperfect conceptions of ſpiritual beings. The ſubject alſo is ſo vaſt, that, like eternity and infinity, we are loſt in it. But the ſuppoſition of a Firſt Cauſe involves leſs and fewer difficulties than the excluſion of it from the creation and eſtabliſhment of the univerſe. And ought we not to adhere to that hypotheſis which is leaſt embarraſſed; the parts of which moſt accord; have moſt ſimplicity and leaſt confuſion? To avoid leſſer difficulties, ſhall we run into greater? To avoid what is incomprehenſible, ſhall we run into what is contradictory—abſurd—impoſſible?

We ſhall not trouble ourſelves or the reader with a detail of this writer's arguments. He goes over the ground of the French atheiſt *Mirabeau*. To the learned they are already well known: as are alſo their confutation. There is no end to idle cavilling. Sophiſtry will ever find ſomething in an indefinite ſubject that hath a tendency to puzzle ſober reaſon. It will demand, what cannot in the nature of things be complied with. It will bring particular objections which can only be thrown into a general maſs, and be confuted on general principles. And there is one principle laid down by the apoſtle, which the concurrent ſentiments of mankind have eſtabliſhed as an axiom which atheiſm cannot overthrow, nor ſophiſtry evade, without involving itſelf in abſurdities and contradictions without end—'As every houſe is builded by ſome man, ſo he that built all things is GOD.'

ART. IX. *Additional Letters to a Philoſophical Unbeliever.* In Anſwer to Mr. William Hammon. By Joſ. Prieſtley, LL. D. F. R. S. Honorary Member of the Academy of Sciences at Peterſburgh, and of the Royal Academy of Medicine at Paris. 8vo. 1 s. 6 d. Johnſon. 1782.

THIS learned and ingenious Author hath condeſcended to make a ſerious reply to a work in many reſpects unworthy of his notice. But as the challenge was given, he thought he was obliged in honour to meet it. His ſenſe of duty got the better of his pride: and though, as a philoſopher, he muſt deſpiſe his antagoniſt, yet as a Chriſtian he thought he was bound to 'rebuke the Gainſayer,' leſt by his craftineſs he ſhould beguile the unwary, and 'lead captive filly ſouls laden with their iniquities.' The motive was a good one; and yet, perhaps, it might have been more prudent to have let the Atheiſt reſt in obſcurity.

Dr. Prieſtley, in theſe letters, convicts Mr. Hammon of diſingenuous conduct, and of unfair and abſurd reaſoning. He attempts, by a ſeries of cloſe but perſpicuous arguments, to eſtabliſh the natural evidence of the exiſtence and attributes of the Deity. In his former letters he explained thoſe principles and modes of argumentation which tend to confirm his ſyſtem of natural religion; particularly that part of it which relates to the moral government of the Deity. 'Our *data* (ſays he) are contained in the *ſame face of nature*, which is equally open to our inſpection. Let us then conſider the different concluſions that we draw from the ſame premiſes.

'To inſtance in ſome one part of the ſyſtem of nature, as a ſpecimen of the whole, I have obſerved, that from whatever reaſon we are led to conclude that a *teleſcope* required a maker, an *eye* muſt have required a maker alſo; ſince they are both of them equally mere *inſtruments*, adapted to anſwer a particular purpoſe. They, therefore, prove the exiſtence of what we call a *mind*, capable of perceiving that end or purpoſe, with a power of providing that means, and of adapting it to its end.

'This mind muſt be a thing entirely foreign to the teleſcope, and conſequently to the eye; it being as contrary to appearances that the eye ſhould make any part of this mind, as that the teleſcope ſhould.

'In the ſame manner we are neceſſarily led to conclude, that the *animal* whoſe eye it is, is the production of ſome mind, or intelligent being (for every *power* is referred to ſome *ſubſtance*) foreign to itſelf, and alſo the *ſyſtem* of which that animal is a part, comprehending the whole *viſible univerſe*; each part of which bears a relation to the reſt, and therefore muſt derive its origin from a being, whoſe intelligence is capable of comprehending the whole.

'The ſuppoſed *eternal generation* of one plant, or one animal from another, does not in the leaſt remove the difficulty of conceiving

ing how any plant, or animal, ſhould have no foreign cauſe; becauſe there is nothing in any plant or animal, that is even capable of comprehending its own ſtructure; and much leſs have they the additional power of properly *producing* any thing like themſelves, and of enabling one of the ſpecies to produce another. This has been the effect of an intelligence much ſuperior to theirs. How any thing that they do contributes to this end, is altogether unknown to them.

'We are, therefore, in this train of ſpeculation, neceſſarily led to *one great intelligent being*, capable both of *comprehending*, and of *producing* all the viſible univerſe. This being muſt have exiſted from all eternity, without any foreign cauſe; for, if it had had a beginning, it muſt have had a prior cauſe. We cannot, indeed, conceive *in what manner*, or *on what principles*, as we may ſay, ſuch a being exiſts, or why it might not be, that he ſhould not have exiſted. But this does not affect the certainty, that ſuch a being *does* exiſt, drawn from the certain exiſtence of what neceſſarily requires and proves it.

'Nor is there any thing peculiar in this particular argument. In many other caſes we admit general *facts*, without pretending to have any idea of the *mode* or *manner* of their exiſtence. We have no idea at all how the principles of ſenſation and thought ſhould depend upon, or reſult from, the contexture of the brain; but as we know, from undeniable facts, that theſe properties, or powers, do reſult from that organization, we neceſſarily believe it, without having any farther diſtinct idea on the ſubject. In like manner we firmly believe, that there muſt have been an eternally exiſtent and intelligent being, capable of producing the viſible univerſe, without having any farther idea how this ſhould be. This is not, ſtrictly ſpeaking, believing what is *incomprehenſible*, but what we *do* perfectly comprehend, though we perceive it is connected with ſomething that we are not able to comprehend. But as you lay particular ſtreſs on this ſubject, I ſhall enter a little farther into the diſcuſſion of it.

'You ſay (*Prefatory Addreſs*, p. 32) "It is impoſſible for an intellectual being to believe firmly in that of which he can form no conception. I hold the deity, the fancied deity, at leaſt, of whom, with all his attributes, ſuch pompous deſcriptions are ſet forth, to the great terror of old women, and amuſement of young children, to be an object of which we form (as appears when we ſcrutinize into our ideas) no conception, and therefore can give no account." You alſo ſay (p. 48), "All that Epicurus and Lucretius have ſo greatly and convincingly ſaid, is ſwept away in a moment by theſe better reaſoners, who yet ſcruple not to declare, with Dr. Prieſtley, that what they reaſon about is not the ſubject of human underſtanding. But let it be aſked, is it not abſurd to reaſon with a man about that, of which that ſame man aſſerts we have no idea at all? Yet, will Dr. Prieſtley argue, and ſay, it is of no importance whether the perſon with whom he argues has a conception or not of the ſubject. *Having no ideas includes no impoſſibility*; therefore, he goes on with his career of words, to argue about an unſeen being, with another whom he will allow to have no idea of the ſubject; and yet it ſhall be of no avail in the diſpute, whether he has or no, or

whether he is capable or incapable of having any. Reaſon failing, the paſſions are called upon," &c.

'Let us now ſee whether the *career of words, without ideas*, be more juſtly laid to my charge, or yours. In order to this, I wiſh, Sir, you would conſider what conception you have, or what account you can give of an uncauſed and eternally exiſtent univerſe, every ſeparate part of which bears undeniable marks of a deſign and intelligence, of which itſelf is not capable. If you only attend to the caſe, I think you will ſoon find that your ideas are far from being clear or ſatisfactory; notwithſtanding you ſay (p. 37.) in general, that to ſuppoſe an "infinite ſucceſſion of finite cauſes, is ſo far from being difficult, that a mind, not afraid to think, will find it the moſt eaſy contemplation in the world to dwell upon. It is probable," you ſay (p. 38.) "that if one horſe had a cauſe, all horſes had.—But will not the argument be more conſonant to itſelf, in ſuppoſing all horſes had the ſame cauſe; and as one is ſeen to be generated from a horſe and a mare, ſo all were, from all eternity."

'How this concluſion can appear *clear* and *ſatisfactory* to your mind, is to me not a little extraordinary, as it gives me no ſatisfaction at all. To me it is the very ſame thing as if, knowing nothing hiſtorically about the matter, a man ſhould find ſuch a city as *London*, and conclude that it had exiſted from eternity, juſt as it is, and had no foreign cauſe; or as if, without knowing any thing concerning the production of *horſes*, or of *men*, he ſhould conclude that any *particular horſe*, or *man*, had exiſted from eternity, without any foreign cauſe. I do not ſee how theſe caſes differ; becauſe the whole *race of animals* ſhews the ſame marks of deſign, in the relation they bear to other parts of the ſyſtem, that the ſeveral parts of any individual being bear to the reſt of its particular ſyſtem; and of a deſign of which they are themſelves incapable. Yet ſhould any perſon affirm, concerning London, or concerning any particular horſe, or man, what you do not heſitate to affirm concerning the *whole ſpecies*, and concerning the *univerſe*, you would not ſcruple to ſay, that he talked without having any diſtinct conception or ideas, or without reaſoning conſequentially from them. For there is no objection againſt the independent exiſtence of the *individuals*, that does not equally lie againſt that of the *whole ſpecies*.

'I am ready enough to acknowledge, that there is ſomething relating to an *independent firſt cauſe*, of which I can form no proper idea, that is, of which I have no knowledge. But this certainly implies no *contradiction*, any more than my ignorance concerning many other things, of the *exiſtence* of which I have no doubt.—Every thing that I ſee I ſuppoſe to have a cauſe foreign to itſelf, becauſe it is not capable of comprehending itſelf; and the whole *viſible univerſe*, in this reſpect, comes under the ſame deſcription with any plant or animal that is a part of it. But there is not this objection againſt the ſuppoſition of a being that is capable of comprehending itſelf, and all things elſe, having exiſted without cauſe from all eternity, whatever other difficulties may attend the ſpeculation. If, then, you adopt that opinion which is preſſed with the leaſt difficulty, and is fartheſt removed from a manifeſt abſurdity, you muſt abandon that of the independent exiſtence of the *viſible univerſe*,

verſe, and have recourſe to an *inviſible firſt cauſe*; which is the only alternative left you, in order to avoid the moſt palpable abſurdity.

'As you may, perhaps, ſtill object (though you do not urge it very particularly) that the viſible univerſe itſelf, though bearing marks of deſign, may as well be conceived to have had no foreign cauſe, as that the cauſe of the univerſe ſhould have had none; I ſhall endeavour to ſtate more diſtinctly, why I conceive that there is a very great difference in the two caſes.

'The obvious reaſon why an *eye*, which is properly an inſtrument, or a means to gain a particular end, and alſo why the *animal* that is poſſeſſed of it, which is a *ſyſtem of means* adapted to various ends, cannot have been uncauſed, is that they are not capable of comprehending themſelves. They are properly *contrivances*, and therefore neceſſarily ſuppoſe a *contriver*, juſt as much as a *teleſcope* does, which comes under the ſame deſcription with the *eye*; being an inſtrument adapted to anſwer a particular purpoſe.

'Conſequently, the mind can never reſt till it comes to a being poſſeſſed of that wonderful property, but of which we can have no diſtinct idea, becauſe we are not poſſeſſed of it ourſelves, viz. *ſelf-comprehenſion*. And this being muſt be ſo eſſentially different from all others, that, whereas they *muſt* be derived, this *may* be underived; and if it *may*, it will follow from other conſiderations, it abſolutely *muſt*. For the mind will always revolt at the idea of going back *ad infinitum*, through an infinite ſucceſſion of mere finite cauſes, whatever you may pretend to the contrary.

'It is not pretended, as I have ſaid, that we can conceive, *a priori*, that a being poſſeſſed of ſelf-comprehenſion, muſt have been uncauſed: but as the mind cannot reſt till it arrives at ſuch a being, and this is a circumſtance eſſentially different from that in which we find every other intelligent being, it *may* be capable of ſelf-exiſtence, of which the others are not. Any real difference in the condition of theſe beings may be ſufficient to interrupt the analogy between them, ſo that we cannot be authoriſed to conclude concerning the one, what we do concerning the other. But theſe beings differ in that very circumſtance on which the inference, that a *ſuperior cauſe is wanting*, depends. There muſt be ſome external cauſe of whatever is *limited* or *finite*. We cannot conceive the poſſibility of its independent exiſtence. But whatever other difficulty attends the ſpeculation, we cannot ſay the ſame concerning a being *unlimited* and *infinite*.

'If any thing whatever bear marks of *deſign*, there muſt exiſt ſomewhere a *mind* capable of that deſign; and if it be not capable of it itſelf, we muſt look for it in ſome other being. But if that being has within itſelf that perfect comprehenſion of itſelf, as well as of all things elſe that depend upon it, we have no longer the ſame motive to make any farther enquiries. Such a being as this may, for any thing we can prove to the contrary, have exiſted without cauſe, and from eternity. At the ſame time it muſt be acknowledged, as before, that, ſuppoſing no viſible univerſe to have exiſted, it is abſolutely inconceivable by us, on what principles, as we may ſay, ſuch a being as the author of this viſible univerſe ſhould exiſt. But being ſenſible of the one, we are neceſſarily led to infer the other.'

begging the queſtion

This is plain and ſimple reaſoning. The Atheiſt may affect to deſpiſe it becauſe it is plain: but its plainneſs is the beſt evidence of its truth. It is reaſon ſpeaking intelligibly, and in its clearneſs diſcovers its power.

ART. X. *The Works of the Right Reverend Thomas Newton*, D. D. late Lord Biſhop of Briſtol, and Dean of St. Paul's, London. With ſome Account of his Life, and Anecdotes of his Friends. Written by himſelf. In three Volumes, 4to. 3l. 15s. boards, Rivington. 1782.

THE capital and moſt obvious *trait* in the character of this good Prelate was SIMPLICITY: — a blameleſſneſs of mind and manners, which intereſts us ſtrongly in his favour, and ſo attaches us to him, and his concerns, that we overlook his imperfections, and forgive his prejudices. We look ſo clearly through him, that we can eaſily account for his miſtakes. They are not clothed in a myſterious cloud: they are not the miſtakes of the heart, but of the head. Their principle is not a malignant one; though art, leagued with malice, would be ready to make an ill uſe of them. We have more particularly in our eye ſome of his ſentiments reſpecting eccleſiaſtical and civil polity. They are not the ſentiments of Hoadley or Locke. They were formed on a narrow plan, and ſavour too much of the bigotry of leſs enlightened and leſs liberal times than the preſent. His imagination, indeed, had taken the alarm; and becauſe he ſaw the ill uſe that was made of liberty by thoſe who pretended to be its moſt zealous advocates, he ſo deplored its effects, as to make us ſometimes ready to ſuſpect that he did not wiſh well to its principle. He was not, indeed, hearty in its cauſe: his affection for it was qualified and reſtrained. He gave it his ſanction with a trembling hand, and pronounced its benediction with a quivering lip. But we believe his ſcruples aroſe from his ſimplicity. He connected religion with the church; and imagined, that to oppoſe the inſtitutions of the one, was virtually to weaken, if not overthrow, the influence of the other. It was the ſame principle (or *prejudice*, if it muſt be ſo called) that made him look with a ſuſpicious eye on all attempts to reform the abuſes of the ſtate. He ſaw, or fancied he ſaw, ſome iniquitous deſign of republicaniſm lurking at the bottom. With republicaniſm he aſſociated rebellion; and in an oppoſition to government, he feared a renewal of *the church's danger*. Theſe apprehenſions frequently diſturbed the tranquillity of his mind; and the eve of his days was, in particular, much clouded by them. His fancy gave them their full force; and the infirmities of his body aggravated the anxious forebodings of his mind. When he ſpoke of public affairs, he was querulous. When he ſpoke of the leaders of the late Oppoſition, he was ſplenetic. When he ſpoke of Mr. Wilkes,

he was more than querulous; he was more than ſplenetic: he was indignant. He was all that reſentment could inſpire; and his expreſſions are the bittereſt that execration could dictate. He ſaw in Mr. Wilkes the enemy of God and man. He ſaw in him the nation's curſe and ſcourge: he dreaded him as a traitor: he abhorred him as an infidel,—and the peſt of ſociety. Here it was that the good Biſhop diſcovered his weakneſs. He was a dupe to his own fears: but he was not ſingular in this. Many of his high order conjured up the ſame ſpectres: they gave that deep ſolemnity to the drama that it was not entitled to of itſelf. The poor play would ſoon have been over, and as ſoon forgotten: but they added to the ſcene; and the actor, who would *have fretted his little hour on the ſtage, and been ſeen no more*, was only exalted by the very means that were deſigned to ſuppreſs him.

But the excellencies of Biſhop Newton make ample atonement for his weakneſſes and defects. He was ſteadily devoted to the beſt intereſts of virtue and religion. His life was an exemplary pattern of piety and diligence. His heart was ſincere in its attachments; and gratitude and friendſhip were very conſpicuous ornaments of his character. His writings may be reckoned among the moſt uſeful, if not the moſt learned and brilliant, productions of this or any other country. They are plain, rational, and inſtructive. They bear marks of great induſtry, piety, and a good underſtanding. He hath collected from the beſt authorities, and hath arranged his collections in the beſt order. They are calculated for general utility; and if they have nothing to gratify a metaphyſical genius, and little to inform the deep ſcholar; if fancy is not much charmed by their novelty or elegance; if no addition is made by them to the great ſtores of criticiſm or erudition,—yet they can boaſt a higher merit, and are likely to produce an effect that will outlive the inventions of genius, and the accumulations of learning.

In a general review of the character of Biſhop Newton, in his moral and literary capacity, we thought this tribute due both to him and to juſtice. Our reſpect for his virtues, and our eſteem of his publications, make us as candid and tender as poſſible to his defects as a man, and as an author: but we are not ſo blind to them as to offer incenſe to his memory, with a prodigality that knows no reſtraint. While we reſpect, we muſt diſtinguiſh.

In the preface to the preſent very handſome publication of the Biſhop's works, we are informed, that diſabled as he was by ill health from performing his duty in the pulpit, and even from attending the duty of the church, he was yet very unwilling to live and die altogether uſeleſs to the world. Several of the laſt years of his life were therefore employed chiefly in reviſing, correcting, and preparing his works for the preſs.

They

They are entitled Diſſertations, becauſe many of them were firſt written as ſuch, and were never preached, nor intended to be preached. Senſible of the diſadvantages which poſthumous works generally lie under, he judged it adviſable for himſelf to commit his works to the preſs, and make himſelf alone anſwerable for them. But though he cauſed them to be printed, he had no thought of publiſhing them in his lifetime. 'One of the laſt things of his writing was his Account of his own Life.' This account, indeed, concerns his friends and connections more than his own private ſtory. The latter had little in it remarkable or intereſting. The former were dignified with matters of real conſequence; and the relation of that great revolution in the politics of the late reign, which effected the downfal of Sir Robert Walpole, and changed the whole ſyſtem of adminiſtration, by introducing the great leaders of the oppoſition formed under Pulteney, into the higher offices of the ſtate, is particularly curious and ſatisfactory. All the ſteps leading to the new arrangement are minutely recorded: the whole is drawn up with great perſpicuity, and the beſt authorities are quoted to confirm the relation.

From the Biſhop's Account of his own Life, we learn, that he was born at Litchfield on the 1ſt of January 1704. His father, John Newton, was a conſiderable brandy and cyder merchant, who, by his induſtry and integrity, having acquired what he thought a competent fortune, left off trade ſeveral years before he died.

He received the firſt part of his education in the free ſchool of Litchfield: — a ſchool, which the Biſhop obſerves, with ſome kind of exultation, at once laudable and natural, had at all times ſent forth ſeveral perſons of note and eminence, from Biſhop Smaldridge and Mr. Wollaſton, to Dr. Johnſon and Mr. Garrick.

From Litchfield he was removed to Weſtminſter ſchool in 1717, under the care of Dr. Friend and Dr. Nicoll.

During the time he was at Weſtminſter, there were, he obſerves, more young men who made a diſtinguiſhed figure afterwards in the world, than perhaps at any other period, either before or ſince. He particularly mentions William Murray, the preſent Earl of Mansfield, with whom he lived on terms of the higheſt friendſhip to the laſt.

He continued ſix years at Weſtminſter ſchool, five of which he paſſed in college. He went to Cambridge, and entered at Trinity college. Here he conſtantly reſided eight months, at leaſt, in every year, till he had taken his Bachelor of Arts' degree. Soon after he was choſen Fellow of Trinity college, he came to ſettle in London. As it had been his inclination from a child, and he was alſo deſigned for holy orders, he had ſufficient time to prepare himſelf, and compoſed ſome ſermons, that he

he might have a ſtock in hand when he entered on the miniſtry. His title for orders was his Fellowſhip; and he was ordained Deacon in December 1729, and Prieſt in the February following, by Biſhop Gibſon.

At his firſt ſetting out in the world, he officiated as curate at St. George's, Hanover-ſquare; and continued for ſeveral years aſſiſtant preacher to Dr. Trebeck. His firſt preferment was that of reader and afternoon-preacher at Groſvenor chapel, in South-Audley ſtreet.

This introduced him to the family of Lord Tyrconnel, to whoſe ſon he became tutor. He continued in this ſituation for many years, very much at his eaſe, and on terms of great intimacy and friendſhip with Lord and Lady Tyrconnel, 'without ſo much (ſays he) as an unkind word or a cool look ever intervening.'

In the ſpring of 1744, he was, through the intereſt of the Earl of Bath (who was his great friend and patron, and whoſe friendſhip and patronage were returned by grateful acknowledgments and the warmeſt encomiums), preſented to the rectory of St. Mary le Bow; ſo that he was forty years old before he obtained any living.

At the commencement in 1745, he took his Doctor's degree.

In the ſpring of 1747 he was choſen lecturer of St. George's, Hanover-ſquare, by a moſt reſpectable veſtry of noblemen and gentlemen of high diſtinction.

In Auguſt following he married his firſt wife, the eldeſt daughter of Dr. Trebeck, 'an unaffected, modeſt, decent, young woman, with whom he lived very happy, in mutual love and harmony, near ſeven years.'

In 1749 he publiſhed his edition of Milton's Paradiſe Loſt, 'which (ſays he, very modeſtly), it is hoped hath not been ill received by the public, having, in 1775, gone through eight editions. After the Paradiſe Loſt, it was judged (ſays he) proper that Dr. Newton ſhould alſo publiſh the Paradiſe Regained, and other poems of Milton; but theſe things he thought detained him from other more material ſtudies, though he had the good fortune to gain by them more than Milton did by all his works put together. But his greateſt gain (he ſays) was their firſt introducing him to the friendſhip and intimacy of two ſuch men as Biſhop Warburton and Dr. Jortin, whoſe works will ſpeak for them better than any private commendation.

In 1754 he loſt his father, at the age of 83, and within a few days his wife, at the age of 38. This was the ſevereſt trial he ever underwent, and almoſt overwhelmed him. At that time he was engaged in writing his Diſſertations on the Prophecies;

Prophecies; and happy it was for him: for in any affliction he never found a better or more effectual remedy, than plunging deep into ſtudy, and fixing his thoughts as intenſely as he poſſibly could upon other ſubjects. The firſt volume was publiſhed the following winter; but the other did not appear till three years afterwards, as, for the encouragement of his work, he was appointed, in the mean time, to preach the Boyle's lecture. The Biſhop informs us, that 1250 copies of the Diſſertations were taken at the firſt impreſſion, and a thouſand at every other edition: and 'though (ſays he) ſome things have been publiſhed ſince upon the ſame ſubjects, yet they ſtill *hold up their head above Water*, and having gone through five editions, are ready prepared for a another. Abroad, too, their reception hath not been unfavourable, if accounts from thence may be depended upon.' They were tranſlated into the German and Daniſh languages; and received the warmeſt encomiums from perſons of learning and rank.

After many diſappointments, which the Doctor doth not appear to have borne with the moſt placid temper (indeed ſome of them were too provoking not to diſturb the moſt Stoical diſpoſition), he was at laſt, in the ſpring of 1757, made Prebendary of Weſtminſter, in the room of Dr. Green, promoted to the deanery of Saliſbury. In October following, he was made Sub-Almoner to his Majeſty. This he owed to Biſhop Gilbert. He married a ſecond wife in September 1761. She was the widow of the Rev. Mr. Hand, and daughter of John Lord Viſcount Liſburne, 'by a fine young woman whom he had married, and much injured.' In the ſame month he kiſſed his Majeſty's hand for his biſhoprick.

In the winter of 1764, Dr. Stone, the Primate of Ireland, died. Mr. Grenville ſent for Biſhop Newton, and, in the moſt obliging manner, deſired his acceptance of the Primacy. Having maturely weighed the matter in his mind, he declined the offer.

In 1768 he was made Dean of St. Paul's. 'His ambition was now fully ſatisfied; and he firmly reſolved never to ſeek or aſk for any thing more.'

From this time to his death, ill health was almoſt his conſtant companion. 'It was really wonderful (ſays he at the concluſion of his narrative), that ſuch a poor, and weak, and ſlender thread as the Biſhop's life, ſhould be ſpun out to ſuch an amazing length. In the autumn of 1781 (uſually the moſt favourable part of the year to him), he laboured under repeated illneſſes, with which, as it is unneceſſary, it would be diſagreeable to trouble the reader: and ſo let the laſt act now be cloſed, and the curtain drop.'

To this account ſome friend of the Biſhop's hath made a ſlight

ſlight but neceſſary addition, in order to convey to the reader ſome information reſpecting the time and manner of his death. 'The Biſhop finiſhed the whole of this work a very few days before it pleaſed God to releaſe him. He might very juſtly wonder how ſuch a weak, infirm body was ſo long preſerved; for few men, perhaps, had more conſtant or ſeverer infirmities to combat with than himſelf. On Saturday, the 9th of February 1782, he began to find his breath much affected by the froſt.' His complaints grew worſe and worſe till the Thurſday following. 'He got up at five o'clock, and was placed in a chair by the fire; complained to his wife how much he had ſuffered in bed, and repeated to himſelf that portion of the Pſalms, "O my God, I cry unto thee in the day-time," &c. &c. About ſix o'clock he was left by his apothecary in a quiet ſleep. Between ſeven and eight he awoke, and appeared rather more eaſy, and took a little refreſhment. He continued dozing till near nine, when he ordered his ſervant to come and dreſs him, and help him down ſtairs. As ſoon as he was dreſſed, he enquired the hour, and bid his ſervant open the ſhutter and look at the dial of St. Paul's. The ſervant anſwered, it was upon the ſtroke of nine. The Biſhop made an effort to take out his watch, with an intent to ſet it; but ſunk down in his chair, and expired without a ſigh, or the leaſt viſible emotion, his countenance ſtill retaining the ſame placid appearance which was ſo peculiar to him when alive.'

Theſe leading outlines of the Biſhop's life are ſelected from the ſcattered materials which lie before us, and which are ſo blended and incorporated with anecdotes and relations of a foreign and ſometimes heterogeneous nature, that a reader is apt to be confuſed by them, and, without particular attention, may not always readily perceive when the narration ſpeaks of himſelf, or of ſome other perſon. We have, however, received great entertainment, and no ſmall degree of curious information from the peruſal of the whole. Some of the anecdotes are trifling; and a faſtidious critic would affect to be offended at the *garrulity of an old man*, every where too diſcernible in theſe ſheets: But to us, who wiſh not to refine away our pleaſures by a ſqueamiſh taſte, the narrative hath all the charm of eaſy and familiar converſation. Events that dignify the page of hiſtory are generally viewed on the large ſcale. Minute circumſtances, with which they were connected, are always kept out of ſight; but after we have received a ſtrong impreſſion from the former, we are ever prepared to receive amuſement from the latter. It is the ſame with great and diſtinguiſhed names. After we have been taught to think of them with reverence, we are fond of any anecdotes that relate to their perſons, habits, or even accidental connections or adventures. We love to contemplate

them

diſplayed therein; and the genteel ſatire and irony on the one ſide, and the rough wit and humour on the other, render it very entertaining. Some of theſe Engliſh pieces are become ſcarce *; and out of juſtice to the memory of ſuch a man, his ſon, or his nephew, or ſome of his family and friends, ſhould collect them together, and cauſe them to be printed in a handſome and uniform manner.

'One of Dr. Bentley's moſt formidable enemies, was Dr. Middleton, as appears from ſeveral parts of his works, and particularly from Dr. Bentley's projected edition of the New Teſtament; which remarks are ſuppoſed to be one principal obſtacle to the publication of that work. But length of time having overcome all prejudices, it is much wiſhed that the perſon who poſſeſſes the MS. would oblige the learned world, by ſetting forth ſo curious a performance. By the death of Dr. King there was a vacancy of the maſterſhip of the Charter-houſe, a place which ſome conſiderable perſons at different periods have deſired to fill. Biſhop Benſon and Dr. Jortin uſed to ſay, that there was a certain time in their lives when of all preferments they wiſhed it the moſt. And now the competitors to ſucceed Dr. King were Dr. Middleton and Mr. Mann. When Dr. Middleton applied to Sir Robert Walpole for his vote and intereſt, Sir Robert honeſtly told him, that talking with Biſhop Sherlock, he found the Biſhops were generally againſt his being choſen Maſter. Mr. Mann had been tutor to the Marquis of Blandford, and when the Marquis was diſpoſed to be diſſipated and idle, he would ſay to him, that he ſhould apply himſelf more to his books and to learning, or he would never make a figure in the world like the Duke of Marlborough. The boy replied, that he was already a better ſcholar, and knew more of Greek and Latin than the Duke ever did; and why then ſhould not he make as great a figure? The Duke of Marlborough was ſaid to be rather illiterate, and to ſpell very ill, though in other reſpects he was one of the moſt illuſtrious characters, as great a Stateſman as a general, excelled equally in the cabinet and in the field, and never fought a battle but he won it, nor beſieged a town but he took it. It was through the intereſt of that family that Mr. Mann gained the aſcendency over Dr. Middleton; and when he waited upon the Governors at their reſpective houſes to return his thanks, he ſaid very needleſsly and impertinently to Archbiſhop Potter, "I ſuppoſe your Grace knows that you have made choice of an Arian." The Archbiſhop was ſtartled; but ſoon recollecting himſelf, made anſwer, "An Arian, perhaps, may be better than a Deiſt." Dr. Middleton, it is to be hoped, was not a Deiſt, for late in life he accepted a ſmall living in Surry, and of courſe took the uſual oaths, and made the regular ſubſcriptions. It is not eaſy to ſay what his religious principles were: they ſeem to have been va-

* A very correct edition of all the Diſſertations, comprehending the celebrated diſpute with Mr. Boyle, under the ſuperintendence of Dr. Salter, with ſome original papers of Dr. Bentley, was publiſhed in one volume octavo, by Bowyer and Nichols, in the year 1777, accompanied with explanatory notes, and a copious index. Before this publication, the Diſſertations were become exceedingly ſcarce, and their original price was more than doubled in the catalogues.

rious

rious at various times. He was certainly a very unfair controvertiſt, and his quotations cannot be depended upon without particular examination. He was ſometimes guilty of literary forgery, by additions or omiſſions as beſt ſuited his purpoſe. His firſt connections were amongſt the High Church party, as they were called, but he plainly appeared to have been warped and drawn aſide to heterodoxy by pique and reſentment, for not being preferred according to his merits and expectations. He was much hurt and provoked at this diſappointment, and thinking Biſhop Sherlock to be the primary cauſe of it, he wreaked his malice in his ill-natured and ill-timed animadverſions on the Biſhop's diſcourſes on Prophecy, pretending that he had never ſeen them before, though they had been publiſhed ſeveral years, and had gone through ſeveral editions. Nor did he afterwards ſpare the Archbiſhop and his chaplains, but took every opportunity of making Lambeth-Houſe the ſubject of his wit and ſatire. It is alſo well known that he wrote a treatiſe of the Inutility and Inefficacy of Prayer, which was communicated to Lord Bolingbroke, who much approved it, and adviſed the publication of it. Mrs Middleton, however, never thought proper to publiſh it in her lifetime; and the Biſhop has heard, that Dr. Heberden, a particular friend of Dr. Middleton, and to whom the widow left all his papers, has ſince committed it to the flames: an act worthy of ſo good a man, and the fitteſt end of ſuch a work.'

On this anecdote reſpecting Dr. Middleton, we cannot avoid remarking, that the good Biſhop was ſomewhat too credulous, and too haſtily admitted reports that affected the reputation of thoſe againſt whom he had imbibed a prejudice. It was aſſerted by the Biſhop, in his original account of the obnoxious manuſcript, that Dr. Heberden purchaſed it of Mrs. Middleton, at the price that it was ſuppoſed it would fetch if it went to market; — inſinuating, that the widow was equally indifferent to her huſband's reputation, and the edification of the Chriſtian world, provided ſhe could ſecure her own profit. Dr. Heberden having had ſome intimation of this very groſs miſtake, before the preſent work was publiſhed, inſiſted that the leaf which contained it ſhould be cancelled; declaring, at the ſame time, his reſolution to contradict it publicly, if it remained in its original ſtate. The leaf was accordingly cancelled, and the information brought ſomewhat nearer to the truth; perhaps it ought to be admitted, with ſome qualifications. We are no ſtrangers to the freedom of Dr. Middleton's ſentiments on ſome points of religion; but we can ſcarcely believe that he wrote a tract to diſprove the neceſſity of prayer, though poſſibly he might not entertain ſuch ideas of its efficacy as Dr. Ogden and ſome other divines, who repreſent it not only as the means of our own improvement, but as an inſtrument to work on the Deity himſelf, as if his purpoſes could be changed, or as if he was altogether ſuch a one as ourſelves.

The Biſhop hath given a variety of curious and entertaining particulars relating to Lord Bath, founded on his own perſonal acquaintance with that great ſtateſman, to whom he was firſt chaplain, after his exaltation to the peerage. The following is a very well drawn ſketch of his Lordſhip's character.

'He was truly a great, and wiſe, and what is more, a good man; and of all men he was the beſt and eaſieſt to be with, and to live with, at all times, and on all occaſions. An inferior naturally appears before a man of his uncommon parts and talents with ſome degree of awe and diffidence; but ſo familiar and engaging was his addreſs, that you could not be with him half an hour but you felt yourſelf entirely at your eaſe, your apprehenſions leſſened, and your reſpect increaſed. Whether he was in a leſſer or a larger circle, in converſation with a few, or in a mixed company, he was equally excellent in both; and was univerſally allowed, by the moſt judicious of both ſexes, to be *one* of the moſt, if not *the moſt* agreeable, entertaining, and inſtructive companions of his time. He did not, like Lord Bolingbroke, overwhelm you with diſcourſe, though excellent, and engroſs the whole to himſelf, but invited and encouraged every one to bear his part, toſſed the ball that it might be returned again, and delighted not ſo much in diſplaying his own powers, as in calling forth the exertions of others. He did not, like Lord Cheſterfield, affect quaint conceits, and lay traps and baits to introduce witty ſayings and ſtories, which he had prepared before hand, but gained admiration by not ſeeking it; his wit, all natural and eaſy, ariſing from ſomething then ſaid or done, and the more pleaſing, becauſe ſudden and unexpected. He was not only a moſt inſtructive and agreeable companion, but was alſo a moſt eminent and able ſpeaker in parliament; and not only a moſt excellent ſpeaker, but alſo a very fine writer, of which there are abundant proofs in the Craftſman, and other papers and pamphlets. His own papers in the Craftſman were marked with the letter C. Thoſe marked with C. A. were written by him and Amherſt jointly, or by Amherſt from his dictation. Lord Bolingbroke's were diſtinguiſhed by the letter O.

'But though he oppoſed and purſued Sir Robert Walpole, both in the Houſe and out of it, by ſpeaking and by writing, yet he was not moved thereto by any perſonal enmity or envy. He liked the man, but diſliked his meaſures, and really thought that he was a moſt dangerous miniſter. He admired his parts and abilities, and particularly his great ſkill and knowledge in affairs of the finances, wherein he declared, that he ſhould not have been able to have contended with him, if he had not been aſſiſted by ſo good a ſecond as Sir John Barnard. So far was he from bearing malice or reſentment, that he ſometimes would take a pleaſure in relating ſtories to his credit and honour; and the following may ſerve as a ſpecimen: When Steele was to be expelled the Houſe of Commons, Mr. Walpole and Mr. Pulteney were commiſſioned to go to him and Addiſon by the noblemen and gentlemen of the Kit-Kat Club, with their poſitive order and determination, that Steele ſhould not make his own ſpeech, but Addiſon ſhould make it for him, and he ſhould recite it from the other's writing, without any inſertion or addition of his

his own; Mr. Addiſon thought this an hard injunction, and ſaid, that he muſt be like a ſchool-boy, and deſire the gentlemen to give him a little ſenſe. Mr Walpole ſaid, that it was impoſſible to ſpeak a ſpeech off-hand and in cool blood; but being preſſed, he ſaid he would try, and immediately ſpoke a very good ſpeech of what he thought proper for Steele to ſay on the occaſion; and the next day in the Houſe made another ſpeech as good, or better, on the ſame ſubject, but ſo totally different from the former, that there was ſcarce a ſingle argument or thought the ſame; which particulars are mentioned as illuſtrious proofs of his uncommon elequence.'

The following anecdote, relating to Mr. Whiſton, deſerves to be recorded, as an inſtance of primitive plainneſs of ſpeech, and integrity of heart, ſeldom found in courts.

'Whiſton was a penſioner to Queen Caroline, who ſometimes admitted him to the honour of her converſation, and paid the penſion with her own hands. One day ſhe ſaid to him, Mr. Whiſton, I underſtand you are a free ſpeaker, and honeſtly tell people of their faults; no one is without faults, and I wiſh you would tell me of mine; and ſhe preſſed him to do ſo. He was ſtill upon the reſerve, and ſhe preſſed him the more. Well, ſaid he, ſince your Majeſty inſiſts upon it, I muſt obey you. There are abundance of people who come out of the country every ſpring to London, and they all naturally deſire to ſee the King and Queen, and have not any opportunity of ſeeing your Majeſties ſo conveniently as at the chapel-royal; but theſe country-folks who are not uſed to ſuch things, when they ſee your Majeſty talking with the King, almoſt all the time of divine ſervice, are perfectly aſtoniſhed, and depart with ſtrange impreſſions into their reſpective countries, and make their reports there (let me tell you) not at all to your Majeſty's honour. I am ſorry for it, anſwered the Queen; I believe there may be too much truth in what you ſay: but pray, Mr. Whiſton, tell me of another fault. No, Madam, ſaid he, let me ſee you mend of this, before I tell you of another.'

The above anecdote was related by Sir Thomas Clarke, Maſter of the Rolls, who (as Biſhop Newton informs us) 'always profeſſed a high veneration for his namefake Dr. Clarke, and was not an enemy to Mr. Whiſton; then ſeeing the one a very great, and the other a very honeſt and well-meaning man.'

The following relation conveys an exact idea of the good Biſhop's political ſyſtem:

'When Mr. Grenville was removed from the helm in July 1765, the Biſhop of Briſtol loſt a very good friend at court, and (what was infinitely worſe) the king and the nation loſt a moſt faithful and able miniſter. And what followed upon it? The repeal of the Stamp Act!—the ſacrifice of the honour and authority of Great Britain, and all the ſubſequent troubles in North America. The Biſhop was always a friend to government, ſeldom oppoſed the meaſures of the miniſtry, and never carried his oppoſition ſo far as to become a proteſter but upon this occaſion: but foreſeeing then, and ſeeing ſince, the train of growing evils, he would not upon any ac-

count but have had his name appear againſt a proceeding ſo diſgraceful to his king, and ſo deſtructive to his country. Mr. Grenville was not only an able miniſter, but was likewiſe a religious good man, and regularly attended the ſervice of the church every Sunday morning, even while he was in the higheſt offices; and whatever the world may pretend to the contrary, it is an infallible axiom that the beſt men, *cæteris paribus*, will always make the beſt miniſters. Let Lord Clarendon, and Mr. Grenville, and Lord North be cited as witneſſes.'

Some of our readers will ſmile at the above citation; and others perhaps will not be reſtrained from burſting into a loud laugh!—ſo various are the opinions of mankind about the merit of 'attending the ſervice of the church every Sunday morning:'—at leaſt the merit of it in the firſt lord of the treaſury. It may be an outward and viſible ſign—but not of a wiſe or a good *ſtateſman*;—nor can devotion palliate thoſe errors in government, which, beginning in ambition, lead to carnage, and end in diſgrace.——To Cæſar we appeal.

The following teſtimony to the worthy character of the preſent metropolitan is very amiable, and deſerves notice:

'When Dr. Cornwallis was a young man at the univerſity, he had the misfortune of a paralytic ſtroke on the right ſide, from which he has never recovered the full uſe of his right hand, and is obliged to write with his left: but notwithſtanding this, he hath hitherto enjoyed uncommon good health, and never fails in his attendance upon the multifarious buſineſs of his ſtation. He hath greatly improved Lambeth Houſe, he keeps a hoſpitable and elegant table, has not a grain of pride in his compoſition, is eaſy of acceſs, receives every one with affability and good nature, is courteous, obliging, condeſcending, and as a proof of it, he has not often been made the ſubject of cenſure even in this cenſorious age.'

It is entertaining to read the Biſhop's ſentiments of Lord Mansfield and the late Earl of Chatham:

'He always regarded Lord Mansfield as the beſt and ableſt ſpeaker that ever he had heard in parliament. Lord Chatham was indeed a great genius, and poſſeſſed extraordinary powers, quick conceptions, ready elocution, great command of language, a melodious voice, a piercing eye, a ſpeaking countenance, an authoritative air and manner, and was as great an actor as an orator.—What was ſaid of the famous orator Pericles, that he lightened and thundered and confounded Greece, was in ſome meaſure applicable to him; and during the time of his ſucceſsful adminiſtration, he had the moſt abſolute and uncontrouled ſway that perhaps any member ever had in the Houſe of Commons. With all thoſe excellencies he was not without his defects. His language was ſometimes too figurative and pompous, his ſpeeches were ſeldom well connected, often deſultory, and rambling from one thing to another, ſo that though you were ſtruck here and there with noble ſentiments, and happy expreſſions, yet you could not well remember, nor give a clear account of the whole together. With affected modeſty he was apt to be too confident and overbearing in debate; ſometime

deſcended to perſonal invectives, and would firſt command, that he might more effectually abuſe; would ever have the laſt word, and, right or wrong, ſtill preſerved (in his own phraſe) an *unembarraſſed countenance.* He ſpoke more to your paſſions than your reaſon, more to thoſe below the bar and above the throne, than to the Houſe itſelf; and when that kind of audience was excluded, he ſunk and loſt moſt of his weight and authority.—Lord Mansfield was happy in moſt of the ſame perfections, with few of the ſame failings and imperfections. His language was more natural and eaſy; his ſpeeches were more in a continued chain of reaſoning, and ſometimes with regular diviſions, ſo that you eaſily accompanied him, and clearly comprehended the whole from the beginning to the end. What he ſaid, as well as his manner of ſaying it, was more modeſt and decent, leſs preſuming and dictatorial: he never deſcended to perſonal altercations, diſdained to reply even to reflections caſt upon himſelf, and in all things preſerved his own dignity, and that of the Houſe of Peers. He addreſſed himſelf more to your reaſon than to your paſſions: he never courted popular applauſe ſo much as the approbation of the wiſe and good: he did not wiſh to take you by ſtorm or ſurpriſe, but ſought to prevail only by the force of reaſon and argument. He had always an immediate intuition into the merits of every cauſe or queſtion that came before him, and comprehending it clearly himſelf, could readily explain it to others: perſuaſion flowed from his lips, conviction was wrought in all unprejudiced minds, and for many years the Houſe of Peers paid greater deference to his authority than to that of any man living.'

The Biſhop's ſentiments of his great friend the late Biſhop of Glouceſter are, in our opinion, equally liberal and juſt.—They may be added with great propriety to the very ſatisfactory account of that illuſtrious prelate, given in our Review for Nov. 1782, from Nichols's *Biographical Anecdotes of Mr. Bowyer:*

'Biſhop Warburton was in a great meaſure loſt to the world and his friends, ſome years before his death, by the decay of his intellectual faculties, the body preſſing down the mind that muſed upon many things, which hath been the caſe with many a great genius as well as himſelf. For he was indeed a great genius, of the moſt extenſive reading, of the moſt retentive memory, of the moſt copious invention, of the livelieſt imagination, of the ſharpeſt diſcernment, of the quickeſt wit, and of the readieſt and happieſt application of his immenſe knowledge to the preſent ſubject and occaſion. He was ſuch a univerſal reader, that he took delight even in romances, and there is ſcarce one of any note, ancient or modern, which he had not read. He ſaid himſelf, that he had learned Spaniſh, to have the pleaſure of reading Don Quixotte in the original. He was excellent and admirable, both as a companion and as a friend. As a companion, he did not dwell upon little trivial matters, but diſcloſed a nicer vein of converſation, was lively and entertaining, was inſtructive and improving, abounded with pleaſant ſtories and curious anecdotes: but ſometimes took the diſcourſe too much to himſelf, if any thing can be ſaid to be too much of ſuch

an inexhauſtible fund of wit and learning. As a friend he was ingenuous and communicative, would anſwer any queſtions, would reſolve any doubts, delivered his ſentiments upon all ſubjects freely and without reſerve, laid open his very heart; and the character which he was pleaſed to give Mr. Pope, of being *the ſoul of friendſhip*, was more juſtly applicable to him, and more properly his own. The ſame warmth of temper which animated his friendſhip, ſharpened likewiſe his reſentment: but even to his enemies, if he was eaſily provoked, he was as eaſily reconciled, eſpecially after the leaſt acknowledgment and ſubmiſſion; ſo that his friend truly applied to him the ſaying,

Iraſci facilis, tamen ut placabilis eſſet.

He was rather a tall, robuſt, large boned man, of a frame that ſeemed to require a good ſupply of proviſions to ſupport it: but he was ſenſible, if he had lived as other people do, he muſt have uſed a good deal of exerciſe; and if he had, it would have interrupted the courſe of his ſtudies, to which he was ſo devoted as to deny himſelf any other indulgence; and ſo became a ſingular example, not only of temperance, but even of abſtinence in eating and drinking; and yet his ſpirits were not lowered or exhauſted, but were rather raiſed and encreaſed by his low living. . . . His capital work, the Divine Legation of Moſes, is left unfiniſhed, to the loſs and regret of all who have any regard for religion and learning. It is indeed a loſs much to be lamented, whatever was the cauſe, whether he was diſguſted at the ill reception which was given to the work by ſeveral of the clergy, for whoſe uſe and ſervice it was principally intended, or whether he was diverted from it by the numerous controverſies, wherein he was engaged in the defence of it. But he ſhould have cared for none of thoſe things, and ſhould have proceeded directly and ſteadily to the end. The viper might have faſtened upon his hand, but, like St. Paul, he ſhould have ſhaken off the beaſt into the fire, and, like him too, would certainly have felt no harm.'

Biſhop Newton informs us, that 'ſome books were publiſhed in 1781, which employed ſome of his leiſure hours in his rural retreat (viz. Kew Green), and during his illneſs.'—The following is his opinion of the reſpective merits of thoſe which engaged the moſt general attention of the public; how *juſt* that opinion is we leave to the deciſion of our readers.

'Mr. Gibbon's *Hiſtory of the Decline and Fall of the Roman Empire*, he read throughout, but it by no means anſwered his expectations: for he found it rather a prolix and tedious performance, his manner unintereſting, and his ſtile affected: his teſtimonies not to be depended upon, and his frequent ſcoffs at religion offenſive to every ſober mind. . . The Biſhop's reading the whole was a greater compliment to the work than was paid to it by two of the moſt eminent of his brethren for their learning and ſtation. The one entered upon it, but was ſoon wearied, and laid it aſide in diſguſt. The other returned it upon the bookſeller's hands; and it is ſaid that Mr. Gibbon himſelf happened unluckily to be in the ſhop at the ſame time.——Dr. Johnſon's *Lives of the Poets* afforded more amuſement,

amuſement, but candour was much hurt, and offended at the malevolence which predominates in every part. Some paſſages, it muſt be allowed, are judicious and well-written, but make not ſufficient compenſation for ſo much ſpleen and ill-humour. Never was any biographer more ſparing of his praiſes, or more abundant in his cenſures. He ſeemingly delights more in expoſing blemiſhes, than in recommending beauties; ſlightly paſſes over excellencies, enlarges upon imperfections, and, not content with his own ſevere reflections, revives old ſcandal, and produces large quotations from the long forgotten works of former critics. His reputation was ſo high in the republic of letters, that it wanted not to be raiſed upon the ruin of others. But theſe eſſays, inſtead of raiſing a higher idea, than was before entertained of his underſtanding, have certainly given the world a worſe opinion of his temper. The Biſhop was, therefore, the more ſurpriſed and concerned for his townſman, for he reſpected him not only for his genius and learning, but valued him much more for the more amiable part of his character, his humanity and charity, his morality and religion. *Lenit albeſcens animos capillus*, as Horace ſays. Old age ſhould lenify, ſhould ſoften men's manners, and make them more mild and gentle; but often has the contrary effect, hardens their hearts, and renders them more ſour and crabbed. The panegyriſt of Savage in his youth, nay in his old age, become the ſatiriſt of the moſt favourite authors; in both caſes alike to be blamed, his encomium as unjuſt and undeſerved as his cenſures.'

At the end of the Biſhop's life, we have three appendixes. The firſt is a ſpeech intended to have been ſpoken in the Houſe of Lords, on the ſecond reading of the diſſenter's bill, May 19, 1772. The ſecond is entitled, 'Sentiments of a moderate Man concerning Toleration, 1779.' The third, is 'a Letter to the New Parliament, with Hints of ſome Regulations which the Nation hopes and expects from them.' For the credit of the Biſhop's head and heart, the ſpeech that was unſpoken ſhould have been unpubliſhed, eſpecially as he profeſſed to have adopted more liberal principles afterwards. But the '*old leaven*' had ſo diffuſed itſelf through the '*whole lump*,' that it ſavoured of it too ſtrongly to the laſt. *Servabit odorem teſta diu!*—His reflections on the diſſenters are ſo acrimonious, and on the whole ſo unjuſt, that our veneration for his memory, and real eſteem of the many excellencies of his character, make us ſorely lament their publication; and we wiſh it were poſſible to conſign them to the darkneſs from whence they ſprung, that not a cloud might ariſe from them to ſhade the milder luſtre of the Biſhop's name.

[*To be continued.*]

ART. XI. *Sacred Hiſtory* ſelected from the Scriptures, with *Annotations* and *Reflections*, ſuited to the Comprehenſions of young Minds. Vol. II. From the numbering of the Iſraelites, before their Departure from Mount Sinai, to David's Victory over Goliah. By Mrs. Trimmer. 8vo. 3 s. Dodſley, &c. 1783.

OUR approbation of the firſt volume of this epitome of ſacred hiſtory, appeared in the Review for April 1782. It gives us pleaſure to find that this ingenious lady has met with patronage ſo reſpectable, and ſucceſs ſo conſiderable, as to encourage her to proceed in the execution of her uſeful and laudable deſign: for what literary undertaking can be more laudable and uſeful, than that of a work 'particularly calculated to facilitate the ſtudy of the holy ſcriptures in *ſchools* and in families, and to render this branch of education eaſy to the teacher, and [above all] PLEASING to the PUPIL?'

Mrs. Trimmer's method is, to give the extracts from the ſcriptures in the words of our Bible-tranſlation; ſubjoining to each *hiſtorical* or *other* paſſage, the reflections and expoſitions which have occurred to her own obſervation, aſſiſted by the remarks of our beſt commentators.—As a ſpecimen of her annotations, we ſhall ſelect *part* of what ſhe has offered, by way of improvement, on the remarkable ſtory of Jephthah and his daughter.

'As Jephthah was *a choſen ſervant of the* LORD, as well as the *approved judge of Iſrael*, it pleaſed the LORD to ſend his *Spirit* upon him; by which is to be underſtood, that GOD endued him with every requiſite qualification for the important and honourable employment; and you find, that by this means he gained a glorious victory; but this triumph was clouded by a melancholy event, occaſioned by his making an inconſiderate vow. It is a very affecting ſtory, and cannot, I think, be read without painful emotions.

'How muſt it rend the heart of a fond parent, to think of taking away the life of his only child, who appears to have entertained the utmoſt reverence and affection for him; who, thoughtleſs of danger, came forth to meet her honoured parent, with every demonſtration of joy and thankfulneſs to heaven for his ſucceſs and preſervation; expecting to be preſſed to his fond boſom, and hoping to reward his toils with aſſiduous duty.

'What muſt be the agitation of her mind, when ſhe beheld him turning from her with agonies of diſtreſs, and heard him declare her unhappy fate, to which his own raſhneſs had reduced her; for "*he had opened his mouth to the* LORD, *and could not go back.*"

'Jephthah's daughter certainly was poſſeſſed of uncommon fortitude, for ſhe ſubmitted to this ſudden and heavy calamity with the utmoſt calmneſs and reſignation; willing to ſuffer any misfortune, rather than her father ſhould be guilty of impiety to GOD; therefore only requeſted to be indulged with a ſhort reſpite, in order perfectly to reconcile herſelf to the diſappointment of dying without leaving a family, which was reckoned, by the Jewiſh women, the greateſt diſ-

grace

grace that could befall them; becauſe every one hoped, that ſhe might be the mother of ſome great deliverer at leaſt, if not of the *promiſed* SAVIOUR.

'When the dreadful news was known to the young companions of this amiable lady, pierced with ſevere grief, they doubtleſs threw aſide the inſtruments of mirth with which they came to welcome the conqueror, and changed their ſongs of triumph for tears and lamentations: willing to enjoy her converſation to the laſt, they accompanied her to a place of retirement, where ſhe might effectually wean her thoughts from this world, and prepare for eternity.

'I fancy, my dear, you are quite diſſatisfied with Jephthah, and what to ſay in his excuſe I know not, for indeed I find it has puzzled the *learned*. It is thought by *moſt* authors, that he did *not* offer his daughter for a burnt ſacrifice, but only devoted her to the ſervice of GOD, and that ſhe paſſed the reſt of her days in acts of religion. It is much beyond my abilities to *decide* this difficult point; but if we never come to any certainty about it, it will be of no real conſequence to us. Let us however conſider, what inſtruction this affecting hiſtory affords, and you will find that you may derive advantage from it.

'The example of Jephthah teaches us, that we ought to weigh well the lawfulneſs of any action, before we engage ourſelves ſolemnly to the performance of it: had Jephthah done ſo, he would have recollected, that as there were certain ſpecies of animals appointed for ſacrifices, any other kind of creature would have defiled the altar, becauſe GOD had expreſsly named thoſe he would accept. Human ſacrifices were ſtrictly forbidden, particularly thoſe of a perſon's own children: not only becauſe ſuch cruelty is diſpleaſing to a GOD of infinite mercy, but likewiſe on account of its reſembling the horrid practice of the idolatrous nations. There was little chance, I think, that an ox, a lamb, &c. ſhould be the firſt to meet their maſter; therefore it appears probable, that Jephthah had learnt, during his exile, or before the laſt repentance of Iſrael, the ſacrifices in uſe by the heathens, and really *intended* to offer a *human victim*; and that GOD taught him to underſtand the enormity of this horrid crime, by ſuffering him to be involved in ſuch extreme diſtreſs; for he was under the neceſſity, either of taking away the life of his only child, inflicting a diſgraceful puniſhment on her, worſe than death, or elſe of expoſing himſelf to the curſe of GOD for breaking a vow, made with the utmoſt ſolemnity.

'Whatever was the fate of Jephthah's daughter, whether ſhe reſigned her pious ſoul as a voluntary ſacrifice, in acknowledgment of GOD's mercy in preſerving her father, and delivering her country, or whether ſhe relinquiſhed the hopes of having an honourable offspring, and paſſed the remainder of her days in ſolitary ſadneſs, ſhe certainly has left us an example of filial piety of the moſt exalted kind, and every dutiful child will read and admire it; whilſt thoſe who are unmindful of their parents happineſs, and unthankful for the bleſſings which paternal love diſpenſes, ought to bluſh with ſhame and confuſion, when conſcience obliges them to draw a compariſon between themſelves and Jephthah's amiable daughter.'

If

If we have any objection to this fair commentator, it is with reſpect to her ſometimes indulging, perhaps, a little too much in conjecture.

In the foregoing obſervations, which are, in general, very judicious and proper, we apprehend that ſhe has *ſuppoſed* a degree of criminality in Jephthah, beyond what the ſcripture hath warranted. It is no where intimated that he *intended* to ſacrifice an human victim; nor could he *poſſibly* have entertained a deſign ſo totally incompatible with his ſituation as a public man (a chief, a judge of Iſrael), from whom the ſtricteſt regard to the Moſaic law was indiſpenſably requiſite; and of that law a groſſer violation could not have been offered.—In truth, we have not a doubt, but that a human ſacrifice was entirely out of the queſtion, unleſs the unfortunate virgin's being *devoted* to *celibacy* may be termed a *ſacrifice*. And in this opinion we are countenanced by the beſt critics upon the paſſage.

ART. XII. POEMATA VARIA *quorum nonnulla nunc primùm in Lucem eduntur.* 8vo. 6s. boards. T. Payne. 1781.

THESE poems, which, to the admirers of Latin verſe, will furniſh an agreeable repaſt, are partly original, and partly ſelected. The mode of ſelection is, however, a peculiar one: the poems are not taken *verbatim* from the authors of whom they are borrowed, but are new-modelled and embelliſhed, according to the taſte and fancy of the ſelector. In ſome inſtances the paſſages that are thought defective, or inelegant, are omitted, and the omiſſions ſupplied. In others, the poetical architect takes down the whole of the building, and puts the materials together again afreſh, as in the following:

AD CICADAM.

Oh comis quæ populeis, Cicada,
Inſides, roremq; bibis cadentem
Cœlitùs, ſoles nimiùm fugaces
Voce laceſſens,
Imbrobâ, ne tu tenuis querelæ
Deſinas, rixæq; levis, volatu,
Nempè quàm fas eſt properantiori
Præterit æſtas.
Jamq; brumalis grave frigus auræ
Gutturis claudens iter obſtrepentis
Franget exiles tibi delicati
Corporis artus.

As it came from the hands of the original deſigner, CASIMIRE, it ſtands thus:

O quæ populeâ ſumma ſedens comâ,
Cæli roriferis ebria lacrymis,
Et te voce, Cicada,
Et mutum recreas Nemus,

Poſt longas hiemes, dum nimium brevis
Ætas ſe levibus præcipitat rotis,
Feſtinos, age, lento
Soles excipe jurgio,
Ut ſe quæque dies attulit optima,
Sic ſe quæque rapit: nulla fuit ſatis,
Unquam longa voluptas,
Longus ſæpius eſt dolor.

The following elegant little ode, though on a ſubject on which ſcarcely any thing new can be ſaid, is probably the Author's own: we ſay probably, becauſe as there are no references to the original poems, which he tells us *ex obſcuris et rarioribus ſcriptis deſumpta ſunt*, it is very poſſible ſome of them may be taken from authors we have never ſeen, or if ſeen, have forgotten.

AD SOMNUM.

SOMNE, curarum requies, veneno
Efficax dulci reparare vires
Quas dies ſenſim minuit, laborum
Anxia nutrix.
Cur meo cur ah! procul e cubili,
Avolas verſis, fugitive, pennis,
Integras damnans vigilare mæſtum,
Te ſine noctes?
Luna ter, cœlo revoluta, clarum,
Extulit cornu tua dum per umbras,
Dona nequicquàm videt inquietis
Poſcere votis.
En tibi preſſo ſilet ore lucis,
Nuncius, ſtrati ſiluere venti,
Ipſe fons dormit placidè refuſis,
Margine lymphis.
Si venis tum me referente grates
Audies vitæ pater atq; cuſtos,
Pallide nec jam metuas vocari
Mortis imago.

Beſides two books of odes, there is a third, conſiſting chiefly of epigrams, among which are many very excellent ones. The book is elegantly printed, though not very correctly.

ART. XIII. *A Diſcourſe*, delivered to the Students of the Royal Academy on the Diſtribution of the Prizes, Dec. 10, 1782. By the Preſident. 4to. 3s. Cadell.

THIS Diſcourſe does great honour to the taſte and judgment of its Author. He introduces it with obſerving, that the higheſt ambition of every artiſt is to be thought a man of genius; that as long as this flattering quality is joined to his name, he can bear with patience the imputation of careleſſneſs, incorrectneſs, or defects of whatever kind; that ſo far is the preſence of genius

genius from implying an abſence of faults, that they are conſidered by many as inſeparable companions; that ſome perſons go ſuch lengths as to take indications from them, and not only excuſe faults on account of genius, but preſume genius from the exiſtence of certain faults.

It is certainly true, Sir Joſhua further obſerves, that a work may juſtly claim the character of genius though full of errors; and it is equally true, he ſays, that it may be faultleſs, and yet not exhibit the leaſt ſpark of genius. This naturally leads to an enquiry, what qualities of a work and of a workman may juſtly entitle a Painter to that character.

'I have (continues he), in a former Diſcourſe (the 3d), endeavoured to impreſs you with a fixed opinion, that a comprehenſive and critical knowledge of the works of nature, is the only ſource of beauty and grandeur. But when we ſpeak to painters, we muſt always conſider this rule, and all rules, with a reference to the mechanical practice of their own particular art. It is not properly in the learning, the taſte, and the dignity of the ideas, that genius appears as belonging to a painter. There is a genius particular and appropriated in his own trade (as I may call it), diſtinguiſhed from all others. For that power, which enables the artiſt to conceive his ſubject with dignity, may be ſaid to belong to general education; and is as much the genius of a poet, or the profeſſor of any other liberal art, or even of a good critic in any of thoſe arts, as of a painter. Whatever ſublime ideas may fill his mind, he is a painter only as he can put in practice what he knows, and communicate thoſe ideas by viſible repreſentation.

'If my expreſſion can convey my idea, I wiſh to diſtinguiſh excellence of this kind, by calling it the genius of mechanical performance. This genius conſiſts, I conceive, in the power of expreſſing that which employs your pencil, whatever it may be, *as a whole*; ſo as that the general effect and power of the whole may take poſſeſſion of the mind, and for a while ſuſpend the conſideration of the ſubordinate and particular beauties or defects.

'The advantage of this method of conſidering objects, is what I wiſh now more particularly to enforce. At the ſame time I do not forget, that a painter muſt have the power of contracting, as well as dilating, his ſight; becauſe, he that does not at all expreſs particulars, expreſſes nothing; yet it is certain, that a nice diſcrimination of minute circumſtances, and a punctilious delineation of them, whatever excellence it may have (and I do not mean to detract from it), never did confer on the artiſt the character of Genius.

'Beſide thoſe minute differences in things which are frequently not obſerved at all, and when they are, make little impreſſion, there are in all conſiderable objects great characteriſtic diſtinctions, which preſs ſtrongly on the ſenſes, and therefore fix the imagination.—Theſe are by no means, as ſome people think, an aggregate of all the ſmall diſcriminating particulars; nor will ſuch an accumulation of particulars ever expreſs them. Theſe anſwer to what I have heard great lawyers call, the leading points in a caſe, or the leading caſes relative to theſe points.

'The

'The detail of particulars, which does not aſſiſt the expreſſion of the main characteriſtic, is worſe than uſeleſs, it is miſchievous, as it diſſipates the attention, and draws it from the principal point. It may be remarked, that the impreſſion which is left on our mind, even of things which are familiar to us, is ſeldom more than their general effect; beyond which we do not look in recognizing ſuch objects. To expreſs this in painting, is to expreſs what is congenial and natural to the mind of man, and what gives him by reflection his own mode of conceiving. The other preſuppoſes *nicety* and *reſearch*, which are only the buſineſs of the curious and attentive, and therefore does not ſpeak to the general ſenſe of the whole ſpecies; in which common, and, as I may ſo call it, mother tongue, every thing grand and comprehenſive muſt be uttered.

'I do not mean to preſcribe what degree of attention ought to be paid to the minute parts; this it is hard to ſettle. We are ſure that it is expreſſing the general effect of the whole which can give to objects their true and touching character; and wherever this is obſerved, whatever is neglected, we acknowledge the hand of a maſter. We may even go farther, and obſerve, that when the general effect *only* is preſented to us by a ſkilful hand, it appears to expreſs that object in a more lively manner than the minuteſt reſemblance would do.'

The properties of all objects, Sir Joſhua obſerves, as far as a painter is concerned with them, are, the outline, or drawing, the colour, and the light and ſhade. The drawing gives the form, the colour its viſible quality, and the light and ſhade its ſolidity. Excellence in any one of theſe parts of art, we are told, will never be acquired by an artiſt, unleſs he has the habit of looking upon objects at large, and obſerving the effect which they have on the eye when it is dilated, and employed upon the whole, without ſeeing any one of the parts diſtinctly. It is by this, our Author ſays, that we obtain the ruling characteriſtic, and that we learn to imitate it by ſhort and dexterous methods. He does not mean by dexterity, a trick or mechanical habit, formed by gueſs, and eſtabliſhed by cuſtom; but that ſcience, which, by a profound knowledge of ends and means, diſcovers the ſhorteſt and ſureſt way to its own purpoſe.

If we examine with a critical view the manner of thoſe artiſts whom we conſider as patterns, we ſhall find, Sir Joſhua ſays, that their great fame does not proceed from their works being more highly finiſhed, or from a more minute attention to details, but from that enlarged comprehenſion which ſees the whole object at once, and that energy of art which gives its characteriſtic effect by adequate expreſſion.

This great and leading idea of his whole diſcourſe he goes on to illuſtrate and eſtabliſh by obſervations on the works of RAFFAELLE and TITIAN, two names which ſtand the higheſt in the Art of Painting; one for drawing, the other for painting.—

'The

'The moſt conſiderable and the moſt eſteemed works of Raffaelle (ſays he), are the Cartoons, and his Freſco Works, in the Vatican thoſe, as we all know, are far from being minutely finiſhed; his principal care and attention ſeems to be fixed upon the adjuſtment of the whole, whether it was the general compoſition, or the compoſition of each individual figure; for every figure may be ſaid to be a leſſer whole, though in regard to the general work to which it belongs, it is but a part; the ſame may be ſaid of the head, of the hands, or feet. Though he poſſeſſed this art of ſeeing and comprehending the whole, as far as form is concerned, he did not exert the ſame faculty in regard to the general effect, which is preſented to the eye by colour, and light, and ſhade. Of this the deficiency of his oil pictures, where this excellence is more expected than in freſco, is a ſufficient proof.

'It is to Titian we muſt turn our eyes to find excellence with regard to colour, and light and ſhade, in the higheſt degree. He was both the firſt and the greateſt maſter of this art. By a few ſtrokes he knew how to mark the general image and character of whatever object he attempted, and produced by this alone a truer repreſentation than his maſter Giam. Bellino, or any of his predeceſſors, who finiſhed every hair. His great care was to expreſs the general colour, to preſerve the maſſes of light and ſhade, and to give by oppoſition the idea of that ſolidity which is inſeparable from natural objects. When thoſe are preſerved, though with nothing more, the work will have, in a proper place, its complete effect; but where any of theſe are wanting, however minutely laboured the picture may be in the detail, the whole will have a falſe and even an unfiniſhed appearance, at whatever diſtance, or in whatever light, it can be ſhewn. It is vain to attend to the variation of tints, if, in that attention, the general hue of fleſh is loſt; or to finiſh ever ſo minutely the parts, if the maſſes are not obſerved, or the whole not well put together.

'Vaſari ſeems to have no great diſpoſition to favour the Venetian Painters; yet he every where juſtly commends the admirable manner and practice of that ſchool.—This manner was then new to the world; but that unſhaken truth on which it is founded, has fixed it as a model to all ſucceeding painters; and thoſe who will examine into the artifice, will find it to conſiſt in the power of generaliſing, and in the ſhortneſs and ſimplicity of the means.'

Excellence in every part, and in every province of the Art of Painting, from the higheſt ſtile of hiſtory down to the reſemblances of ſtill-life, depends, Sir Joſhua ſays, on this power of extending the attention at once to the whole, without which the greateſt diligence is vain. By a *whole*, he does not mean ſimply a *whole* as belonging to compoſition, but a *whole* with reſpect to the general ſtile of colouring; a *whole* with regard to the light and ſhade; a *whole* of every thing which may ſeparately become the main purpoſe of a Painter.

The great advantage, he ſays, of this idea of a whole is, that a greater quantity of truth may be ſaid to be contained and expreſſed in a few lines or touches, than in the moſt laborious

finiſhing

finiſhing of the parts, where this is not regarded. It is upon this foundation, we are told, that it ſtands; and the juſtneſs of the obſervation, our Author ſays, would be confirmed by the ignorant in art, if it were poſſible to take their opinions, unſeduced by ſome falſe idea of what they imagine they ought to ſee in a picture.

The Students of the Royal Academy will, we hope, pay due attention to what is ſo earneſtly recommended to them in this excellent Diſcourſe. If, inſtead of employing their labour on minute objects of little conſequence, they endeavour to acquire the art, and perfect the habit, of ſeeing nature in an extenſive view, in its proper proportions, and its due ſubordination of parts, we may expect to ſee many of them riſe to eminence in the different provinces of their art, ſome in landſcape, ſome in portrait, and ſome in hiſtory-painting.

Before we conclude this Article, we cannot help expreſſing our wiſhes, that all who have the direction of the ſtudies of youth, would imitate our Author's example, by pointing the diligence and induſtry of thoſe committed to their care to proper objects. How many young men, of excellent parts, when ſtudying philoſophy and theology, are permitted, by injudicious tutors, to waſte their ſtrength, and the prime of their faculties, on queſtions which are too large for the graſp of the human underſtanding, inſtead of being directed and encouraged to proſecute ſuch ſtudies only as have a manifeſt tendency to make them happy in themſelves, and uſeful to ſociety!

FOREIGN LITERATURE.

ART. I.

VERHANDELINGEN, &c. *i. e.* Diſſertations relative to Natural and Revealed Religion. Publiſhed by Teyler's Theological Society at Haarlem. Vol. II. *Concluded.*

We gave, in our laſt *Appendix* (juſt publiſhed) a pretty full account of M. DE CASTILLON's Prize-Diſſertation concerning Providence, and our Readers will recollect the ingenious manner in which this learned Profeſſor maintained the doctrine of a *General Providence*, as ſufficient to account for all actions, events, and phenomena, both in the moral and natural world; without our being obliged to recur to any particular interpoſition of the Deity, unconnected with the general laws by which he governs the univerſe.

A different hypotheſis is laborioufly maintained by Profeſſor PAP DE FAGARAS, whoſe Diſcourſe obtained the ſecond prize, or ſilver medal. This ſenſible and learned Writer pleads the cauſe of a *Particular Providence*, and endeavours to prove, that the Supreme Being governs the univerſe, not only by the influ-

ence of *general* ſtated laws, but alſo by a *particular* interpoſition, at certain times, when goodneſs and wiſdom require it. He acknowledges, that it is neither in the *perpetual act* of the Deity, to which the creatures owe the continuation of their exiſtence and powers, nor in the Divine *concurrence* with their operations and actions, that this particular interpoſition takes place; but only in the *direction* of certain actions and events, which, according to him, do not come within the province of the general and eſtabliſhed laws of Nature. To prove his point, he *firſt* enlarges, without neceſſity, on the dependence of all created beings upon the ſupreme direction and government of the Deity, which none but the Atheiſt denies; he then comes nearer to the matter in queſtion, by attempting to prove, that general laws, and a general Providence, are not ſufficient to account for all the phenomena of the natural and moral world; and that the connection between theſe two worlds renders this inſufficiency palpable. His arguments, drawn from the reſpective motions of the celeſtial bodies appear to us totally inconcluſive: they only prove, that all theſe motions do not originate from *fixed* laws, or *effects* of fixed laws *known* to us, and not that *there are* really no fixed laws, which are effectual for their production and direction: his arguments prove only a wiſe and admirable direction, which may be as well exerted by the operation of *general laws*, as by that of a *particular interpoſition*, according to the ideas attached to theſe two methods of government in the queſtion propoſed. All this part of his diſſertation is a popular and ſatisfactory demonſtration of a *governing*, but affords no proof of (what is called) a *Particular*, Providence: it is copious, nay redundant and declamatory; and ſhews, that the Writer is better acquainted with the ſcience of aſtronomy than with the rules of logic. His reaſonings in favour of a Particular Providence, drawn from the conſtitution of the moral world, prove, perfectly, a wiſe moral government of the univerſe, and nothing farther; but this does not anſwer the queſtion propoſed; for, on both ſides of the controverſy, this is acknowledged and maintained; and M. PAP, if we do not miſtake the matter, was not called to combat the ſilly fiction of a famous French philoſophical painter, that Providence (or rather old Miſtreſs *Nature*) takes care of the *ſpecies* without minding the *individual*,—that is to ſay, takes care of a *univerſal idea*, and gives no attention to the *real* beings from which it is extracted. *Riſum teneatis amici!*—M. *Caſtillon*'s doctrine of a general Providence and general Laws leaves no object, not even an atom, independent on, or neglected by, the Divine care. The only queſtion then is, whether a ſyſtem of general fixed laws, once formed by a ſingle act of the Supreme Will, *can* extend their influence to *all* theſe objects? That there are ſuch *laws* we know, both by obſerva-

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tion and experience, though we know but imperfectly their nature and their manner of operating; but who will venture to ſay, that their influence does not extend to all beings and all things?—At leaſt, if this be affirmed, it muſt be proved; and ſome ſigns (miraculous works excepted, which are not comprehended in the queſtion propoſed), ſome *ſigns*, we ſay, or characteriſtics, muſt be given, by which the interpoſition of a Particular Providence is diſtinguiſhed, when it takes place, from the effects of fixed general laws. The conſideration of theſe ſigns forms the *Second Part* of M. PAP's Diſſertation.

But here we find him, though always copious in learning and good ſenſe, yet ſtill as defective in logical preciſion, as in the former Part. We learn from a note, that the judicious directors of TEYLER's Society (who ſeem to know very well the difference that there is between popular good ſenſe and analytical reaſoning) have expunged a long liſt of *ſigns* and facts, which the philoſopher of Tranſylvania had exhibited as marks of a Particular Providence, and expunged them with his own conſent, as he had the candour to acknowledge that they were not ſatisfactory. Thoſe that remain are not more ſo; and M. *Pap*, after beating all the thickets of his brain and memory with ſudorific labour, to get teſtimonies for his cauſe, tells us, at length, that it is very difficult, if not impoſſible, to come at ſuch teſtimonies. So it is, indeed: M. *Caſtillon* had proved it impoſſible, and therefore thought himſelf juſtified in placing all *particular* caſes and events under the juriſdiction of *general laws*, which Omnipotent Wiſdom was able to render ſufficient for every caſe. But our learned Profeſſor's lame ſucceſs in finding *witneſſes* does not hinder him from pleading his *cauſe* without them. Though *matter* and *mind* have general laws preſcribed to them, which account for every phenomenon, our good Profeſſor cannot think of leaving the government of the world to them, though they be ordained and eſtabliſhed by eternal wiſdom: on, therefore, he goes, peeping for crevices through which he may ſpy a ſolution of continuity, proper for his purpoſe; and though he be not ſatisfied with his diſcoveries, he ſtill, nevertheleſs, ſticks to his text, and puts us in mind of the old ſaying of witty Samuel,

He that's convinced againſt his will,
Is of the ſame opinion ſtill.

As to the ſources of conſolation, which M. PAP ſuppoſes are deducible from the doctrine of a Particular Providence *alone*, we think this *excluſive* advantage attributed to his doctrine totally groundleſs as far as it is excluſive. If any form ideas of a General Providence that exclude the individual from its *entire* care, or ſacrifice its happineſs to the good of the *whole*,—their errors be to themſelves. Thoſe who have peruſed our account of M. DE CASTILLON's Diſſertation will ſee that it leads us to no

ſuch excluſion: if it did, this very circumſtance would furniſh the ſtrongeſt preſumptive proof of the falſehood of his hypotheſis. We know of no *whole*, that does not conſiſt of *individuals*, and we have no conception of univerſal, without particular happineſs: happineſs in a ſyſtem, of which the parts eſſentially and unchangeably ſuffer, is not *univerſal* but *partial* happineſs. That all ſhould be *equally* happy is not affirmed on any ſide of the queſtion; but that all ſhould be the objects of Divine inſpection and care, is provided for by the doctrine of both the contending parties, and that equally. With reſpect to conſolation, encouragement, effort, and duty, the two different hypotheſes have the very ſame advantages and fruits, when they are properly underſtood.

The *Third Diſſertation* in this volume treats the ſubject of *Providence* entirely upon the principles of *Leibnitz*, and thus exhibits nothing new; it contains a ſeries of good reaſonings, accurately expreſſed, and coincides, upon the whole, with the ſentiments of M. CASTILLON. The *Fourth* and *Fifth* maintain the doctrine of a *Particular Providence*.

ART. II. *Nouveaux Memoirs de l' Academie Royale*, &c. *New Memoirs* of the Royal Academy of Berlin for the year 1780.—*Concluded.* See Appendix to our Review (publiſhed on the *firſt inſt.*) p. 551. We now proceed to the diviſion of *Belles Lettres.*

Mem. I. *Reflections on the Strength of States, and on their relative Power.* By M. DE HERTZBERG, Miniſter of State, and Member of the Academy. To treat a ſubject of this kind in a ſatisfactory manner requires ſomething more than the knowledge which a learned man treaſures up in his *muſeum*; and it is therefore with pleaſure that we ſee it undertaken by this illuſtrious Academician, who poſſeſſes, in ſuch an eminent degree, the united abilities of a man of ſtudy and a man of buſineſs,—of a ſcholar and a ſtateſman. He ſhews how imperfectly theſe writers eſtimate the ſtrength and power of political ſtates, who found their ſpeculations *only* on *population* and *extent* of territory (and even theſe computed erroneouſly), and to theſe two principles, or ſources of power, he adds three more,—*the ſituation of a country*—the *form* and *character of its government*, and *the national character of its inhabitants.* Theſe points are well treated, though too compendiouſly to yield a large extent of inſtruction; but they are ingeniouſly turned towards the honour of the feſtival on which this diſcourſe was delivered:—viz. the anniverſary of the King's birth.

Mem. II. *Concerning* Tacitus, *conſidered as a painter of characters, a moraliſt, and a politician:* Third Memoir, by M. WEGUELIN. Several good obſervations occur in this piece, and the paſſages that diſplay the merit of Tacitus under the points

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of view mentioned in the title, are properly chosen, and often well illustrated.

Mem. III. and IV. *Concerning the Biography of Plutarch:* By the same. These two Memoirs shew that our Academician is well acquainted both with Plutarch and with human nature: but his style is always redundant, and his expressions are often chargeable with obscurity, inelegance, and affectation.

Mem. V. *Concerning the Writers of* (what is called) Augustan History, *or the History of the Roman Emperors.* By M. DE MOULINES. We have here a critical account of Ælius Spartian, Vulcatius Gallicanus, Ælius Lampridius, Trebellius Pollio, Julius Capitolinus, and Flavius Vopiscus. There is much variety and confusion in the accounts that have hitherto been given of these writers. Some have reduced their number to four, for instance, Fabricius; who expunges Vulcatius Gallicanus from the list, and pretends that *Spartian* was an additional name joined to that of Ælius Lampridius, and not the name of a distinct Author: this our Academician learnedly refutes. Others have treated these historians with great severity, censuring the incorrectness of their style, the inaccuracy of their narrations, their insipid details, and their credulous recitals of prodigies and miracles: these decisions our Academician rejects, as inexact and exaggerated. He does not, indeed, pretend to represent these writers as exempt from all reproach, or to hold them up as models: he even acknowledges that their diction is not so pure, correct, or agreeable, as might be wished; and that it is frequently chargeable with obscurity: but he does not think it equitable to censure them for defects, which were partly owing to the time in which they wrote, and partly to circumstances, which ought not to be imputed to them. Beside, when it is considered what their writings have suffered from the depredations of time, how they have been altered, mutilated and corrupted, by the ignorance and presumption of compilers and transcribers, he thinks they ought to be judged with a peculiar degree of candour and indulgence.

The perusal of these writers, observes our Academician, will not be detrimental to the culture of pure Latinity, as they are not put early into the hands of the studious youth, who seldom read them before their taste is already formed by classical historians and poets of the first purity. But the writers under consideration have, nevertheless, their merit and utility. They comprehend a period of 160 years, which exhibits a succession of a numerous list of princes, with a lively picture of the corrupt manners of the Roman people, and of that unbridled licentiousness of the troops, who wantonly sported with the lives of the emperors, and turned all things into confusion and disorder. Nor do these authors confine themselves to the description of these

revolutions, or to an hiſtorical relation of the private lives and public actions of ſuch heroes, as Marcus Antoninus, Severus, Alexander, &c. they abound moreover with anecdotes, intereſting in themſelves, and adapted to illuſtrate many things in the hiſtory of the church, in the ſtate of juriſprudence, literature, and arts. We find in their writings much uſeful knowledge relative to civil law, wiſe inſtitutions ſucceeding ſevere and arbitrary procedures, the right of ſucceſſion ſecured, the rigour of certain puniſhments mitigated, the power of maſters over their ſlaves reſtrained, the firſt origin of feudal tenures, and many other objects worthy of learned curioſity.

They have not, *continues our Author*, the wit, the grace, the fine colouring of *Livy* and *Salluſt*;—theſe are the rare merit of extraordinary and privileged geniuſes; but after all, the firſt, the eſſential duty of an hiſtorian is to repreſent facts as they have happened, to give a clear idea of the circumſtances that preceded and followed them, to be *circumſpect* in aſſigning cauſes to particular events, to *diſplay the ornaments of ſtyle with ſobriety*, and uſe with caution that beautiful but dangerous colouring, which, by preſenting objects in a *deluſive* point of light, alters and diſfigures them. To the neglect of theſe precautions we may impute the *ſplendid abuſes* which, of late years, have made their way into the hiſtoric page. Hence that laborious diſplay of wit, thoſe portraits *zeſted and larded with antitheſes*, thoſe pointed ſentences, thoſe cadenced periods, that render hiſtorical narration, more adapted to dazzle and amuſe than to enlighten and inform. Facts, and actions ſhould chiefly be employed in painting *characters*; but it often happens, that hiſtory exhibits, principally, the portrait of the *hiſtorian*.

III. *Diſputationum Academicarum Faſciculus Primus et Secundus*, &c. *i. e.* Two ſmall Volumes of Academical diſſertations. The FIRST comprehending thoſe Diſſertations that are Phyſico-Chemical and Phyſico-Pharmaceutical, and the SECOND, thoſe that are Chemico-Mineralogical and Metallurgical. Stockholm and Leipſic. 1781.

The diſſertations, contained in theſe collections, were compoſed at *Upſal*, and ſubmitted to academical diſcuſſion, under the *Chevalier Wallerius*, profeſſor in that univerſity. The firſt collection, in which natural philoſophy is applied to chemiſtry and pharmacy, is publiſhed in a *quarto* form, and contains eighteen diſſertations, of which we can only give the titles.—Concerning the principles or elements of bodies.—Of alkaline ſalts, and their medical uſes.—Of the nature and origin of nitre.—Of the origin of oils in vegetables.—Concerning the edulcoration of acids.—Concerning the corporeal difference between light and fire.—Concerning the queſtion, whether or not heat proceeds from the ſun? which is decided in the negative.——Obſervations

ſervations on a thunder-ſtorm at Upſal, in 1750.—Concerning the thunder-ſtone.—Of the variable character and properties of water.—Anſwers to the objections, that have been made againſt the tranſmutation of water.—Admonitions and cenſures, relative to the preparation of chemical medicines.—Concerning the improper mixture of medicines.—Concerning the effect of cinnabar on the human body.—An analytical and ſynthetical examination of the laxative powders of AILLAUD. N. B. Theſe powders, to our knowledge, have killed and cured many: we do not mean cured them effectually, by killing them: we mean, without any deſign to joke, that they have produced the moſt ſalutary and alſo the moſt pernicious effects. Whether or no the Swediſh chemiſt has diſcovered the ſecret of their compoſition, we ſhall not venture to pronounce, but rather refer the medical reader to his accurate analyſis.

The *ſecond* volume or collection, in which chemiſtry is applied to mineralogy and metallurgy, contains twenty *diſſertations* on the following ſubjects; The vegetation of minerals.—The *paliggeneſia* or renovation of bodies.—The external diverſities of mountains.—The doubts, that may be formed concerning the growth of mountains.—Volcanos.—The hills of *Uddeval* which abound with ſhells.—The relics or remains of giants.—Mineralogical obſervations on the weſtern coaſt and diſtrict of the Bothnian Gulph—The ſuppoſed fluidity of the earth produced by fire (ſee BUFFON) denied and refuted.—The effects of air on mineral bodies.—The calcination of metals by fire.—The good effects that ariſe from the *turnings* of metallic ores.—The burning of iron ores.—The fuſion of metallic ores.—The uſe of calcareous ſtone in the fuſion of iron ores.—The ſuperior quality of Swediſh iron.

Such are the contents of this truly valuable collection, of which the merit may be preſumed, even before peruſal, from the name of the celebrated WALLERIUS, which is prefixed to it. We ſhall join to this article the following one, on account of their manifeſt connection. It is *a Diſcourſe, delivered* the 21ſt of February 1781, in the Royal Academy of *Stockholm*, by Count LILIENBERG, Preſident of the College of Mines, and publiſhed the ſame year, in ſmall 8vo. The new diſcoveries, improvements, and eſtabliſhments, which augment the profits that are derived from the mines of Sweden, form the ſubject of this Diſcourſe. The improvement of the ancient mines, for theſe forty years paſt, has been more the object of attention in that country than the diſcovery of new ones. The theory and practice of this branch have made a very conſiderable progreſs in the hands of *Bromel*, *Wallerius*, *Cronſtedt*, *Bergman*, *Scheele*, *Rinmann*, and *Geiſler*, the famous ſubterranean ſurveyor. The proceſs of fuſion is greatly improved: M. *Brandt* has drawn a

Regulus from cobalt, M. *Cronſtedt* from nickel, and M. *Gahn* from manganeſe. A ſaving has been made of the *fourth part* of the coal that was formerly employed in the furnaces, where the bars of iron are prepared. The *ſcoria* is formed into ſtones for building. Iron and ſteel are greatly improved by the practice of melting caſt iron in reverberatory furnaces for works of a finer kind. At *Eſkituna*, a town which was enfranchiſed in 1771 (in favour of the artificers, who are there employed in the refining of iron and ſteel), there are at preſent 66 maſter-workmen, of whom 29 have no other occupation than what they call the *Fine fuſion*. The exportation of copper, in the year 1780, was very conſiderable, and the metals and minerals, ſent to foreign countries, in the ſpace of the laſt twenty years, have brought up very little leſs than 46,153,000 of rixdollars, excluſive of the tin and the finer metal manufactures.

IV. SUPPLEMENTUM *Novi Theſauri Juris Civilis et Canonici*, &c. i. e. A SUPPLEMENT to the New *Theſaurus* of Civil and Canon Law, containing various Works of the beſt French and chiefly Spaniſh Civilians and Commentators, diſtinguiſhed both by their Merit and *Rarity*, ſome of which are now publiſhed for the firſt Time; the whole ſelected from the Library and Collection of the late M. GERARD MEERMAN, and publiſhed and enriched with a Preface by his Son, JOHN L. B. MEERMAN, LL. D. and Lord of the Manors of *Dalem* and *Vuren*. One Volume in Folio. Hague. 1780.

The late M. MEERMAN is well known in the republic of letters, not only by his extenſive and ſolid erudition, but alſo by the protection, which a generous ſpirit and an opulent fortune excited and enabled him to grant to men of learning. His famous book on the *Origin of Printing* diſplayed a rich fund of knowledge, and an uncommon acuteneſs in critical inveſtigation. His *Theſaurus Juris Civilis et Canonici*, publiſhed ſome years before his death, in ſeven volumes *in folio*, was well received by the learned in all the nations of Europe. The SUPPLEMENT, now before us, completes that celebrated collection, and does honour to the literary zeal and capacity of his worthy and learned ſon. The greateſt part of this 8th volume is occupied by the *Manuale Legum* of the ancient Civilian, CONSTANTINE HARMENOPULUS, reviſed and accompanied with a Latin tranſlation, and critical notes by the learned Mr. G. O. REITZ. This new edition of *Harmenopulus* muſt naturally be conſidered as a valuable publication by thoſe who have a taſte for the ſtudy of ancient juriſprudence, as the former editions of this work are become very rare, the lateſt being that of *Stephen Gothofred*, which was printed in 1587. The other works we meet with in this volume are, a *Treatiſe concerning Municipal Law*, by PETER PONCET.—An anonymous Diſſertation on the following queſtion,

tion, Whether a Judge ought to decide according to the depoſition of witneſſes or his own knowledge and conſcience, in caſe of a competition, or, as the title expreſſes it, *Utrum judex ſecundum allegata et probata, ut aiunt, judicare debeat, an ſecundum conſcientiam?* A very rare and curious piece, which was formerly publiſhed in 12mo, without date, but whoſe Author was in all probability FRANCIS DE ROYE, Profeſſor at Angers, who died in 1686.—*Three Diſſertations* of SAMUEL FERMAT, *concerning certain Roman Military Laws—concerning the Authority of* HOMER *in Matters of ancient Juriſprudence*—and *concerning Natural Hiſtory*—together with ſome poems by the ſame Author.——*Two Diſſertations* of Profeſſor CORNELIUS VAN ECK of Utrecht, *De* VII. *Damnatis Legibus Pandectarum* and *De Quota Litis*.—ADR. VAN DER HOOP *Diſputatio de iis, qui antiquitus apud Romanos de Criminibus Judicarunt*, i. e. of thoſe among the Romans who judged in criminal caſes.—PETRI TRONCHINI *Diſſert. de Variis Capitibus Juris*.—CHRISTII *Hiſtoria Legis Scatiniæ*.

M. MEERMAN has given, in his judicious Preface, the literary hiſtory of each of theſe pieces; and, under his inſpection, a General Table or Index has been compoſed of all the authors that are mentioned, and of all the laws that are explained and corrected in the eight volumes of the *Theſaurus*. This Table, which has been juſt publiſhed, makes a part of the *Supplement*, and completes the work.

V. *Voyage Pittoreſque des Iſles de Sicile, de Malthe, et de Lipari*, &c. i. e. Travels, repreſented in a ſeries of Engravings, through Sicily, Malta, and Lipari: In which accurate Accounts are given of the *Antiquities* yet remaining in theſe Countries,—the natural Phenomena they exhibit,—as alſo the Character and Cuſtoms of their Inhabitants. By M. JOHN HOUEL, Painter to the King of France. Folio. 1782. Twelve Livres each NUMBER.

This is, at leaſt, the fourth publication, relative to Sicily, that has been mentioned in our Review in the courſe of the year 1782, and it is the ſecond that bears the title of *Voyage Pittoreſque*. That of which we gave a ſhort account, in our *Foreign Correſpondence* for the month of June, comprehended alſo the kingdom of Naples. The Travels here announced are confined to Sicily, Malta, and Lipari; but theſe offer ſo large a field for obſervation, that the laſt comer, beſides the laſt word (which is an advantage here, as well as in controverſy), has always ſomething to tell that had been omitted by thoſe who went over the ground before him. A reſidence of four years in the towns of Sicily that are the moſt remarkable for the ancient monuments they contain, a complete knowledge of the language of the country, and the united talents of painter and architect, have enabled M. HOUEL to obſerve, inquire, deſcribe, and delineate, in a manner that muſt render this noble and expenſive work peculiarly valuable. The drawings that are to exhibit, in the progreſs of this work, the ancient monuments of the arts in Sicily, and the other iſlands already mentioned, amount to three hundred, and there

has been no care nor expence omitted that could contribute to render them accurate and elegant. The author has deſcribed and delineated (for his pen is as inſtructive as his pencil is exact) two amphitheatres, ſix theatres, twenty-ſix temples, of which two are ſtanding and well preſerved; three triumphal edifices, palaces, walls of cities, bridges with their ancient pavements, naumachies, aqueducts, wells dug in rocks, with ſubterraneous communications; baths of various kinds; tombs of different forms, ſize, and conſtruction; ſtatues, baſſo relievoes, marble vaſes adorned with ſculpture; Etrurian, Grecian, and other vaſes of baked earth, fragments of architecture, houſehold furniture, utenſils, and every object that can convey an idea of the manner of living in ancient times.

We have the two firſt NUMBERS of this publication now before us. The firſt contains ſix plates. The moſt remarkable of theſe is the plate which repreſents the temple of *Segeſtus*. It is ſituated upon a hill about five hundred paces from the road which leads to Trapani, and the noble ſimplicity of its architecture appears to great advantage amidſt the barren plain which ſurrounds it. There are, as we find in Baron *Riedeſel's* Travels through Sicily, ſome peculiarities to be obſerved in the ſtructure of this temple, which cannot be explained without a drawing; and theſe are well expreſſed in the drawing of our author. The outward part of this temple remains entire. *Riedeſel's* Deſcription of it is, as far as it goes, conformable to that before us; but M. HOUEL's is much more circumſtantial; and the three laſt plates of this number contain details which diſplay the art of the architect, point out the proportions of the columns, and exhibit views both of the inſide and the exterior of this curious ancient edifice.

The ſecond NUMBER contains ſix plates. The two firſt, which are the 7th and 8th of the work, repreſent a geometrical plan of the theatre of *Segeſtus*, and the view of its outſide. From hence our author proceeded to *Trapani*, which he calls a miſerable little town, though Riedeſel ſpeaks of it in a different manner. It is built upon Mount St. Julian, the ancient *Eryx*, the higheſt in the whole iſland, after Ætna. It riſes above the clouds, which bear, to the aſtoniſhed ſpectator, the aſpect of an icy ocean extending to the horizon, while, through the void ſpaces that are between theſe clouds, the portions of the earth below appear like iſles, ſubmerged amidſt heaps of ice. On the ſhore at Trapani M. HOUEL found the ſhell called *Camé*, which is about two or three inches in diameter, and is generally covered with a kind of moſs, reſembling the fineſt green velvet. The artiſts of Trapani make of it ſmall baſſo relievos, which are ſet and worn in rings and bracelets. He thinks that the agates of two or three colours, on which heads and other ſubjects are engraven, derive the name of *Cameo*, or Camaieu, from this ſhell.

Our author's viſit to the iſland of *St. Pantaleo*, where Hercules is ſaid to have built the city of *Mottya*, afterwards poſſeſſed by the Carthaginians, and, in later times, deſtroyed by the Saracens, furniſhed the ſubject of the 9th PLATE, which exhibits a view of the ruins of that city, together with a plan of the ſalt-works between Trapani and Marſala (the ancient *Lilybæum*), whoſe harbour is repreſented in the 10th Plate, together with ſeveral ancient remains, and three heads in marble, one of which is Æſculapius, ſurrounded with medals, and ancient

ancient coins of the towns of Segeſtus, Mottya, Drepanum, and Lilybœum. A fine vaſe of white marble, with beautiful handles, and a foliage ſurrounding it, with other vaſes, and a ſtatue of the god *Pan*, are repreſented on the 11th Plate. On the 12th we find the famous grotto of Sibylla, which is the excavation of a rock carried to the depth of eighteen feet, and diſcovers many veſtiges of its ancient magnificence. Nothing can be more ingenious than the method our author has followed in delineating this grotto, ſo as to render both its outward form and its internal ſtructure diſtinctly perceivable. There is a church built upon this grotto in honour of St. John of Jeruſalem; but this change has not entirely effaced the reputation of the Sybil: For the eve preceding the Feſtival of St. John, the women, particularly in the lower claſſes, come in crowds to conſult the ancient propheteſs; the matrons to learn whether or no their huſbands have been faithful to the marriage-bed during the paſt year; and maidens to enquire whether they ſhall get huſbands in the courſe of the preſent? To obtain the information they deſire, they drink of the water that forms a canal at the bottom of the grotto, which, by the force of fancy, produces a kind of intoxication, and then they pronounce certain words, which this ſonorous cavity ſends back, modified by the echo of the place in various ways, which the ſupplicants underſtand as they *can*, and interpret as they *chuſe*; and concluding, as ſuſpicion, deſire, or the caprice of the moment ſuggeſt, that their huſbands are inconſtant or faithful, direct their conduct accordingly. The Reader will find, in this ſecond number, many intereſting particularities relative to the manners and cuſtoms of the Sicilians; though ſome details of this kind might be conſiderably abridged, and others ſuppreſſed, without impairing the merit of the work.

VI. *Toberni Bergman Opuſcula Phyſica*, &c. Philoſophical and Chemical Eſſays, &c. By Tobern Bergman, F. R. S. &c. Vol. II. Concluded. See Review for December laſt, p. 458.

DISSERTATION XVIII. *On Platina.*

We ſhall ſelect ſome of the Author's experiments on this ſingular ſubſtance; in the courſe of which he was, in ſome meaſure, ſucceſsful: though it is ſtill to be lamented that it remains a *deſideratum* in chemiſtry to procure the eaſy fuſion of this metal; which would be extremely valuable, could a method be diſcovered of melting it in ſuch maſſes as might be manufactured.

In the Appendix to our 57th volume, p. 562, we took notice of a method diſcovered by M. Deliſle, by which platina was ſaid to be rendered more fuſible, after it had been reduced to the ſtate of a precipitate, thrown down from a ſolution of it in *aqua regia*, by means of *ſal ammoniac*. The Author repeated this experiment with ſucceſs; but only procured a malleable regulus, or metal, when he uſed a very ſmall quantity of the precipitate, and a very intenſe fire. Employing the ſame precipitate, he even ſucceeded in melting it, merely by the heat produced by the blow pipe, with the addition of a little microcoſmic ſalt. He thus obtained, in a few ſeconds, a pure, but ſmall, metallic

metallic globule; which, on being beat on an anvil, bore extenſion ſo as to become of one line in diameter. He even melted, in the ſame manner, ſeven or eight of theſe globules, firſt beat thin into one; which likewiſe bore extenſion under the hammer. In this ſtate he again melted it on a piece of charcoal, as before; but he found that this larger maſs had not undergone ſo perfect a fuſion as in the preceding experiment; for, on trial, it broke under the hammer.

In this manner, however, the Author obtained ſeveral minute globules, perfectly bright, and remarkably extenſile; and which, by repeated fuſions with microcoſmic ſalt, were freed from iron better than in any other known method. Here follow ſome of their properties:

1. They were of the moſt perfect ſilvery whiteneſs; and 2. Extenſible in a very great degree, ſingly. 3. A very powerful magnet produced no effects on them; nor did they affect the moſt ſenſible magnetic needle. 4. They could not be diſſolved by any ſimple *menſtruum*, except the *dephlegiſticated* marine acid; and, 5. No precipitate was formed in a ſolution of theſe globules, on the addition of the pureſt ſaturated *Pruſſian alcali*. On this occaſion, there was not the ſlighteſt appearance of Pruſſian blue; which nevertheleſs would have been the caſe, on adding to the ſolution only as much *green vitriol* as is equal in weight to a one thouſandth part of the platina.—As the Author has elſewhere ſhewn, this $\frac{1}{1000}$ part of green vitriol contains only $\frac{21}{10000}$ parts of *iron*.

The Author, in his laſt ſection, diſcuſſes the queſtion, whether platina be a pure and diſtinct metal, *ſui generis*; and he ſtrongly maintains the affirmative. Some chemiſts of great character affirm, that it is only a compound of *gold* and *iron*. Both theſe metals are certainly found in the *crude* platina: but what metal, ſays the Author, is found perfectly pure? Gold is more or leſs contaminated with ſilver, copper, or iron; ſilver, with copper and arſenic, &c.: but the iron contained in platina can be ſo far ſeparated from it, as to give no indications of its preſence, either by the magnet, or that delicate teſt, the *Pruſſian alcali*. What probability is there, he adds, that in 100,000 parts of platina, *previouſly purified*, there ſhould be contained 99,977 parts of gold, united with 23 parts of iron; and yet no known chemical teſt ſhall ſhew the preſence of either of theſe metals in it?

The Author had long wiſhed to poſſeſs ſome platina, on which no artificial operations had been performed; for it is well known, that, in general, it is triturated with mercury in iron mills, in Peru, in order to extract from it the gold grains which are mixed with it. At length he received from two Spaniſh gentlemen, who had travelled to Upſal, two ſpecimens of platina;

ina; one of which, it was aſſerted, had never been expoſed to ny operations whatever. His joy, however, on receiving this ıſt mentioned acceptable preſent was of ſhort duration; for, on xpoſing ſome ounces of it to heat, in a glaſs veſſel, mercurial apours aroſe, and were condenſed into globules in the neck f the veſſel. He thinks, that it is not probable that platina ver paſſes into Europe without having undergone a previous malgamation with mercury, for the purpoſe of robbing it of ie gold that is mixed with it.

DISSERTATION XIX. *On the white Ores of Iron.*

Among many other curious particulars contained in this ſſay, there are ſeveral relating to *manganeſe*, which has been tely diſcovered to be the calx of a new metal, or metallic ſubnce, and is endowed with many remarkable properties. Its duction to a metallic ſtate is effected by expoſing it to a moſt tenſe fire, in a cloſe crucible, where it is on all ſides ſure unded by powdered charcoal. The weight of the metallic bſtance thus procured is found to be $\frac{10}{100}$ parts of the lx employed, and its ſpecific gravity with reſpect to that of ſtilled water is as 6850 to 1000. This regulus poſſeſſes the gular property of loſing ſome of its phlogiſton, if expoſed for ne time to the atmoſphere in a moiſt place, ſo as at length to mble between the fingers into a powder. The Author ſupſes, that, intenſe as the heat was in which this regulus was cured, it was not quite ſufficient to unite all the metallic parks intimately with each other.

The Author well explains the very ſingular phenomena which s calx produces on glaſs, in the manufacture of which it is ich uſed. It will give various colours to glaſs, and yet it is ncipally employed for the purpoſe of deſtroying the colours th which that ſubſtance is tinged. By means of this calx, it lately been diſcovered by M. Scheele, that the common maic acid contains phlogiſton as a principle; to which mangae has ſo ſtrong an affinity, that it decompoſes this acid, and n robs gold of it; ſo as to enable the marine acid, after having n digeſted with it, to diſſolve that metal ſingly.

DISSERTATION XX. *On Nickel.*

The difficulty of obtaining this ſemi-metal perfectly pure is y great; particularly of freeing it from the ſulphur, arſenic, alt, and, above all, the iron contained in it. The ſeparaı of this laſt, beyond a certain point, eluded all the ſkill and everance of the Author. Different parts of a regulus which procured of this ſemi-metal, not only ſtrongly adhered to the gnet, and even to common iron, but likewiſe attracted each er. They were ſo *ductile*, that a globule of a line in diamebore extenſion under the hammer, ſo as to form a plate of e lines in diameter. The Author has not been able to aſcer-

tain

tain whether it be a diſtinct metal, or a peculiar modification of iron, or a compound of various metallic ſubſtances formed by nature; particularly, as ſome have thought, of cobalt, copper, and iron. He failed, however, in producing *nickel*; though he made various mixtures of theſe ſubſtances, and treated them both in the dry and humid way.

DISSERTATION XXI. *On Arſenic.*

This Diſſertation contains many curious obſervations on this heteroclite ſubſtance, which is ſo widely diffuſed throughout the mineral kingdom; and, in its different ſtates, appears under the various forms of a *metal*, a *calx* or *earth*, and a *ſalt* or *acid*. The white arſenic of the ſhops is in fact nothing more than an acid of a peculiar nature, different from every other known acid and which contains juſt ſuch a quantity of phlogiſton as is ſufficient to coagulate it. When a ſtill greater quantity of phlogiſton is added to, and combined with it, it becomes a metal.

According to the Author, 100 parts of white arſenic contain 20 parts of phlogiſton. When this principle has, by proper means, been totally expelled, the *arſenical acid* is left pure. In that ſtate, it becomes fixed in the fire; but, on being expoſed to a moiſt air, it deliqueſces, and at length is wholly reſolved into a limpid fluid; having attracted to itſelf about two thirds of its weight of water.

It is nevertheleſs remarkable, that this pure acid, on being kept in a red heat, even in a cloſe veſſel, acquires, in *ſome manner or another*, as M. Scheele has ſhewn [Obſervations, &c. on Air, p. 53.] a certain portion of phlogiſton, ſufficient even to convert it into white arſenic. To account for this appearance of phlogiſton, the Author adopts M. Scheele's ſingular hypotheſis, concerning the conſtituent principles of *heat* or *fire*, according to which, the *fire*, which paſſes freely through the ſides of the retort, conſiſts of *dephlogiſticated* air, and *phlogiſton* but within the body of the retort the fire is decompoſed; *phlogiſton* is attracted by the arſenical acid, with which it forms white arſenic; and its *dephlogiſticated air* may be collected in a bladder fixed to the neck of the retort.

When the arſenical *acid* has acquired as much phlogiſton as is ſufficient to ſaturate it completely, it then aſſumes, as we have above hinted, its third and laſt form, and becomes a *metal* ſubſtance. From this ſingular fact principally, and reaſonings from analogy, the Author concludes, that 'it is probable that *the different metals are nothing more than different acids*, thoroughly coagulated with phlogiſton, although the connection of the two principles is, in general, ſo ſtrong, that we are as yet ignorant of the proper means of deſtroying it:—the calces of metals always abounding more or leſs with phlogiſton.'—M. Scheele evidently inclines to the ſame opinion, and ſays—'were it poſ-

fible to ſeparate the phlogiſton, ſo firmly united with *metallic* earths, they would probably diſcover their *acid* nature more palpably.' [*Obſ.* p. 107.]

Briefly enumerating the various uſes of arſenic, the Author takes notice of the diſcovery of a new and excellent green colour, which undergoes no change for many years, whether it be uſed as a water or an oil colour. It is a precipitate from a ſolution of blue vitriol, made by adding to it an aqueous ſolution of white arſenic and vegetable alcali.

One of the ſingular qualities here mentioned of arſenic is, that, on its being fuſed, in its metallic ſtate, with iron, the compound metal, formed of theſe two ſubſtances, is not poſſeſſed of any magnetical qualities, though the quantity of iron contained in it be equal to that of the arſenic, or even conſtitute, in ſome caſes, two thirds of the maſs. On diſſipating, however, a part of the arſenic by heat, though no phlogiſtic matter be preſent in the veſſel, the iron recovers its magnetic powers.

DISSERTATION XXII. *On the Ores of Zinc.*

One of the curious particulars contained in this Article is, that the *Pſeudogalena*, one of the ores of this uſeful ſemi-metal, being treated either with vitriolic or marine acid, furniſhes that particular ſpecies of *air*, firſt diſcovered by the Author, to which he gave the name of *Hepatic Air*, as having been originally produced from *Hepar Sulphuris*, and to which, it is evident, all the hot, and (as it *now* appears they have been juſtly called) the *ſulphureous* mineral waters, owe their principal medicinal efficacy. In our account of the Author's firſt volume [M. Review, Vol. LXII. January 1780, p. 74.], we deſcribed his method of diſcovering and precipitating the ſulphur contained in theſe waters. In the preſent diſſertation he deſcribes a method of exhibiting that ſubſtance, when it exiſts under the modification of hepatic *air*. This is effected by adding, to a quantity of hepatic air contained in an inverted jar, an equal quantity of nitrous air. On their admixture, a real ſulphur is precipitated from the firſt mentioned air; and a thermometer, included in the mixture of theſe two ſpecies of *air*, riſes ſeveral degrees. We have formerly obſerved, that the Author's theory, with reſpect to the conſtitution of hepatic air, is that it conſiſts of *ſulphur*, combined with the matter of *heat*, through the medium of *phlogiſton*. He here explains that idea more fully.

That it contains *ſulphur*, is evident from the precipitation of that ſubſtance: that *latent heat* [*calor ligatus*] is likewiſe contained in it, is equally evident, he ſays, from the riſing of the thermometer, which is cauſed by that heat being let looſe, or becoming ſenſible heat: and that *phlogiſton* (excluſive of that which is contained in the ſulphur) is the bond which connects

the two other principles, is apparent, he obſerves, *from hence*,—that the hepatic air cannot be decompoſed, except by ſubſtances that greedily attract phlogiſton. Thus the *concentrated nitrous* acid exerts this quality, even in water impregnated with hepatic air; as does nitrous air, though already loaded with *phlogiſton*. Thus, on the ſeparation of the phlogiſton, this compound, conſiſting of three principles, is deſtroyed; for the other two, *ſulphur* and *heat*, without phlogiſton, do not exhibit any hepatic odour.

But M. Bergman endeavours to prove the *truth of this* hypotheſis ſynthetically; that is, by ſhewing that theſe three principles are to be found in the *Pſeudogalena*. He next inquires whether they exiſt there in a combined ſtate, that is, in the form of hepatic air, in the ſame manner as fixed air exiſts in *marble*; or whether the hepatic air is then only formed, when the acid is applied. In conſequence of the reſults of certain *experiments*, he concludes, that it is generated at the time of the experiment. The acid lets looſe the *latent heat*, and the *phlogiſton*, of the ore: theſe two principles attack the *ſulphur* contained *in it*; and, combining with it, conſtitute a permanently elaſtic fluid.

A ſingularity reſpecting a particular ſpecies of the *Pſeudogalena* (that of Scharfenburg) deſerves particular notice. That ore treated *alone*, with heat, in a cloſe veſſel, exhibits the *very ſame* kind of flinty ſublimate, or *fluor cruſt*, as is given by the *ſparry fluor*, or *Derbyſhire ſpar*, when treated with oil of vitriol. *The ſparry acid*, therefore, ſays the Author, pre-exiſts in this ore, but probably combined with a metallic baſis;—'ſo that it can be expelled from it by *fire alone*, and, united with an aqueous vapour, can generate the fluor cruſt.'

DISSERTATION XXIII. *On Metallic Precipitates.*

That man muſt have been greatly aſtoniſhed, as the Author in part obſerves, who firſt ſaw ſo ponderous and opaque a body as a metal, gradually, and at length totally, diſappear in a fluid; the liquor which contained it ſtill appearing perfectly limpid and homogenous. Nor would his ſurpriſe be leſs, when, merely on the affuſion of another tranſparent liquor, he perceived the metal ſuddenly to re-appear in its former ponderous and opaque ſtate, and ſoon fall down to the bottom of the veſſel, in the form of what is called a *precipitate*. Theſe two operations, *ſolution* and *precipitation*, are the two moſt important in the whole practice of chemiſtry; and are moſt ſatisfactorily, though compendiouſly, treated in this diſſertation. We muſt content ourſelves with only extracting a particular or two from it.

'*No metal*,' the Author ſays, '*can be diſſolved by an acid, while it retains the whole of that quantity of phlogiſton which is eſſential to its metallic ſtate.*' That part of its *inflammable principle* which is the obſtacle to this proceſs, muſt therefore neceſſarily be removed,

moved, before any ſolution can take place. The different acids, by their ſtrong attraction of this principle, produce the ſolution of the various metals, in proportion to the ſtrength with which they reſpectively attract it, and, we may add, to the ſtrength with which each metal retains it.

Among the acids, the *nitrous* attracts phlogiſton the moſt powerfully; and can even rob the vitriolic acid of it. If any one doubts this, ſays the Author, let him expoſe ſulphur to the action of the concentrated nitrous acid, in a gentle boiling heat, and he will find the ſulphur at length robbed of all its phlogiſton, and the vitriolic acid left naked.

The marine acid, as we have already obſerved, contains phlogiſton as a proximate principle; but when it has been robbed of it, or *dephlogiſticated* (by manganeſe or otherwiſe), it readily attacks every one of the metals, in conſequence of the avidity with which it is diſpoſed to recover its phlogiſton. Gold and platina, which retain their phlogiſton ſo ſtrongly, and on which it could not before act, yield readily to its power, in its dephlogiſticated ſtate.

In this Diſſertation, M. Bergman boldly attempts to looſe 'that moſt intricate *Gordian knot*'—the *geneſis* of all the *acriform fluids*. But thoſe who do not fully adopt the peculiar theory of M. Scheele, on air and fire, will think perhaps that, in this attempt, he has, at leaſt occaſionally, practiſed the ancient *manœuvre* of Alexander. This part of the eſſay, however, highly merits an attentive peruſal.

DISSERTATION XXIV. *On the Eſſaying of Metallic Ores, in the Humid Way.*

The many difficulties and diſadvantages attending the eſſaying of metallic ores in the dry way, or by fire, have induced the Author to form a regular ſyſtem, comprehending the various methods by which the ſame object may be ſtill more eaſily and accurately obtained, in the humid way, or by ſolution, precipitation, &c. He proceeds regularly through the ores of all the metals and ſemi-metals, in a compendious but inſtructive manner.

We ſhall only extract from this diſſertation a piece of curious information reſpecting one of the ores of lead (*plumbum calciforme*) which has been diſcovered by *M. Gahn* to contain the *acid of phoſphorus*. When the lead has been precipitated, from a ſolution of the ore in nitrous acid, by means of the vitriolic acid, the remaining liquor, on evaporation, leaves a true *acid of phoſphorus* behind it.

DISSERTATION XXV. and Laſt. *On the Blowpipe, and its Uſe in the Examination of Bodies, particularly Mineral Subſtances.*

This diſſertation, which is accompanied with a plate, contains a regular ſeries of inſtructions with reſpect to the manage-

ment of that uſeful inſtrument, the blow-pipe; with which innumerable experiments may be made in chemiſtry and mineralogy, with very little trouble, and in a very ſhort ſpace of time; to ſay nothing of the intenſe degree of heat, which the operator can thus procure from the flame of a candle, in a few ſeconds.

The Author, after having deſcribed the inſtrument, and the proper management of it, divides mineral bodies into four claſſes, viz. *Salts*, *earths*, *inflammable matters*, and *metals*; and then proceeds to treat methodically of the individuals of each claſs, and of the effects of the flame, aſſiſted with the proper *fluxes*, on each of them.

VII. *Traité de l'Elaſticité de l'Eau*, &c. A Treatiſe on the Elaſticity of Water, and other Fluids, &c.: together with the Deſcription of a Machine conſtructed to prove the Compreſſibility of Fluids, &c. By E. A. G. Zimmermann, &c. Amſterdam. Rey.

In this publication the difficult and celebrated queſtion, concerning the compreſſibility of water, appears to be ſatisfactorily decided, in favour of the affirmative; by means of a machine lately invented by a M. *Abich*, a German philoſopher; and by which the compreſſibility of water, and ſome other fluids, is not only proved, but the quantity of the compreſſion ſeems to be aſcertained with accuracy.

The different attempts that have been made to ſolve this difficult queſtion are firſt related by the Author, in a chronological order, and in a very particular and ſatisfactory manner; with judicious obſervations on each. The principal experiments that have been made relative to this ſubject, which are here deſcribed, and occaſionally illuſtrated with plates, are thoſe of—*Lord Bacon*, *Mr. Boyle*, *Du Hamel*, *The Florentine Academicians*, *Hamberger*, *Muſchenbroeck*, *Nollet*, *Hollam*, *Canton* *, and ſtill more lately, by *M. de Herbert*, whoſe apparatus is well imagined, and proves the compreſſibility of water and ſome other fluids: but it is ſo far imperfect, as the fluids examined in it were expoſed only to the preſſure of a column of mercury of the height of four feet. By means of that preſſure, water was found to be compreſſed 1-4358th part of its whole bulk, in the temperature of 14 degrees of Reaumur's thermometer.

The laſt and moſt ſimple machine, here very particularly deſcribed, is that of M. *Abich*; whom the Author aſſiſted in the experiments made with it, between the years 1777 and 1779. Some idea of its nature and effects may be formed from the following ſhort account of it:

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* See the Philoſ. Tranſ. Vol. LII. Part II. Art. 103, or our account of the Article.

M. Abich

M. Abich firſt attempted the compreſſion of water in a muſket barrel, by means of a piſton forced into it, and which was exactly fitted to its cavity; but, by means of the great force employed, the barrel, which was only a line thick, burſt. He then procured a ſtronger cylinder, formed of braſs, the ſides of which were three quarters of an inch thick. Here he found that the included water ſenſibly yielded to the compreſſing force, which was exerted by a piſton, put in motion by means of a ſcrew. On a repetition of the experiment, however, ſeveral drops of water appeared on the outſide of the cylinder; and it was found that they had been forced through ſmall fiſſures which the water had made in the metal.

M. Abich then conſtructed a cylinder, the ſides of which were nearly an inch and a quarter thick; and which was found to reſiſt effectually the immenſe power employed in compreſſing the water, or the other fluids, with which it was ſucceſſively filled. The different degrees of compreſſion were produced by means either of a ſcrew, or of a long lever, to which different weights were ſucceſſively appended; and the quantity of the compreſſion was aſcertained by the contraction of the water in bulk, as indicated by the deſcent of the piſton.

As this laſt mentioned effect however might be ſuſpected to have been, in part at leaſt, produced by the diſtenſion of the metal cylinder; which might be ſuppoſed to yield to the very great power employed in theſe experiments; an addition was made to the apparatus, which ſhewed, in a very ſatisfactory manner, that no change of dimenſions in the cylinder had taken place, in conſequence of the great force employed.

It appears from one of theſe experiments, in which the greateſt effects were produced, that 26¼ cubic inches of water viſibly loſt by preſſure no leſs than 1 cubic inch and ¼; ſo that the compreſſion ſuſtained by the water, in this caſe, produced a diminution in the bulk of the whole maſs, nearly equal to the 1·24th part. From calculations it appears, that well water, ſubjected to this compreſſing force, muſt have had its ſpecific gravity ſo much increaſed, as to acquire a denſity even greater than that of *ſea water*.

After giving a particular account of the experiments made by means of this apparatus with well water, water ſaturated with ſea ſalt, milk, brandy, &c. the Author proceeds to conſider the doubts that may yet remain reſpecting the reſults. Theſe principally relate to the pores or cavities which may exiſt in the internal ſurface of the cylinder; the compreſſion or yielding of the leathers belonging to the piſton; and the air contained in the water, or other fluids which have been examined. Of theſe doubts the laſt ſeems to be the moſt worthy of attention: but it appears from the experiments here related, that water, from

which the greateſt part of its air had been expelled by boiling, ſuffered apparently as great a compreſſion as common well water.

It appears too that the quantity of compreſſion of the different fluids that were tried, is not, as might have been expected, in the inverſe ratio of their ſpecific gravities. Brandy, which was the lighteſt of them, nevertheleſs ſuffered the leaſt degree of compreſſion.

MONTHLY CATALOGUE,

For FEBRUARY, 1783.

POLITICAL.

Art. 15. *An Authentic Copy* of the Provisional and Preliminary Articles of Peace, between Great Britain and the United States of America, the King of France, and the King of Spain, *ſigned* Nov. 30, 1782, and Jan. 20, 1783. 1 s. Stockdale, &c.

Art. 16. *Authentic Copies* of the Preliminary Articles, &c. (as above). 1 s. Debret, &c.

Art. 17. *Preliminary Articles*, &c. (as above) in French and Engliſh. By AUTHORITY. 2 s. Harriſon and Co.

WE leave the three foregoing publications to be criticized by Reviewers of an HIGHER ORDER.

Art. 18. *A Free and Impartial Examination of the Preliminary Articles of Pacification.* With a Retroſpective view of the Riſe and various Stages of the War, &c. By a MEMBER of PARLIAMENT. 8vo. 1 s. 6 d. Fielding.

Though *free*, theſe obſervations are *decent*. The Preliminary Articles are condemned by our Author; but his are ſuch as we meet with in every news-paper; and from thoſe popular and plentiful ſources of political inveſtigation, many of his ſtrictures ſeem to be drawn.

Art. 19. *A Letter to the Earl of Shelburne*, on the Peace. 8vo. 1 s. Debret.

Lord S's. angry correſpondent ſets out with recapitulating the earlier circumſtances of the war; a gloomy retroſpect terminated, however, by the annihilation of Lord N's. miniſtry.—The view then brightens, through the ſucceſs of Rodney, and the bravery of the garriſon of Gibraltar; by which our affairs are greatly retrieved.—At this period, in the year 1782, Lord S [according to our Author] humbles us at the feet of our enemies.—Here a wide field opens for the diſplay of the Writer's declamatory powers; which are not inconſiderable. He ſeverely condemns the conceſſions made to America, particularly in the abandonment of the Loyaliſts, and the limitation of Canada. He then proceeds to charge his Lordſhip with a criminal profuſion of liberality to Spain, by adding the ceſſion of the *Eaſt* to her acquiſition of *Weſt* Florida. As to France, his accuſation is not leſs weighty, eſpecially in regard to the relinquiſhment of St. Lucia, the importance of which he eſtimates at a very high rate.

In

In a military view, he ſays, this iſland is 'above all price, and beyond all calculation. Who does not know that St. Lucia is the key to the whole chain of the Caribbee iſlands?' He then tranſports us to the Eaſt Indies, that he may leave no part of his ground untraverſed, no article of impeachment overlooked. In brief, he affirms, and execrates, 'the ſpirit of conceſſion and ſurrender' which, he ſays, 'pervades every article of the treaty;' and in reward of which, he imprecates and denounces every kind of vengeance on the head of the devoted miniſter.

"After all," ſay the advocates for the peace, "what boots it to expatiate thus on the importance of what we have irrevocably loſt, or given up? Does any politician imagine, that France and Spain, who certainly, on the whole, had the advantage in the war, would be contented with ceſſions of *ſmall* value? Were we on ſuch equal terms with them, as to give us a right to expect an abſolute *equivalent* for whatever we have relinquiſhed, or that hath been wreſted from us? Surely no man can be ſo uninformed as to maintain the affirmative!" The great queſtion, indeed, is, Whether we ought, at the cloſe of 1782, in which year Fortune had begun to ſmile upon us, to have accepted of peace, on the terms of the Preliminaries,—or to have riſked the event of a farther proſecution of the war,—"when our enemies were ſtraining every nerve, and exerting their whole power, to command and inſure ſucceſs?" This is a queſtion to which ſpeculators, calculators, and gameſters, will be prompt to reply, but to which *we* dare not preſume to give any anſwer.

Art. 20. *Obſervations on the Preliminary and Proviſional Articles.* 8vo. 1 s. Debret, &c.

The author undertakes to prove, 'from a comparative view of the ſituation of this country now, and at the cloſe of the late war,' that the articles 'are equally, if not more beneficial to the true intereſts of this country, than the terms procured by the treaty of Paris, in 1763.' His aim is friendly to the peace-makers; but his argumentative powers will not greatly ſtrengthen their party.

Art. 21. *Candid and Impartial Conſiderations on the Preliminary Articles,* &c. By a Country Gentleman. 8vo. 1 s. 6 d. Robſon.

Another advocate for the miniſtry. Our Country Gentleman heſitates not to defend all the Proviſional Articles; and, on the whole, he concludes, that we have obtained not only the beſt terms that our circumſtances could warrant us to expect or demand, but that thoſe are really and abundantly advantageous to Great Britain. He writes fluently and floridly; but he is not, like your tinſel ſcribblers, a ſuperficial reaſoner. His manner will, at leaſt, *entertain* thoſe whom his arguments may fail to *convince:* for the prejudices of party are never convinced.

Art. 22. *Thoughts on the Peace.* In a Letter from the Country. 8vo. 1 s. Debret.

This Country Gentleman, too, contends for the expediency, neceſſity, and rectitude of the Peace, on the terms contained in the Preliminary Articles. He offers many judicious remarks on theſe terms, all tending to prove, that, 'after all our defeats, diſaſters, and diſgraces, no one condition of ſhame or diſhonour is impoſed upon us;' that 'reverence is paid to our ſpirit;' and that 'we are more yielded to

than yielding.'—This Writer, however, is not always ſufficiently diſpaſſionate in his mode of inveſtigation; nor will all his concluſions, perhaps, appear ſo evident to ſuch of his readers who may differ from him in ſentiment, as we charitably ſuppoſe they appear to himſelf.

Art. 23. *A Report of the Proceedings of the Committee of Aſſociation, appointed at the adjourned General Meeting of the County of York,* held on the 28th of March 1780, preſented to the General Meeting of the County of York, held on the 19th of December 1782. With an Appendix, containing the Circular Letter of November the 1ſt, 1782, &c. Proceedings at the General Meeting of the County of York on the 19th of December: Account of Debate, &c. at that Meeting; and Proceedings of the Committee of Aſſociation on the 17th, 18th, 20th, and 21ſt Days of December 1782. 4to. 1 s. 6 d. Stockdale. 1783.

The great national objects which this very reſpectable Aſſociation have had, and ſtill have in view, are ſo well known, as to render it unneceſſary for us, at this time, to point them out; indeed we *have* frequently mentioned them, in the courſe of our periodical labours.—We are glad to ſee, by this report of their proceedings at large, that the Yorkſhire patriots continue firm; that their correſpondence and connection with other counties, and committees of aſſociation, are extended; and that they nobly perſevere in their laudable *zeal* for promoting a more equal repreſentation of the people of this kingdom in the Houſe of Commons, in order to check, at leaſt, the progreſs of parliamentary corruption.

Art. 24. *The Propriety of retaining Gibraltar* impartially conſidered. 8vo. 1 s. Stockdale. 1783.

By a ſhort ſtatement of plain facts, which the Author is of opinion (and ſurely he is right) will weigh more with men of ſenſe and judgment, than any laboured attempt at oratory and declamation, we are here ſhewn the *impropriety* of retaining Gibraltar, ſuppoſing that retention ſhould prove an immoveable obſtacle to the concluſion of the treaty of peace. The ſubject here diſcuſſed naturally divides itſelf into three parts, viz. What right Great Britain has to the poſſeſſion of Gibraltar? Of what importance it is to this country? and, Whether it would be for the intereſt of Great Britain to reſtore that place to the Spaniards, for a juſt and adequate conſideration? Theſe points are all treated with ſober and weighty inveſtigation; and, on the whole, this ſenſible, well-informed, and diſpaſſionate Author, has rendered it very evident, that the beſt thing we can do with this enormouſly expenſive, and *to us* almoſt uſeleſs fortreſs, is to get rid of it, on the beſt terms that can be obtained, as an equivalent. From all accounts it appears, that *Porto Rico*, if offered to us, would have been an excellent bargain on our ſide. But, perhaps, the moſt weighty point of conſideration with us, is the probability that NO PEACE will be LASTING, while this *bare* bone of contention remains, to ſtimulate the two nations to enmity. Spain will never loſe ſight of what ſhe muſt naturally long to repoſſeſs, and which, though but of light * and temporary account with us, is to her an

* "A feather in our cap," ſays the Author.

object

object of consequence, solid and permanent as the rock of which it is composed.

Art. 25. *Serious Matter for the Consideration of the Members of both Houses of Parliament, during the Christmas recess.* Being Proposals for disposing of Convicts, and for rendering them useful to the Community; in a Manner agreeable to the ideas of several Magistrates. By an Independent Man. 8vo. 6 d. Kearsley, &c.

Experience has sufficiently demonstrated the fatal effects of confining convicts for limited terms, in hopes of reforming their morals, and then exposing the public to a renewal of their depredations. The present plan is to send young offenders on board prison-ships, stationed near the guard-ships at the Nore; there to be clothed, maintained, and taught the common manual operations of seamanship, and when fit, to be drafted off on board ships going on service. Those rejected on board the navy, the Author * would send to the Shetland Islands, to be kept in servitude for stipulated terms; those sent to Africa as soldiers, having been reported to desert to the Dutch with their arms and accoutrements. He adds, that he submits every thing necessary for clearing the plan of legal obstructions, to the wisdom of the Legislature, being confident that it may receive such improvements, in a Committee of the House of Commons, as may render it of extensive benefit: and we trust, that his well-meant and well-timed hints will not be overlooked by those who superintend the internal police of the country.

Art. 26. *A Letter to Mr. Debret*, being an Answer to "Lucubrations during a short Recess †;" which Pamphlet contains a Plan for altering the Representation of the People. To which is added, dedicated to the Right Hon. Wm. Pitt, a Plan for the immediate Payment of the National Debt; to be inserted in the Bill for amending the Representation, that the whole may form a complete System. 8vo. 1 s. Bladon. 1783.

Mr. Sinclair is treated with great illiberality in this production, as well by its being addressed to his publisher, as in the tart stile of examining his plan for reforming the representation of the people. The subject is, indeed, too important, and includes too many considerations, for the discussion of such light pens as that of the writer now before us; for while political reasoning on popular rights, dictates an extension of the right of election; expediency, on a review of the various disorders incident to popular elections, may dictate rather a contraction of such a privilege. There is, perhaps, the less reason to urge the projected reform if we attend to two writers, far more equal to their task than Mr. Debret's correspondent; the first of whom ‡ contends, that the most able and public-spirited members of the House of Commons, have represented those boroughs which

* Some letters introduced, relating to the plan, are addressed to G. P. Towry, Esq; Golden-square.

† See Rev. Vol. LXVI. p. 383.

‡ Letter to the Author of Lucubrations, &c. Rev. Vol. LXVII. p. 393.

are eſteemed to be under the greateſt influence; and the latter *, that it is dangerous to attempt ſpeculative improvements on a conſtitution which was not firſt formed on theory, and which time and experience have at length matured, and ſuited ſo admirably to our circumſtances and habits of thinking. Objections of ſuch weight call for due deliberation, and no writer, on ſubjects of political import, merits attention, who is not ſuperior to the bias of party, or littleneſs of ſpirit, that taints ſo many of our publications with acrimony and vulgar inſults.

Art. 27. *A Vindication of the Earl of Shelburne*, from the unjuſt and virulent Aſperſions in a Pamphlet, intitled, "A Defence of the Earl of Shelburne," and addreſſed "To Sir George Saville, Bart. †" In a Letter to Sir George Saville, Bart. 8vo. 1 s. Debrett, &c. 1782.

This is a well written, but vague, anſwer to the ironical invective it applies to; which is aſcribed to a 'ſublime and beautiful orator, who, nevertheleſs, appears to have harangued and ſcribbled himſelf down to the common ſtandard.' This Writer, and we wiſh the circumſtance may be attended to, does not elevate himſelf above the common ſtandard, by declaring, "I thank God, that I am ſo perfectly independent, both in fortune and diſpoſition, that I have lived half a century, without ever once feeling either occaſion or inclination to aſk or receive a favour from any man in power." All this may be true; for we have other hints of the like kind in the pamphlet. But who is this independent man? A writer from a garret in Grub-ſtreet may profeſs as much. If, therefore, *anonymous* writers with us to credit their boaſted independence and affluence, the *only* way to convince the public of the truth of their pretenſions, would be to print on royal paper, with gilt edges, and ſell them at half price; and if they dare venture to affix their names, this will be a further proof of their independence.

Art. 28. *A Reply to the Defence of the Earl of Shelburne*, in which the Falſehood, Calumny, and Malevolence of that Pamphlet are expoſed, and refuted. 8vo. 1 s. Payne, Pallmall. 1783.

It is not by ſuch looſe, general panegyric as this writer oppoſes to the inſidious defender of the Miniſter, that the noble Earl is to be ſupported: therefore, until his cauſe is undertaken by ſome advocate of ſuitable abilities, his Lordſhip muſt truſt to the beſt of all ſupport, the rectitude of his own conduct, for juſtification.

Art. 29. *An Examination into the Principles, Conduct, and Deſigns, of the Earl of Shelburne.* Taken from a late Speech. 8vo. 1 s. 6 d. Stockdale. 1783.

This Examiner is a virulent aſſociate of the *Corrector* ‡, in the employment of abuſing the E. of S. in an indecent commentary on the ſpeech referred to: we ſay *abuſe*, becauſe whatever may be the real opinion this obſcure defamer entertains of the Miniſter, he expreſſes

* Dialogue on the Actual State of Parliament; ſee our laſt Review.
† See Rev. December laſt, p. 465.
‡ See the Corrector's Remarks in our laſt month's Review.

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it in the most offensive, illiberal style. In brief, he raves in too outrageous a manner, for any sober reader to be influenced by his coarse declamation. Parties will never be gainers by employing such intemperate agents.

Art. 30. *Consideration of Taxes*: Submitted in a Series of Letters to Lord North, his Majesty's late First Lord of the Treasury, and Chancellor of the Exchequer. To which are prefixed a Memorial to the Lords Commissioners of his Majesty's Treasury; and a Letter to Richard Burke, Esq. By J. R. Staub, Notary Public. 8vo. 2 s. 6d. Stockdale. 1782.

Mr. Staub having generously corresponded, during five years, with Lord North, on the subjects of taxation and public credit, without any notice being taken of his letters; thought proper, on the change of the Ministry, to write also to Mr. Burke, Joint Secretary to the Treasury, inclosing copies of his letters to Lord North, for the consideration of the new commissioners at that board: but these also failing to recommend him to notice, he finished his correspondence by a memorial to the Lords of the Treasury, stating his pretensions to some reward, as the first proposer of the tax on bills of exchange and notes of hand, in the above-mentioned letters; and by this final appeal to the Public at large, we are left to infer, that he is equally dissatisfied with all his state correspondents.

What Mr. Staub may expect from this publication, is difficult to guess; but from a review of its contents, and of the treatment he has received, we freely declare, that we think few could justly blame him did his resentment, for the contempt shewn him by two Administrations, even provoke him to withhold his assistance from all ministers whatever, and leaving the State to take care of itself, to confine his future attention wholly to his own proper concerns, at No. 14, in Sweeting's Alley.

AMERICAN.

Art. 31. *A Reply to Sir Henry Clinton's Narrative**. Wherein his numerous Errors are pointed out, and the Conduct of Lord Cornwallis fully vindicated from all Aspersion: including the whole of the Public and Secret Correspondence between Lord George Germaine, Sir Henry Clinton, and his Lordship; as also intercepted Letters from General Washington. 8vo. 2s. Faulder, &c. 1783.

In this anonymous reply, Lord Cornwallis is vindicated from the misconception of orders, and discretionary conduct, stated in Sir Henry Clinton's narrative; and Sir Henry is charged with holding out delusive promises of succour to his Lordship. It is not always easy, after reading both sides, in such complicated transactions, clearly to determine where the blame rests; but it is easy to see who is best acquainted with decency; and we cannot avoid remarking, that Sir H. C. relates his story in a plain modest stile, that gives dignity to his narrative: whereas, every page in this reply is debased with such illiberal epithets and sarcastic turns of expression, as (whatever may be the concealed writer's intentions) are very far from doing any service to the cause he has undertaken.

Lord C.'s own defence of himself in our next.

* For *the Narrative*, see our last Month's Catalogue.

Art. 32. *The Conſtitutions of the ſeveral Independent States of America*; the Declaration of Independence; the Articles of Confederation between the States; the Treaties between his moſt Chriſtian Majeſty and the United States of America. *Publiſhed by Order of Congreſs.* Philadelphia printed. London *reprinted.* 8vo. 3s. 6d. Stockdale, &c. 1782.

This intereſting publication (of the authenticity of which there can be no doubt) contains, take it altogether, a greater portion of unſophiſticated wiſdom and good ſenſe, than is, perhaps, to be met with in any other legiſlative code that was ever yet framed. It is, in ſhort, as the Editor remarks, the book which may be conſidered as the *Magna Charta* of the United American States; which the oppoſite parties among them will at all times claim, in ſome reſpect or other,—and the knowledge of which is therefore neceſſary to ſuch perſons as wiſh to underſtand the preſent or future internal *American* politics.

EAST INDIES.

Art. 33. *A Letter to Governor Johnſtone*, &c. &c. *on Indian* Affairs. 8vo. 1s. Bladon. 1783.

A well written letter, ſtrongly in favour of continuing *Governor* Haſtings in his appointment, to finiſh the great *work* of reſtoring Eaſtern tranquillity, which he is ſo prudently purſuing for the Company's advantage, and the national honour. The *Writer* inſiſts much on the contrary principles on which both miniſtry and oppoſition unite in his recall; and complains of the danger the *Eaſt India* Company is expoſed to, as well from the too frequent inſtances of parliamentary interpoſition, as from the encroaching patronage of the crown. —— 'To have our ſecrets expoſed, he *obſerves*, our plans ſuſpended, our directors intimidated, and our arrangements thrown into confuſion, by reiterated formalities of *legiſlative* inveſtigation; tend ultimately to damp the ſpirit of mercantile enterpriſe, to diſcompoſe that orderly mechaniſm which is the very ſoul of extenſive trade, and to clog all the intricate operations of credit.'—All this is very true; but when a confederacy of merchants are ſo enterpriſing as to engage in wars, treaties, and other acts of ſovereignty, it muſt be expected, that the government from which they derive their powers, and to which they look for protection, will ſometimes enquire what they are doing.

POETICAL.

Art. 34. *A Letter in Verſe, from a married Man to his own Wife*, written in a Garden. Together with a Poetical Epiſtle from an unfortunate young Lady at Portſmouth to her Lover. 4to. 1s. 6d. Becket. 1782.

The letter conſiſts of emblematical illuſtrations, drawn from various productions of the garden, of the Author's domeſtic ſituations and feelings. The poetical epiſtle is, it ſeems, founded on ſome recent fact, which, we ſuppoſe, is well known at the place from whence it is dated. The following lines will give ſome idea both of the ſtory on which the poem is founded, and of the manner in which it is executed:

'He took me from a gracious father's hand,
Led me unſpotted from my native land;

A guile-

A guileleſs lamb, of no dark guile afraid,
Around his knees the frolic hours I play'd;
Look'd up to the director of my life,
And lipt his hand, nor fear'd the butcher's knife:
Ere thirteen ſuns my infant ſmiles had ſeen, ——
How ſhall I traverſe the diſtracting ſcene!
Or, how develop the deteſted woof!
Beneath the ſanction of his guardian roof,
(Oh, dead to honour, faith, and all Heaven gave
To grace the generous, and endear the brave,
Loſt to whate'r the good and worthy feel,
Each fiend of hell attendant on his heel),
To my pure pillow, while ſuſpicion ſlept,
With Tarquin-flame the ſubtle Serpent crept.
Wak'd from the fatal dream, convulſive thought
With every horrid indignation fraught,
Spoke my foul wrongs—but ah, congealing fears
Suppreſt the clamour of my childiſh years!
In ſpeechleſs and unutterable ſmart
The ſecret thorn lay feſtering in my heart.'

Art. 35. *The Triumph of Liberty, and Peace with America.* A Poem. 4to. 2 s. Walker. 1782.

This was publiſhed in May laſt, by way of exultation on the proſpect of peace; but, through ſome accident, it eſcaped our notice at the time of its appearance.—The Author is to be conſidered rather as a prophet than a poet. His work manifeſts the goodneſs of his mind, but does not indicate a ſingle ray of poetic inſpiration.

Art. 36. *The Beauties of Adminiſtration.* A Poem. With an heroic Race to the Palace, between L—d Sh—lb—ne and the Hon. C. J. F—x. 4to. 3 s. Hooper. 1782.

In this ſketch of the reigning political characters, we meet with ſome lively, though common-place ideas, expreſſed in tolerable verſe. Some lines, indeed, are excellent; and had this diffuſe and deſultory poem been compreſſed within the compaſs of one-fourth of its preſent bulk, the Author's reputation would not, perhaps, have ſuffered by it. In its preſent ſtate a want of energy is obſervable through the whole of it.

Art. 37. *Verſes addreſſed to Mrs. Siddons.* By the Rev. Mr. Whalley, Author of Edwy and Edilda; Fatal Kiſs, &c. Cadell. 1782.

An elegant compliment to the dramatic excellence of a very admirable actreſs.

MISCELLANEOUS.

Art. 38. *Deformities of Dr. Samuel Johnſon.* Selected from his Works. Edinburgh printed. 8vo. 1 s. Sold by Stockdale, London.

This ſeems to be the production of ſome ingenious but angry Scotchman, who has taken great pains to prove, what all the world knows, that there are many exceptionable paſſages in the writings of Dr. Johnſon. There are, however, few ſpots in this literary luminary now pointed out that have not been diſcovered before. So that

that the preſent map muſt be conſidered rather as a monument of the delineator's malignity, than of his wit.—His *perſonalities* ſeem to indicate perſonal provocation; though perhaps it may be all pure *nationality*.

Art. 39. *Remarks on Dr. Johnſon's Life, and critical Obſervations on the Works of Mr. Gray.* 8vo. 1s. 6d. Fielding. 1782.

The partial and uncandid mode of criticiſm adopted by Dr. Johnſon in his Remarks on Gray, ſeems to have given general, and indeed, juſt offence to the numerous admirers of that exquiſite poet. It is not long ſince there appeared an ingenious vindication of the *progreſs of poetry* and *the Bard*, intitled, "A curſory Examination of Dr. Johnſon's Strictures on the lyric Performances of Gray*." The preſent Writer has taken a larger field: his critical *Ægis* extends its protection to every part of his admired Hero. And it is but juſtice to ſay that he has ably defended him.

Art. 40. *Remarks on Doctor Johnſon's Lives of the moſt eminent Engliſh Poets.* By a Yorkſhire Freeholder. 4to. 1s. 6d. Baldwin. 1782.

Our Yorkſhire Freeholder's Remarks are chiefly confined to the Doctor's political miſrepreſentations. He is a ſtrenuous aſſertor of *the Whig principle*, which he vindicates againſt the Tory Doctor, with that honeſt kind of ſpirit which animates a combatant who is firmly perſuaded that he has truth on his ſide.

Art. 41. *Advice to the Officers of the Britiſh Army.* Small 8vo. 2s. Richardſon.

The Author diſcloſes a rich vein of wit. His advice, though clothed in the lighter form of irony, diſcovers a ſolid and penetrating judgment: and, while he holds a mirror up, that reflects the true features of vice and folly, he attempts to make ingenuous ſhame accompliſh the work of rational conviction.

Safe from the bar, the pulpit, and the throne,
Yet touch'd and mov'd by ridicule alone.

For there are thoſe who may be laughed out of vice and folly, when all the powers of argument, and all the ſanctions of religion, prove ineffectual to reclaim them.

It appears to be the wiſh of this truly ingenious Writer, to contribute his part towards reſtoring the credit of the army, by checking the ſtill farther progreſs of thoſe abuſes and irregularities that have of late ſo much ſullied its honour, and diminiſhed its importance, in the view of other countries, as well as in the eſtimation of the wiſer part of our own; and by inſpiring every officer with ſentiments worthy of the duty and character of Britiſh ſoldiers.

Art. 42. *Obſervations on the three firſt Volumes of the Hiſtory of Engliſh Poetry*, in a familiar Letter to the Author. 4to. 2s. 6d. Stockdale. 1782.

Familiar enough with a witneſs! Becauſe, truly, the hiſtory of Engliſh Poetry contains, beſide a few miſtakes and inaccuracies, ſome harmleſs opinions to which this Writer chuſes not to aſſent, he thinks himſelf privileged to pour upon its Author the groſſeſt

* Rev. March 1782, Art. 27. of the Catalogue.

abuſe,

abuſe, and the moſt illiberal invective. If the aſſertions and inſinuations contained in this publication are to be credited, Mr. Warton poſſeſſes neither knowledge nor integrity ſufficient to qualify him for the loweſt departments of literature!—When a man ſuffers the intemperance of his rage to tranſport him ſo far beyond the limits of decency as this Writer has done, the moſt charitable ſuppoſition is, that he ſat down to compoſe during a paroxyſm of inſanity. We anticipate the Reader's indignation and aſtoniſhment, when he is told that this work, which it is impoſſible any gentleman can avow, is, *ſubtile dictu!* the production of a ſcholar, and would have done credit, had it been conducted with candour and good manners, to the critical acumen and knowledge of its Author.

Art. 43. *Capt. Inglefield's Narrative*, concerning the Loſs of his Majeſty's Ship the Centaur, of 74 Guns; and the miraculous Preſervation of the Pinnace, with the Captain, Maſter, and ten of the Crew, in a Traverſe of near 300 Leagues on the Great Weſtern Ocean. 8vo. 1s. Murray. 1783.

An authentic recital of the circumſtances of diſtreſs preceding the loſs of the ſhip; with the ſubſequent and extreme hardſhips endured by the miſerable few, Capt. Inglefield included, who eſcaped in the boat, during the fifteen days, in which they were driven about at the mercy of the winds and waves, without ſail or compaſs, and almoſt wholly without proviſions, 'till their arrival at Fayall. This is, indeed, a moſt affecting account of one of thoſe fatal and horrid diſaſters which ſo frequently happen on the boiſterous and all-devouring element.

Art. 44. *The Feſtival of Wit*; or, the Small Talker: conſiſting of Flights of Humour and Genius. Selected from a voluminous Work in the Poſſeſſion of G***** K***, Summer Reſident at W———. With the Life of the Author and Compiler. Written by himſelf. 12mo. 3s. ſewed. Smith. 1783.

Impudent Rogues! To reduce a great King to the contemptible employment of compiling a jeſt book. Mr. Walpole has given the world a catalogue of princely writers, in which due honour is rendered to royal authorſhip; but this publication appears to have no ſuch view, if we may judge from the many ſcurvy, and ſome indecent, things which are introduced into this motley collection of '*ſmall talk*,' and 'flights of *humour* and *genius*.'

Art. 45. *The Barataria Inqueſt*, a Fragment of the Works of the celebrated Author of Don Quixote. Preſented by the Duc de Crillon to the Tranſlator, and dedicated to Sir William Draper. 8vo. Part I. 3s. Part II. 2s. 6d. Debrett, Becket, &c. 1783.

Some perſon who probably had very little ſerious buſineſs upon his hands, except the intereſt he took in a late court-martial (if it can be called a ſerious buſineſs to endeavour to *burleſque* a ſubject), has been hardy enough to take up, if not the *pen*, the *name* of Cervantes, and to convert the ſiege of Minorca, and the proſecution that followed its ſurrender, into occurrences happening under Sancho Panza's government over the iſland of Barataria. But though the Writer is not deſtitute of a capacity for humour, and has given as much of honeſt Sancho, as perhaps his ſituation might afford, yet there was little *capability* of humour in ſo ſerious a buſineſs; the

narrative of which muſt be ſuppoſed to be undertaken with the two-fold view of ſupplying the deficiency of information occaſioned by ſtopping the daily publication of proceedings, and to expoſe S. W. D. to ridicule. In the ſecond part, the Writer has furniſhed a key to his Inqueſt, which every one will not know the full uſe of: and, upon the whole, we cannot but join in the proverbial opinion he cauſes Sancho to deliver, that *there is no making a ſilk purſe of a ſow's ear.*

Art. 46. *A Letter from Cardinal Bathiani*, Primate of Hungary, to the Emperor Joſeph II. Tranſlated from the Original. 8vo. 1 s. Wilkie. 1782.

The Cardinal, with perfect modeſty and reſpect, propoſes to this truly great Emperor ſeveral objections to thoſe alterations he was about to make in the eccleſiaſtical affairs of his dominions. He writes as a zealous Roman Catholic, high in power, might be ſuppoſed to do; but he forgets, that the principles on which he founds the claims of the church have long been diſputed, and fully proved to be unſatisfactory and deluſive. Joſeph II. has, notwithſtanding, proceeded in the changes and innovations here alluded to; and we hope, while guided by the ſpirit of moderation and wiſdom, he will proceed farther. Proteſtants, though they never can favour the mere exertions of arbitrary power, do, if they are conſiſtent, behold with pleaſure whatever is favourable to the cauſe of liberty, civil or religious: they may reſpect the accompliſhments of Cardinal Bathiani, as a ſcholar and a gentleman, but they cannot approve his eccleſiaſtical tenets.

SCHOOL-BOOKS.

Art. 47. *The new Latin and Engliſh Dictionary*, containing all the Words and Phraſes proper for reading the Claſſics in both Languages, accurately collected from the moſt approved Latin Authors. To which is prefixed, a new *Engliſh-Latin* Dictionary, carefully compiled from the moſt celebrated Engliſh Writers, rendered in claſſical Latin. Both parts compriſing all that is moſt valuable in former Dictionaries. By John Entick, M. A. *A new Edition.* Large 12mo. 5s. bound. Dilly. 1783.

We mention this new edition of a uſeful School Book (uſeful too in private education) on account of the numerous improvements and corrections which the Editor profeſſes to have made in it *, particularly in the *Engliſh Latin* part. This part being by much the largeſt, and moſt generally uſeful, is ſold ſeparately, price 3s. 6d. From its portable ſize, as well as on other accounts, it is peculiarly uſeful to boys who are learning Latin.

Art. 48. *Chambaud Improved*; or, French and Engliſh Exerciſes, with their reſpective Grammar Rules at the Head of each Chapter and Exerciſe. By James Nicholſon, Maſter of Languages. 8vo. 2s. 6d. Murray. 1782.

The reputation of Chambaud's Grammar and Exerciſes is ſufficiently eſtabliſhed: yet they will be allowed ſometimes to be tedious in the Exceptions and Examples. The chief improvement in this,

* This, indeed, is obvious from the greatly increaſed ſize of the volume.

new

new edition, is the placing the Rules immediately before the Exercises which relate to them, and ſhortening them as far as is conſiſtent with perſpicuity. Our Author, who informs us, that 'he was educated at the univerſity of Paris, from his infancy, and has taught the French and Latin languages many years paſt in ſome of the capital ſchools of this kingdom,' appears to have executed his taſk with judgment and propriety. This improvement on Chambaud hath already received the recommendation of ſome eminent ſchoolmaſters; and we have little doubt but it will be very generally adopted.

Art. 49. *A Radical Vocabulary* of the French Language. Printed for John Murdoch, Teacher of French, &c. in Staples-inn Buildings. 12mo. 2s. 6d. 1782.

A new attempt to teach the French language, by making the ſcholar learn the radical words. In this Vocabulary we have above 3,000 words which will require a long time to learn, and an uncommon memory to retain: in their detached, or, if we may ſo expreſs it, *inſulated* ſtate. All this while too, the underſtanding is not ſharpened, or improved; and memory acts, as it were, by itſelf. It is certain that theſe words muſt be known before the ſcholar can be ſaid to have acquired the language, in whatever way a maſter may teach it. But, independent of the knowledge of idiom, inflection, &c. &c. which he acquires by the authors he reads, he is amuſed, and, perhaps, inſtructed too. He ſees the words in their proper connection, which imprints their ſignification more ſtrongly than by learning their meaning in their primitive and unconnected ſtate. They coaleſce with others; and the aſſociation of ideas makes the impreſſion of them deeper and more laſting.

Mr. Murdoch is, however, confident of the ſucceſs of his plan under his own ſuperintendence. We cannot diſpute this point with him, becauſe we are not acquainted with his pupils, nor have we ſeen the reſult of his experiment. If any have a better opinion of it than we have, they are at liberty to make the trial; and we wiſh it may anſwer.

RELIGIOUS.

Art. 50. *An Entrance into the Sacred Language*; containing the neceſſary Rules of Hebrew Grammar in Engliſh: with the original Text of ſeveral Chapters, ſelect Verſes, and uſeful Hiſtories, tranſlated Verbatim, and analyſed. Likewiſe ſome ſelect Pieces of Hebrew Poetry. By the Rev. C. Bayley, of Trin. Coll. Camb. 8vo. 5s. ſewed. Longman. 1782.

We think the Author promiſes too much, when he ſays, that the whole is digeſted in ſo eaſy a manner, that a child of ſeven years old may arrive at a competent knowledge of the Hebrew ſcriptures, with very little aſſiſtance.'—The admiſſion of the *Maſoretic points* will neceſſarily create ſome degree of perplexity to the ſtudent in Hebrew, even though he may be paſſed the days of childhood. Mr. Bayley is, however, a very zealous advocate for the utility, and even the neceſſity of the points. He thinks they are an *eſſential* part of the ſacred language: they determine the pronunciation, and not only ſo, but they define the exact meaning of the words.—Without them there will be too much left to wild conjecture, and how hazardous it would be to leave any part of the ſacred records

to ſo vague and precarious a guide, muſt be obvious to every perſon. The Author ſays, that Elias Levita, a German Jew, who lived in the 15th century, was the firſt that aſſerted that the points were a late innovation on the Hebrew Language. This aſſertion is combated in the preface with much ſhrewdneſs.—The Grammar may be very uſeful. Its rules, though conciſe, are perſpicuous: the analyſis, and the examples, illuſtrate their principles, and tend to facilitate the ſtudy of the Hebrew.

Art. 51. *A full Detection of Popery, and Defence of a Proteſtant Barrier, to be preſerved by a more general Aſſociation of Proteſtants.* 8vo. 1s. 6d. Durham. 1783.

Down with Antichriſt! Down with the old whore—even the ſcarlet whore, the whore of Babylon! Make war—make war againſt the Beaſt—the great red Dragon, having ſeven heads and ten horns. Go up—go up againſt the city of the ſeven hills: raze her, raze her even to the foundation thereof: and happy ſhall he be that taketh and daſheth her little ones againſt the ſtones. But curſe ye Meroz; curſe him bitterly, becauſe he came not to help againſt the mighty.

All this ruſhed upon us, and the ghoſt of old Knox was conjured up, while we were reading this pamphlet; and yet the writer hath the aſſurance to begin one of the ſections of this tumid and incoherent effuſion of zeal and frenzy with the words—'*Mercy and humanity.*' Was ever mercy more inſulted? Was ever a greater mockery offered to humanity?

Art. 52. *The Seventeenth Article of the Church of England* paraphraſed and explained. 8vo. 6d. Evans. 1782.

An attempt to reſcue the church from the charge of Calviniſm in the article of predeſtination, by interpreting it on the more free and liberal ground adopted by thoſe who call themſelves *moderate men*, and who are called by their enemies *Pelagians*. As the doctrine of *reprobation* is not once mentioned in the diſputed article, and as *univerſal redemption* is clearly a principle of the church, from the general tenor of its ſervice, the Author of this little tract maintains, that predeſtination is to be underſtood in a qualified ſenſe, and that the Articles (when conſidered in *conjunction*) neither teach nor hold any ſuch doctrine as abſolute and irreſpective decrees with regard to the final miſery or happineſs of individuals.——This performance contains nothing new or ſtriking.

Art. 53. *Letters from the late Rev. James Hervey*, A. M. Rector of Weſton Favell, to the Right Hon. Lady Frances Shirley. 8vo. 3s. ſewed. Rivington. 1782.

Theſe letters carry with them the moſt indubitable evidences of their authenticity. We ſee the pious, ingenious and fanciful Mr. Hervey in every page. We ſee, as in all his other works, the dark and ſombrous viſage of Calviniſm, ſet off with the gaudy treſſes of rhetoric:—all beſpangled and bedizened with tropes and metaphors, and all the figures of glittering ſpeech!

The Author, as uſual, plays on the ſound of words: but the word he moſt plays on, and to a leſs account in the ear of ſober ſenſe than any other, is CHRIST!——'Then we look unto Chriſt as the needle points to the north. Then we cleave unto Chriſt, as the girdle of a man cleaveth to his loins. Then we count all things but

but droſs, that we may win Chriſt, and be found in him. O! how dear and deſirable are the unſearchable riches of a Saviour to ſuch wretched inſolvents, ſuch abſolute bankrupts!—And dare I call my Right Hon. and highly honoured correſpondent a bankrupt?——I dare do this, and more.'—This, however, is all in the way of compliment to Lady Fanny: for *more is meant than meets the ear.* It is, indeed, an odd way of paying a compliment to a lady, to call her a *bankrupt*; but Mr. Hervey did it in the ſimplicity of his heart, in order the better to beſtow upon her the *bleſſing of the poor in* SPIRIT!

Theſe letters will be highly acceptable to thoſe who place religion in a warm fancy, rapt into viſion by what is called *the love of Chriſt.* But perſons of cooler judgments will be diſguſted with their puerilities, and fatigued by endleſs and trifling tautologies.

Art. 54. *Three Letters*, containing Animadverſions on the Baptiſmal Diſcourſe of the Rev. T. Pentycroſs, A. M. 8vo. 3d. Johnſon. 1782.

A ſhrewd and ſenſible Antipœdobaptiſt attacks, in this little piece, with ſpirit and argument, the illogical aſſertions of a negdy declaimer. He hath the advantage of his opponent in every thing that requires dexterity in debate. He turns Mr. P's own concluſions againſt himſelf: and makes his very wit appear as ridiculous as his reaſoning. We think Mr. Jenkins (for that is the Author's name) may be anſwered:—but not by Mr. Pentycroſs.

SERMON.

I. *A Sermon*, preached at the Chapel in Penzance, at the ordinary Viſitation of John, Lord Biſhop of Exeter, July 19, 1782. By Cornelius Cardew, M. A. Vicar of Ewny-Lalent, and Maſter of the Grammar School in Truro. Publiſhed at the Requeſt of his Lordſhip, &c. 4to. 1 s. Rivington.

A very uſeful and judicious diſcourſe on the moral influence of Chriſtianity; and more particularly on the happy tendency of the Chriſtian miniſtry to correct the vices, improve the underſtandings, and eſtabliſh and promote the true intereſt of mankind. The text is, 'Ye are the ſalt of the earth.'—It is well illuſtrated, and very forcibly applied by the ingenious Author.

II. *The Utility and Importance of Human Learning ſtated*, in a Sermon preached in the Pariſh Church of Aſhford, in Kent, Auguſt 14, 1782, at the Anniverſary Meeting of the Gentlemen educated at that School. By Francis Whitfield, Vicar of Godmerſham, in the ſame County. 4to. 1 s. Johnſon.

Conſiſts of ſome common and general obſervations, tending to ſhew the importance of human learning to the intereſt of civil ſociety at large; and more particularly to demonſtrate its utility to religion and the Chriſtian church.——'There is a genuine alliance, a native connection between ſound learning and true religion: they are both derived from the ſame Fountain and Father of Lights: hence we are not to wonder, if thoſe who have been moſt eminent for their proficiency in knowledge, have been equally diſtinguiſhed by their attachment to revelation. The incomparable Newton, the profound Bacon, the ſagacious Locke, and a long liſt of others, whoſe

whoſe names are an ornament to human nature, as well as an honour to this country, have all ranked under the ſtandard of Chriſtianity, and conſecrated their labours to its ſervice. And let not the friend to Revelation be aſhamed, if ſome who have been dignified with the appellation of philoſophers have proſtituted their talents in the defence and ſupport of *irreligion*: for I preſume we ſhall hardly compare the manly argument and ſolid reaſoning of a Locke, with the inconſiſtent declamation of a Bolingbroke; or the rational philoſophy of a Newton and a Boyle, with the petulant ſophiſtry of a Hume or a Voltaire.'

III. Preached in Norwich, on the evening of the Faſt-Day, appointed by Government, February 8. 1782. By R. David. 8vo. 6d. Hogg.

Our honeſt Welchman (whoſe theologico-political diſcourſe ought to have been noticed ſome months ago, but was miſlaid) is in great wrath with the promoters of the American war, and with thoſe who guided the helm at the time when this fulmination of his zeal made its eſcape from him. As the American war is now at an end, and the obnoxious Miniſters are removed, it is hoped Mr. David has recovered the ſerenity of his temper ſufficiently, to ſee the impropriety of mixing *party* politics with religion.

IV. *The Subſtance of a Sermon* preached at St. Botolph, Biſhopſgate, March 17, 1782, for the Benefit of the London Diſpenſary. By Henry Peckwell, D. D. Chaplain to the Moſt Honourable the Marchioneſs of Lothian, and Rector of Bloxam cum Digby in Lincolnſhire. 8vo. 6d. Dilly. 1782.

The Preacher has choſen a proper text for his diſcourſe, John xi. 3. *Lord, behold him whom thou loveſt is ſick*; and he enters on it in an agreeable manner: 'To the fountain of compaſſion, a petition of this kind was never put up without being heard—was never heard without being anſwered.—Humanity will lend an ear to the voice of diſtreſs, but it is the genius of Chriſtianity to enter into its feelings—to ſay, *who is weak, and I am not weak*—and *to mourn with them that mourn*. So *Jeſus wept*.'—But as this writer proceeds, he rather falls into a declamatory methodiſtical manner. He, however, recommends, with energy and propriety, the particular and excellent charity, which is the principal object of the diſcourſe. The deſign of the inſtitution is to ſupply the ſick poor with medicine and advice *gratis*.

*** We cannot but kindly accept the reprehenſion contained in the *Letter from Workſop*, as it evidently comes from a Friend; but the Writer, we preſume, did not expect that we ſhould publiſh his ſtrictures, or enter into a conteſt with him, on the ſlippery ground which he has taken.—We ſhall, on every occaſion, deem ourſelves obliged to any Reader who will favour us with *hints* or *animadverſions*, conveyed with the candour and good manners of this Correſpondent.

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††† J. B.'s Remarks relative to Xenophon *de Cyri Exped.* are tranſmitted to the Editor of the Gentleman's Magazine; according to the Author's requeſt.

THE

MONTHLY REVIEW,

For MARCH, 1783.

ART. I. *Precedents of Proceedings in the Houſe of Commons, under ſeparate Titles; with Obſervations.* By John Hatſell, * Eſq; 4to 6s. ſewed. Dodſley. 1781.

TO preſerve order and regularity in the proceedings of a great popular aſſembly, ſuch as the Houſe of Commons, where objects ſo important in their nature, and ſo vaſt in their extent and variety, come under daily deliberation, is a matter of the greateſt difficulty, as well as of the higheſt moment. The rules and orders eſtabliſhed for this purpoſe, have probably been the reſult rather of experience than of foreſight; of experience which has been progreſſive, as inconveniences were felt to ariſe from the want of regulations adapted to particular exigencies. Hence, if in the peruſal of this publication there ſhould occur ſome few regulations deſcending to a degree of minuteneſs, ſeemingly inconſiſtent with the dignity of a Britiſh Houſe of Commons, we are not to pronounce that they were eſtabliſhed without conſideration, or without neceſſity. In an aſſembly, conſiſting of men of the firſt faſhion and fortune in the country, it might appear perhaps ſuperfluous, if not an inſult to the perſons who compoſed it, to imagine the following inſtances of indecorum required to be reſtrained by poſitive, ſpecific orders of the Houſe, viz.

'— Members ſpeaking impertinently, or beſide the queſtion—the 28th June 1604.

'— Uſing unmannerly or indecent language againſt the proceedings of the Houſe, the 13th and 16th of February 1606;

* Clerk to the Houſe of Commons.

the 9th of May 1626; the 27th of May 1641; and the 7th of December 1666.

'— Or againſt particular members, the 7th, 8th, and 9th of May 1621; the 6th of Auguſt 1625.

'— Uſing the King's name irreverently, or to influence the debate—the 5th of March 1557; the 4th of May 1624; in the Journal, page 697; the 5th of April 1715.

'— Hiſſing or diſturbing a member in his ſpeech, the 20th of June 1604, and the 8th of February 1661.

'— Walking up and down the Houſe, ſtanding on the floor, in the gangways, or in the gallery, 10th of February 1698, and the 16th of February 1720.

'— Taking papers and books from the table, or writing there, to the great interruption of the clerks, 3d of April 1677; and the 25th of March 1697.

'— Croſſing between the chair and a member that is ſpeaking—or between the chair and the mace, when the mace is off the table.

The reaſon which the venerable old Speaker Onſlow aſſigned for obſerving theſe rules with ſtrictneſs is ingenious, and places a common ſubject in an uncommon point of view; at the ſame time it gives a degree of political importance to what would otherwiſe appear rather to belong to the duty of a maſter of the ceremonies, or the theory of a dancing-maſter, than the gravity of a great Speaker. 'He uſed to repeat it as a maxim, which 'he had often heard, when he was a young man, from old expe-'rienced members, "That nothing tended more to throw power in-"to the hands of Adminiſtration, and thoſe who acted with the ma-"jority of the Houſe of Commons, than a neglect of, or departure "from, theſe rules.—That the forms of proceeding, as inſtituted "by our anceſtors, operated as a check and controul on the actions "of miniſters, and that they were, in many inſtances, a ſhelter and "protection to the minority, againſt the attempts of power." So 'far,' obſerves Mr. Hatſell, 'the maxim is certainly true, and is 'founded in good ſenſe—that, as it is always in the power of the 'majority, by their numbers, to ſtop any improper meaſures propo-'ſed on the parts of their opponents, the only weapons by which the 'minority can defend themſelves againſt ſimilar attempts from thoſe 'in power, are in the forms and rules of proceedings which have 'been adopted, as they were found neceſſary, from time to time, 'and are become the ſtanding orders of the Houſe; and from the 'ſtrict adherence to which, the weaker party can only be protected 'from thoſe irregularities and abuſes, which theſe forms were in-'tended to check, and which the wantonneſs of power is but too 'often apt to ſuggeſt to large and unſucceſsful majorities—I remem-'ber a ſtory of Mr. Onſlow, which thoſe who ridiculed his ſtrict ob-'ſervation of form, were fond of telling, That as he often, upon a 'member's not attending to him, but perſiſting in any diſorder, 'threatened to name him, "Sir, Sir, I muſt name you." On being

'aſked

'aſked, what would be the conſequence of putting that threat into 'execution, and *naming* a member? he anſwered, "The Lord in "Heaven knows!" from whence they collected, that it was nothing 'but a threatening expreſſion of his own, that would have no conſe-'quence at all. He might have referred them to the Journal of the '5th of May 1641, or of the 22d of January 1693, where they would 'have found, that if the Speaker is compelled to name a member, 'ſuch member will thereby incur the diſpleaſure and cenſure of the 'Houſe.'

As the name of Onſlow occurs frequently in the courſe of theſe pages, a ſhort character of this celebrated man is judiciouſly introduced in the Preface. We confeſs ourſelves highly pleaſed with the reſpectful and ſpirited eulogium Mr. Hatſell has beſtowed on his old friend and patron. Mr. H.'s extenſive parliamentary and conſtitutional knowledge, as well as his ingenuous and amiable manners, have rendered him juſtly eſteemed both within and without the walls of the Houſe of Commons; and praiſe from a mind like his, is the moſt grateful incenſe to the memory of departed worth.

The account of Mr. Onſlow is thus introduced:

'It will be impoſſible to peruſe a page of the following Work, without obſerving the great advantage that it derives from the notes and obſervations of Mr. Onſlow, the late Speaker of the Houſe of Commons, which have been very obligingly communicated upon this occaſion by his ſon, the preſent Lord Onſlow.

'It would be impertinent in the Editor of this Collection to ſuppoſe, that any thing, which he can ſay, will add to the reputation of a character ſo truly eminent as that of Mr. Onſlow; but, as it was under the patronage, and from the inſtructions of that excellent man, that he learnt the firſt rudiments of his parliamentary knowledge; and when Mr. Onſlow retired from a public ſtation, as it was permitted to the compiler of this work to viſit him in that retirement, and to hear thoſe obſervations on the law and conſtitution of this government, which, particularly in the company of young perſons, Mr. Onſlow was fond of communicating, he may perhaps be allowed to indulge himſelf for a moment in recollecting thoſe virtues which diſtinguiſhed that reſpectable character, and in endeavouring to point them out as patterns of imitation to all who may wiſh to tread in his ſteps. Superadded to his great and accurate knowledge of the hiſtory of this country, and of the minuter forms and proceedings of parliament, the diſtinguiſhing feature of Mr. Onſlow's public character was, a regard and veneration for the Britiſh conſtitution, as it was declared and eſtabliſhed at the Revolution. This was the favourite topic of his diſcourſe; and it appeared, from the uniform tenor of his conduct through life, that, to maintain this pure and inviolate, was the object at which he always aimed.—In private life, though he held the office of Speaker of the Houſe of Commons for above three and thirty years, and during part of that time enjoyed the lucrative employment of Treaſurer of the Navy, it is an anecdote perfectly well known, that, on his quitting the Chair in 1761, his income from his private fortune, which had always been inconſiderable,

was rather leſs than it had been in 1727, when he was firſt elected into it.

'Theſe two circumſtances in Mr. Onſlow's character, are of themſelves ſufficient to render the memory of that character revered and reſpected by all the world; but the recollection of them is peculiarly pleaſant to the Editor of this work, who, amongſt the many fortunate events that have attended him through life, thinks this one of the moſt conſiderable, that, in a very early period of it, he was introduced and placed under the immediate patronage of ſo reſpectable a man; from whoſe inſtructions, and by whoſe example, he was confirmed in a ſincere love and reverence for thoſe principles of the conſtitution, which form the baſis of this free government; the ſtrict obſervation and adherence to which principles, as well on the part of the crown as of the people, can alone maintain this country in the enjoyment of thoſe invaluable bleſſings, which have deſervedly drawn this eulogium from the beſt informed writers of every nation in Europe, 'That as this is the only conſtitution which, from the earlieſt 'hiſtory of mankind, has had for its direct object "Political Liber-"ty;" ſo there is none other, in which the laws are ſo well calcu-'lated to ſecure and defend the life, the property, and the perſonal 'liberty of every individual.'

The information contained in this volume is arranged under the following titles: MEMBERS, RULES OF PROCEEDING, SPEAKER, CLERK, FEES, KING; each of which is ſubdivided into different heads, accompanied with many uſeful illuſtrations by Mr. Hatſell. Of a work ſo little connected in its parts, it cannot be expected we ſhould be able to give our Readers any thing like an uniform abridgment. We ſhall, therefore, content ourſelves with ſelecting one or two paſſages that appear moſt applicable to ſubjects immediately intereſting to the Public.—The following obſervations on the prerogative of the King, to give or with-hold his aſſent to bills that have paſſed the two Houſes, acquire ſome importance from the intimation lately ſaid to have been thrown out by a certain great miniſter, relative to the revival of this power, which has now been ſuffered to lie dormant almoſt a century.

'Biſhop Burnet gives the following account of the bill, which in 1680 was not offered for the Royal aſſent:—"There was a ſevere act paſſed in the end of Queen Elizabeth's reign, by which thoſe who did not conform to the church, were required to abjure the kingdom, under pain of death; and for ſome degrees of non-conformity, they were adjudged to die, without the favour of baniſhment. Both Houſes paſſed a bill for repealing this act; it went, indeed, heavily in the Houſe of Lords; for many of the Biſhops, though they were not for putting that law in execution, which had never been done but in one ſingle inſtance, yet they thought the terror of it was of ſome uſe, and that the repealing it might make the party more inſolent. On the day of the prorogation, this bill ought to have been offered to the King; but the Clerk of the Crown, by the King's particular order, withdrew the bill. The King had no mind openly to deny

deny it, but he had leſs mind to paſs it; ſo this indiſcreet method was taken, which was a high offence in the Clerk of the Crown."

'This was certainly a very ſhuffling proceeding in the King; for if he had no inclination to paſs the bill, he undoubtedly had the right (which he had exerciſed but two years before, in the caſe of the Militia Bill, and what he himſelf, and his predeceſſors had done in a variety of other inſtances) to have refuſed the Royal aſſent. For there is no doubt, though it is now almoſt a century ſince it has been exerciſed, but that this is, and always has been, conſidered as an inherent and conſtitutional prerogative of the Crown: It ought, however, to be exerciſed with great diſcretion, as the King is never ſuppoſed to act, in his political capacity, but by the advice of counſellors. The refuſing the Royal aſſent to a bill, agreed upon and offered to the King by both Houſes of Parliament, is in fact preferring the advice of his Privy Council, or of ſome of his Miniſters, to the advice of the great council of the nation aſſembled in Parliament.

'There was a very long debate upon King William's refuſing the Royal aſſent to the "bill touching free and impartial proceedings in Parliament;" in which (however angry the Houſe of Commons might be with the perſons who had adviſed this meaſure, and whom, as appears from their reſolutions, they voted to be "enemies to their Majeſties and the kingdom)" nobody preſumed to queſtion "the right" of doing it; and the repreſentation, drawn up upon that occaſion, puts this matter upon the proper and conſtitutional ground, in praying his Majeſty, "that, for the future, he will be graciouſly pleaſed to liſten to the voice of Parliament, and not to the ſecret advice of particular perſons, who may have private intereſts of their own, ſeparate from the true intereſts of the King and the people."

'It was formerly a matter of great doubt, whether (as we have ſeen that the Royal aſſent to a bill, paſſed by both Houſes, is neceſſary to conſtitute a ſeſſion) the Royal aſſent, when given, did not conclude the ſeſſion: So long ago as the 21ſt of November 1554, on a queſtion aſked in the Houſe, "Whether, upon the Royal aſſent, the parliament may proceed, without any prorogation?" it was agreed by voices, "that it may." There is alſo a debate upon this ſubject, in the Journal of the 7th of March 1620, from which it appears, that the ableſt parliamentary men of that time had not formed a clear and deciſive opinion upon it. Even Mr. Glanvylle ſays, "Though I think the law to be, that the Royal aſſent to a bill, without a prorogation, endeth not the ſeſſion, yet, to avoid all queſtion, it is beſt to have a proviſo in the bill."—On the 31ſt of May 1621, the Lords paſſed a bill in a very extraordinary manner, having brought it in, and read it thrice in the ſame day; the purport of which was, "that the ſeſſion ſhould not determine by his Majeſty's Royal aſſent to bills;" but it does not appear that it paſſed the Houſe of Commons. In the year 1625, however, a bill to this effect paſſed both Houſes, and on the 11th of July received the Royal aſſent.—This queſtion is now no longer matter of doubt; the uniform practice of above a century has decided, that nothing concludes a ſeſſion but a prorogation, or diſſolution of the Parliament.'

Under the head of the *King's calling the Parliament*, Mr. Hatſell combats the notion of thoſe who have imagined, that by virtue of the ſtatute of 4th Edward III. and 36th Edward III. intituled, "A Parliament ſhall be holden once every year," the King is obliged to call a parliament once at leaſt in every year; and thoſe perſons who maintain this doctrine do not mean, that, according to theſe ſtatutes, a ſeſſion of parliament ſhall be holden every year, but that a new election ſhall be had; that is, that by the ancient law and conſtitution of this kingdom, the King ought to hold parliaments elected annually.

'If there is any foundation for putting this conſtruction upon theſe ſtatutes of Edward III. it is rather remarkable, that in the famous parliament which was elected in 1620, and in which Sir Edward Coke took ſo great a part, and of which Mr. Glanvylle, Mr. Noy, Mr. Crewe, Mr. Hakewill, Sir John Davies, Sir Edwin Sandys, and Sir Robert Phelips, were members—all men, than whom there never were perſons better acquainted with the hiſtory of the Engliſh conſtitution, or more anxious to preſerve it in all its purity—that theſe great and able men, throughout all the debates of that parliament, which are very accurately preſerved (and have been lately printed), ſhould never, amongſt their other ſpirited endeavours to maintain the rights and privileges of the people, once aſſert, or even allude to this doctrine.—On the contrary, though the parliament of 1620 was called in January (after an intermiſſion of parliaments for ſix years), when an adjournment was propoſed, and which took place from June 1621, to the November following; though much doubt aroſe about the mode of this adjournment; yet, ſo far from any idea being entertained of its illegality, or that the parliament ought to be diſſolved, to give an opportunity for the calling of another to meet in the next year; Sir Edward Coke himſelf drew up the reſolution reſpecting the privileges of the members during this very long adjournment: And when the Parliament met again in November, and, after ſitting ſome time, adjourned till the February following (before which the King diſſolved them in diſguſt), ſo far from the Houſe of Commons ſuppoſing that by law, and the ſtatutes of Edward III. a diſſolution ought to take place, they addreſs the King, on the 18th of December, "not to *prorogue* them at Chriſtmas, but that he will conſider what time will be fitteſt for their departure and *re-acceſs*, to perfect thoſe beginnings which are now in preparation." And not a hint is dropped throughout this very long ſeſſion, that by the ſtatutes of Edward III. they ought to be *diſſolved* in January 1621, and that *a new parliament* ought to be ſummoned.

'It is as remarkable, that after an intermiſſion of parliaments for twelve years, when a parliament was ſummoned, and met in April 1640—a parliament of which all the hiſtorians ſpeak in the higheſt terms, and of which Lord Clarendon ſays, "It could never be hoped, that more ſober and diſpaſſionate men would ever meet together in that place, or fewer who brought ill purpoſes with them;"—and when a committee was appointed to conſider, amongſt other things, "of the liberties and privileges of parliament,"—and when that committee report, on the 24th of April, three heads of grievances, and

and the fourth, " Laſtly, as that which relates unto all, and is a great cauſe of all the former grievances—the not *holding* of parliaments every year, according to the laws and ſtatutes of the realm;" —the committee itſelf, and afterwards the Houſe, lay by this point for the preſent, and agree not to put it to the queſtion. Afterwards, on the meeting of the Long Parliament, in November 1640, an act, commonly called " the Triennial Bill," was paſſed; which, according to Rapin's Hiſtory (for the act itſelf, being repealed, is not printed in any edition of the Statutes), ſo far from declaring the law to be, that parliaments ought to be elected *annually*, ordains, " That a parliament ſhould be held *at leaſt every three years*, though the King ſhould neglect to call it. *in order to prevent the inconveniences ariſing from a too long intermiſſion of parliaments.*"—The clauſes in this act, compelling the ſending out of writs, even without the King's conſent, being, as Lord Clarendon ſays, " derogatory to Majeſty, and letting the reins too looſe to the people," were repealed by the ſtatute of the 16th of Charles II. chap. 1. but the principle was retained; for this act alſo declares, " That the ſitting and holding of parliaments ſhall not be intermitted for above three years."

' In the debates in the Houſe of Lords, in conſequence of the very long prorogation in 1677, for above a year—the ſubſtance of which are reported in Burnet's Hiſtory of his Own Times—though Lord Shafteſbury was at this time the leader of the oppoſition party, and as ſuch would readily have caught at every argument and ſuggeſtion that could ſeem to ſupport the cauſe he adopted, yet he never urged this doctrine, " That the parliament ſhould be *elected* annually." What he maintained was, that the parliament, not having *met and ſat within the year*, was virtually diſſolved, and its acts were therefore illegal; for that, according to the true conſtruction of the ſtatutes of Edward III. which were cited, *a ſeſſion of parliament* ought to be holden once every year.

' Add to all this, that in the Bill of Rights, that new Magna Charta, by which the true and real conſtitution of this country was ſettled and eſtabliſhed at the Revolution—and in which every grievance, under which the people had ſuffered during the preceding reigns, was condemned, and the claim of the nation aſſerted to their undoubted rights and liberties—the claim upon this ſubject is expreſſed in the following terms: " And that for redreſs of all grievances, and for the amending, ſtrengthening, and preſerving of the laws, parliaments ought to be held *frequently*." This word *frequently*, which in its meaning is very vague, is, by a ſtatute paſſed a few years afterwards, viz. by the act of the 6th of William and Mary, chap. 2. explained in the following manner: " That *within three years at the fartheſt*, from and after the determination of every parliament, legal writs ſhall be iſſued under the Great Seal, by direction of the King, for calling, aſſembling, and holding another new parliament."

' From all theſe ſources of hiſtory, that is, from the ſeveral acts of parliament paſſed in the reigns of Charles I. Charles II. and William and Mary (all expreſſed in almoſt the ſame terms); from the debates and reſolutions of the beſt and moſt jealous parliaments that have ſat ſince the beginning of the laſt century; from the practice, during a

courſe of above two hundred years; but, above all, from the declaration of the Bill of Rights, I ſhould imagine the true intent and meaning of the words uſed in the ſtatutes of Edward III. might be beſt explained; and that, where the expreſſions of acts of parliament, paſſed above four hundred years ago, are doubtful, nothing can clear up and ſettle theſe doubts, but the opinion of all the wiſeſt and beſt-informed perſons upon the ſubject, uniformly expreſſed as well by their acts as ſpeeches, from the beginning of the reign of Queen Elizabeth to the preſent time.'

Notwithſtanding the accuracy of the preceding deductions, and their cogency as to hiſtorical evidence, we preſume nothing can be hence inferred againſt the arguments of a very reſpectable ſet of men in this country, who contend, that the ſhortening the duration of parliaments would be really an *improvement* of our conſtitution, and which, if admitted, would leave no other queſtion, than whether it might be called more properly a reſtoration of its true principles, or a revival of its ancient forms?

ART. II. RUSSIA; *or, A Complete Hiſtorical Account of all the Nations which compoſe that Empire.* Vol. III. 8vo. 5 s. ſewed. Cadell, &c.

THE ſame unaccountable ſilence of which we complained, with reſpect to the origin of this work, when we gave an account of the two firſt volumes [M. R. Sept. 1780, p. 184.], is ſtill obſerved by this unknown Author or tranſlator; — for we know not by which of theſe titles to deſign him. It is probable enough, however, as we before hinted, that it is an abridgment of the Journals of Profeſſor *Pallas*, *Gmelin*, and others. Once only, in his introduction to his account of the *Kamtſchadales*, the Author ſpeaks of himſelf; and ſays, that he has collected every particular that had the leaſt relation to his deſign, from Meſſrs. *Steller*, *Kratſcheninikaff*, and *Muller*, of the acadamy of St. Peterſburg, and from ſome travellers, who, though they are not literary men, have furniſhed accounts as true and as intereſting. The character which we gave of the two former volumes is, in a great meaſure, applicable to the preſent; which ſeems to us—for the Editor ſays not a word on the ſubject—to be the laſt. We ſhall, however, preſent our Readers with a few ſhort ſketches of the various human brutes here deſcribed, and which are claſſed into nineteen nations.

The *Samoyedes*, who are at the head of the preſent filthy groupe, inhabit and defile even the horrid coaſts of the frozen ſea, ſome of their ſettlements extending to the 75th degree of latitude. North of the 67th degree, not a tree of any kind is ſeen to grow; and ſcarce even a little bruſh-wood is to be found; and yet, in this deſolate and ungenial climate, ſo early-

is the maturity of the Samoyede girls, that many of them become mothers at the age of twelve, and ſome even at eleven years. They are not, however, very prolific; for after thirty they ceaſe to bear children.

We ſhould ſcarce expect to find hyſterics and vapours ſhewing themſelves among *Samoyedes*, *Laplanders*, *Oſtiaks*, *Yakoutes*, and *Tunguſians*. The Author nevertheleſs aſſures us, that many of theſe northern gentry, eſpecially the females, are ſubject to an aſtoniſhing irritability of the nervous ſyſtem. On any ſudden alarm, they are thrown into ſwoonings, and loſe their ſenſes; and when they recover from theſe fits, by ſlow degrees, they feel an extreme weakneſs and lowneſs of ſpirits, for a conſiderable time afterwards.—'There are many of them who cannot endure to hear a perſon whiſtle, or to be touched unexpectedly, or even to hear any moderate noiſe or ſound, without loſing their ſenſes, or being much diſordered.'

Extraordinary ideas of impurity are as little to be expected among theſe people as the vapours: and yet we find theſe ſame *Samoyedes* treat the fair ſex, at certain ſtated periods, and for a long time, even two months, after child-birth, with loathing and abhorrence. At theſe times, a Samoyede woman is conſidered and treated as an abominable being. She is not permitted to touch any victuals, or to preſent the ſmalleſt thing to a man. In her walks, ſhe muſt not even traverſe his path. This *quarantine*, however, is at length terminated by a fumigation, made over burning deer's hair; which is applied likewiſe to all the places on which ſhe has ſat, and to the utenſils or clothes ſhe has uſed or touched.

Very different ſeem to be the ideas of the *Tunguſians*. We are afraid we ſhall make the Reader's ſtomach revolt, when we relate, that they conſider the human *placenta* as a high delicacy, either boiled, when it is called *Oedeghal*, or roaſted, under the title of *Silama*. This is preſented to the father, as a tidbit; the woman herſelf taſtes of it; but none except the beſt friends of the family are allowed to partake of it.—Superſtition, however, probably has no ſmall ſhare in theſe proceedings, both of the *Samoyede* and *Tunguſian*.

Of all the nations deſcribed in this volume, the inhabitants of the *Eaſtern Iſlands* appear to approach moſt nearly to a *ſtate of nature*. Theſe iſlands, which have not been long diſcovered, are ſituated between the eaſtern coaſt of Aſia and the weſtern ſhore of America. Among the inhabitants, who pay only a kind of voluntary tribute to Ruſſia, there reigns the moſt perfect equality. They have neither chiefs nor ſuperiors, neither laws nor puniſhments. Sometimes, indeed, a turbulent ſpirit forms to himſelf a party more or leſs numerous, who arrange themſelves under his banner, and follow his commands; but this

this happens chiefly when ſatisfaction is to be obtained, or revenge gratified. Whenever the inhabitants of other iſlands viſit them in *ſmall* bands or companies, they are well received: but if the company be *numerous*, they are attacked; and the conflict continues, till one party is diſlodged, or perhaps deſtroyed.

The law of the ſtrongeſt, the only one with which they ſeem to be acquainted, takes place among them as it were by common conſent.—'They frequently go and drive away ſuch of their neighbours as poſſeſs the greateſt plenty, to ſeize on their ſuperfluity; and this way of taking poſſeſſion is generally practiſed with ſo little ceremony or artifice, that one would imagine the others thought it their duty immediately to yield to the exterminators.'—We ſhall ſelect a few more particulars reſpecting theſe men of nature; the account of whom appears to us to be the moſt intereſting, and the beſt drawn up of any in this volume.

They live almoſt wholly under ground. Some of theſe *ſepulchres* are very large; extending even 300 feet in length, and 30 in breadth; containing a whole community or village, conſiſting of two or three hundred perſons. Here not only the children, but the adult of both ſexes go quite naked.—Theſe pits indeed are ſo hot, that dreſs would be inconvenient.—A ſtranger, ſays the Author, 'on firſt entering theſe pits, muſt think himſelf deſcending into hell. A gloomy darkneſs, a thick ſmoke, a heat often inſupportable, the pale light of ſtinking lamps, a number of beings all wild and naked, that have nothing human but the figure, a great abundance of vermin, food the moſt miſerable and diſguſting that can be imagined, the noiſe and din of the inhabitants, the moſt ſhocking naſtineſs, a horrible ſtench worſe than that of Styx—form the picture preſented to a ſtranger, on his deſcent into theſe ſubterranean caverns.'

Notwithſtanding this ſeeming contempt of dreſs, they take great pains to render themſelves amiable, by operations performed on their own perſons.—'The generality both of men and women have two deep inciſions made, when young, in the lower lip, and a hole in the cartilaginous ſeparation of the noſtrils. When they have a mind to be dreſſed gaily (which happens very often, as they have a great deſire of pleaſing) they fix in the inciſions of the lip two ſlender teeth turned upwards, and ſmoothly poliſhed, of about two inches in length. Through the hole in the bridge of the noſe, they paſs the little bone of a bird, to ſwell out the noſtrils. The ſmarter among them make a third inciſion in the lip, in which they fix ſome coloured ſtone.

The truth of certain practices aſcribed to our friends the *Otaheiteans* has been queſtioned by ſome. Our Author affirms, that theſe

theſe Eaſtern Iſlanders 'practiſe propagation in public, not only at home, but in the open air, and before all the world. And this happens the more frequently, as both ſexes are very amorous in their diſpoſitions. The women are likewiſe delivered in the preſence of whoever happens to be by, without the leaſt thought of privacy or concealment.'

From what we have already ſaid concerning the mode of living of theſe people, and particularly of the corrupt air which they muſt breathe in their ſubterranean apartments, it will appear almoſt incredible that they ſhould enjoy that good conſtitution, and conſtant health, which the Author aſcribes to them; who adds, that they preſerve their vigour to a very advanced age. The itch, fevers, nay the ſcurvy, and ſeveral other diſtempers, ſo common elſewhere, are very rare among them. Their teeth continue white, even, and ſolid, to extreme old age:—and yet theſe people are remarkably gluttonous; they eat the carcaſes of land and ſea animals found by accident, in a raw ſtate, as well as putrid fiſh. Salt is unknown to them. For a treat, they ſwill the blubber of porpoiſes, whales, and other fiſh, whoſe liquid fat they ſwallow with great avidity. It is true, they have not yet acquired a taſte for any kind of ſpirituous liquor; their only drink being water, and even ſea water, when it would coſt them too much trouble to procure freſh. In ſhort, ſays the Author, excepting their fellow creatures and inſects, nothing eſcapes the jaws of theſe iſlanders. We muſt obſerve, however, that they are not deſtitute of freſh animal food, and of various wild fruits, and eſculent vegetables.

It is remarkable that theſe Iſlanders, who cannot be ſuppoſed ever to have had a communication with any other part of the world till very lately, nevertheleſs reckon their ſmall concerns by the *decennary* arithmetic; counting from 1 to 10 in units, and from thence upwards by tens.

Towards the cloſe of the volume, the Author has given an account of the religion, if it may be ſo called, of the numerous Pagan nations that inhabit the Ruſſian empire; or rather of the principal religious ſyſtem of the three, which are profeſſed in theſe extenſive regions. Theſe are the *Schamans*, the worſhip of *Lama*, and that of the *Bramines*. The firſt of theſe is ſaid to be the ſource from whence the other two have ſprung; and to be undoubtedly one of the moſt ancient that exiſts, or at leaſt that is known among the nations of the Eaſt.

This volume is terminated by a diſſertation on the formation of mountains, and the changes this globe has undergone; particularly with regard to the empire of Ruſſia. The obſervations contained in this eſſay appear evidently to have been written by one who has attentively conſidered this difficult ſubject: but his remarks and reaſonings are too numerous and complicated to admit of abridgment.

ART.

ART. III. PARMENIDES, *ſive de Stabiliendis per Applicationem Principiorum Dunatoceſpicorum ad Res, Senſu, & Experientia Cognoſcendas Scientiæ Coſmologicæ Fundamentis. Quo omnis eorum Philoſophiæ evertetur, qui Mundi Materiam, aut ipſam Subſtantiam divinam, aut a Deo numerice diverſam eſſe ſentiunt, oſtenditurque, in Univerſum omnia unum eſſe, quæ vero plura videntur, ea relativa eſſe omnia, abſoluti nihil.* Auctore Joanni Theodoro van der Kemp. 8vo. 7s. bound. Edinburgh, Neill; London, Dilly. 1781.

SUCH, alas! is the taſte of the preſent age, that few, we apprehend, of our learned Readers will have the patience to go through the whole even of the bare title of this work above given; unleſs, indeed, the ſingularity of it ſhould excite their curioſity. With reſpect to ourſelves, we muſt honeſtly confeſs, that the taſk of analyſing it exceeds our abilities. The inquirer into its ſcope and character muſt be content with a few ſhort extracts from it; and theſe muſt neceſſarily be given in the Author's own language:—for into what modern tongue can we intelligibly tranſlate ſuch paſſages as the following; which are honeſtly taken at random, or at leaſt not ſelected on account of any claim to ſuperior obſcurity?

The learned Author—for learned—as well as profound, as far as *words* go—he certainly is—thus expreſſes himſelf in his Preface, with reſpect to his deſign in compoſing it:

'Hæc igitur ultima mihi cura fuit, ut oſtenderem, in univerſum *omnia eſſe unum*, non idem, omnium vero unam eſſe, eandemque ideam, unamque rationem ſufficientem, ſi vero plura reperiantur, *ea eſſe plura non uno, non plura uno:* quum autem hæc propoſitio non uno modo in ea, quæ ſenſus continuo nobis obtrudunt, incurrere videretur, id efficere ſtudui, ut omnes intelligerent, ipſum hoc univerſum omnium omnino rerum ſyſtema, cujus partem creatam ſenſu percipimus, artificioſâ reſolutione *in Deum ſecedere & nihilum*, adeoque in mundo creato omnia eſſe relativa, abſoluti nihil, & *ens finitum*, etiam ſimpliciſſimum, ex *nonentibus eſſe compoſitum*.

The Author thus defines the *place*, or, as he calls it, the *internal place* of bodies:

'Entis *locus* (internus vulgo dictus) eſt *contingentia defectûs in ſimultaneo rerum oräine per perfectionem metaphyſicam entis ſublati.* Si huic contingentiæ ipſe defectus comitetur, locus dicitur vacuus, ſublato actu defectu, plenus audiet.'

Theſe extracts will give the inquiſitive Reader ſome idea of this ſingular production of the eighteenth century. Here follows another, concerning μη ον, *Anglicè*, NOTHING; a perſonage who ſuſtains a very conſequential figure in almoſt every page of this work:

'Eſt autem *nihil* per ſe non aliud quam *purum nihil*, unde deducimus, *limitatum nihil* non eſſe *purum nihil*; ſed tantum *materialiter*

terialiter nihil, formaliter non nihil, pro diverſa vero limitis ratione tale, vel tale.'

We ſhall only add one quotation more—*About* NOTHING:

'*Nihil* hoc per ſe non unum eſt, nec multa, nec eſt, nec concipi poteſt, nec omnino habet aliquid, quod ſenſus, aut intellectum moveat, nec aliquid de eo predicare licet, nec accurate loquendo dicere, *nihil* ESSE *nihil*, ſed tantum, *nihil*. NON ESSE *nihil*, et NON ESSE *unum*.'

We might, perhaps, in time, comprehend, and reliſh all this, had not our taſtes, and, we fear, that of the age, been debauched by the familiar, gentleman-like, and, at leaſt *ſeemingly*, intelligible metaphyſics of your *Humes*, *Prieſtleys*, and *Prices*; which appear mere chit-chat, and table talk, when compared with the crabbed contents of this dark volume, ſwelled to the bulk of no leſs than 500 pages. The Author may perhaps complain of our mutilated quotations as unfair: but, notwithſtanding all his ancient and modern metaphyſical learning and ingenuity, we apprehend that our ſhort extracts from his performance will, at this time of day, be as well underſtood without, as with the context; except, indeed, by the few who ſtill retain ſome reverence for the antiquated jargon of the ſchools, and are diſpoſed to hail with pleaſure the reſurrection of *ſubſtantial forms*, and their numerous and nearly forgotten *ſuite*.—It is not the leaſt ſingular circumſtance attending this publication, that the Author has ſigned each copy with his own hand, leſt, as he declares, ſpurious copies of it ſhould get abroad.

We are ſorry to ſee ſo much learning and ingenuity ſo egregiouſly miſapplied, as well as ſo palpably miſ-timed. With the powers here exhibited, had they been properly directed, the Author might have enlightened, inſtead of blinding, or—which amounts pretty much to the ſame thing—dazzling his readers.

ART. IV. *A Treatiſe on Experience in Phyſic.* 2 Vols. 8vo. 12s. Wilkie. 1782.

WE learn, from a ſhort advertiſement prefixed, that this Work was originally publiſhed in German, by *Dr. Zimmermann*, firſt phyſician to his Majeſty at Hanover, &c.; 'whoſe merit is already well known in this country, by his Treatiſe on the Dyſentery, and his Eſſay on National Pride.' It is divided into five books, in the firſt of which the Author treats of the different ways in which men acquire knowledge; and of true and falſe experience. Erudition, and its influence on experience, particularly the medical, conſtitutes the ſubject of the ſecond book. In the third, the Author treats of the genius for obſervation, and of the influence which this talent, well or ill directed, has on experience. In the fourth book, the

the ſigns derived from the pulſe, reſpiration, and the leading phænomena of the animal œconomy are diſcuſſed. The fifth and laſt book occupies the whole of the ſecond volume. After ſome introductory obſervations concerning genius, the Author treats of the manner in which a phyſician ought to reaſon from analogy and induction, and of the manner of inveſtigating the cauſes of diſeaſes; ſucceſſively diſcuſſing the influence of what are called the non-naturals, in order, conſidered as the remote cauſes of diſeaſes.

Though the Tranſlator informs us, that he has abridged many paſſages in this work, and has omitted others, the Engliſh reader will, we apprehend, wiſh with us, that he had taken theſe liberties much oftener. Notwithſtanding theſe abridgments and omiſſions, it ſtill exhibits too much of that prolixity which has been long attributed to the German writers: and though the Author frequently endeavours to *enliven*, as well as illuſtrate his ſubject, by hiſtorical remarks, and by anecdotes and apothegms, ancient and modern, too many of them are trite and unintereſting. Nevertheleſs, Dr. Zimmermann is evidently a man of learning and obſervation, and the preſent Work contains ſome ingenious and juſt obſervations; which would appear to much greater advantage, and would have ſeized more forcibly the attention of the reader, had they been preſented in a more condenſed form, and in a ſomewhat more lively manner.

As this Work may be underſtood by thoſe who are not of the medical profeſſion, and who are, in fact, under the character of patients, or objects of medical experience, not a little intereſted in the contents of it, we ſhall ſelect a few detached extracts from different parts of it; which, at the ſame time, will ſerve as ſpecimens of the performance.

In one chapter, the Author, treating of 'the impediments to the talent for obſervation,' firſt gives us ſome remarks on thoſe ariſing from the prejudices, paſſions, and pre-conceived opinions, or hypotheſes, of the phyſician himſelf. '— The deſire of ſeeing a thing,' ſays he, 'ſometimes occaſions us to ſee it every where. I know ſeveral phyſicians, who ſee only certain diſeaſes; one of thoſe, who is a celebrated practitioner, and who has an obſtructed liver, fancies he diſcovers a ſimilar complaint in all his patients; and it is one particular remedy that he conſtantly preſcribes, becauſe he has found it uſeful to himſelf. Another is in love with *Theriaca*; probably becauſe it confines him to his bed ſometimes for three months. Without this ſame *Theriaca*, if we are to believe him, he would, long ago, have been overcome by his complaints; "*but with this*," ſays he, "*I can maſter them.*" I know a third, who is confined three or four months, every year, with the gout; and yet

 he

he not only denies that he has any thing gouty about him, but contends, upon all occaſions, that he never had ſo much as the rheumatiſm. This phyſician, and all his patients after him, if we are to believe him, are ſubject to an affection of the nervous ſyſtem; and he employs narcotics on all occaſions.'

The exerciſe of the phyſician's talent for obſervation is, however, frequently impeded by others; particularly by his brethren, his patients, and their friends, &c. The Author, on this occaſion, treats particularly of what he properly enough calls *Medical Superſtition:*—the only kind of ſuperſtition, we believe, that thrives at this time in the greateſt part of Europe. The Tranſlator, in one of the many notes which he has added to this performance, takes notice, on this occaſion, of the numerous dupes who, in the enlightened city of London, lately followed, and believed in the conjurations of, the late urine doctor *Mayerſbach*; and gives a ſhort hiſtory of the ſtill more celebrated ruſtic urine doctor, *Michael Schupach*, who had the art, as we have likewiſe elſewhere learnt, to cauſe innumerable fools, of the higheſt rank, from every part of Europe, to *converge* towards one common *centre*,—his hut, at the village of *Langnau* in Switzerland; where he was obliged to erect buildings for the reception of this ſuperſtitious mob of quality. The Tranſlator informs us, that, in the autumn of 1776, there were with him two Ambaſſadors, and ſeveral other perſons of diſtinction. If we are not miſtaken, the deceaſe of this egregious cheat—for we do not apprehend that *he* was ſuperſtitious—was very lately announced in the foreign news-papers.

Though medical knowledge is undoubtedly to be acquired and increaſed by experience—for certainly, as Father Shandy has worded it, '*an ounce of a man's own knowledge is worth a ton of other people's*'—yet one of the cauſes, as the Author obſerves, that prevent a phyſician from making good obſervations is, the ſeeing *too great a number* of patients.—'Of many phyſicians equally inſtructed, or equally circumſcribed in their knowledge, they who ſee the greateſt number of patients at a time will be the leaſt certain in what they do. The underſtanding does not gallop ſo faſt as phyſicians do. A phyſician, who is conſtantly employed, ſees too much, and does not think enough.—I know a certain *Eſculapius*, who has fifty or ſixty patients every morning in his antichamber. He juſt liſtens a moment to the complaints of each, and then arranges them in four diviſions. To the firſt, he preſcribes blood-letting; to the ſecond, a purge; to the third, a clyſter; and to the fourth, change of air. I once heard a phyſician of this ſtamp ſay, "I purge all my patients to-day, becauſe I am going into the country."

Foote has well ridiculed this practice, as the Tranſlator obſerves; who adds, 'I once attended the phyſician of a large

hoſpital, on the continent, who viſited and preſcribed for 160 patients in twenty-five minutes. He might literally be ſaid to run through the ward.'

At the beginning of the ſecond volume, the Author dwells ſome time on the hardſhips to which the gentlemen of the Faculty are expoſed, by the erroneous and ſophiſtical reaſonings of their patients and the bye-ſtanders, with reſpect to the ſuppoſed ill effects of medicines; and which are all founded on that troubleſome ſophiſm—*poſt* hoc; ergo *propter* hoc. Often is the poor apothecary unjuſtly called upon to defend himſelf againſt this logic.—But let us hear a part of what the Author ſays, as we could wiſh to ſet the Public right on this important head.

'We ſhall be liable to miſtake the cauſes, if we aim at judging of things by their event, inſtead of examining all their circumſtances.—The vulgar in theſe times' [we believe, in all times] 'ſeem to think, that the *cauſe* of an effect is that which has *immediately* preceded it. All their logic is founded on this principle: this happened after ſuch a thing, of which this is the effect. The lightning is often attracted by the trees, under which the traveller ſhelters himſelf during a ſtorm; therefore, ſay they, the traveller is the cauſe of the lightning's falling on theſe trees.'

'The eſſential ſymptoms of a diſeaſe are very often conſidered, by patients of little underſtanding, as the effects of the medicines they take; and, therefore, they ſometimes ſuſpect the phyſician to be the cauſe of theſe ſymptoms. Thus, a patient has a pleuritic ſtitch; I direct him to be let blood in the morning; at night his pain is increaſed, and this he aſcribes to the bleeding. Another has an inflammatory *angina*,' [a quinſy] 'with a ſmart fever: he ſends for me at the beginning of his complaint; he is able to ſpeak, but not to ſwallow: I order this patient likewiſe to be let blood, and at night he is unable even to ſpeak. He thinks the bleeding has made him worſe. A third patient ſends for me, and I find in him ſymptoms of fever; I preſcribe ſome febrifuge mixture, and at night he tells me that his fever is more violent ſince he took the mixture. No arguments can perſuade theſe weak heads, that their opinions are falſe, ill-grounded, and contradictory.'

'—— I was accuſed of poiſoning a patient. The caſe was as follows: A man of ſome rank was attacked with pleuriſy, which manifeſted itſelf by an acute pain at each reſpiration, cough, fever, and a conſiderable ſpitting of blood. I gave him a mixture that I have a thouſand times employed with the beſt ſucceſs in the ſame diſeaſe, and which was compoſed of nitre and camphor, a little cinnabar, ſyrup, and water. The phial happened to break upon the ſtove on which it ſtood; and the

medicine,

medicine, as a proof of my iniquity, left behind it a brown ſpot, which this reſpectable man and his wife ſhewed, during many years afterwards, to all their viſitors, and ſpoke of it in their own way, in all companies. The cauſe of all this rancour aroſe from my having refuſed to preſcribe the medicines propoſed by the wife: a lady, by the bye, who has taken it into her head to aſcertain the merit of all our phyſicians, although her ſyſtem of phyſic is confined to her cookery-book.'

Notwithſtanding theſe inſtances of this kind of falſe reaſoning, and many others ſtill ſtronger that we could produce, we muſt honeſtly own, that the phyſician often meets with a *compenſation*, derived from the ſame kind of logic, in caſes where the event turns out of a contrary kind. When things go right, and when, *after* having taken a medicine, perhaps not of the leaſt efficacy, the patient happens to find himſelf better, the medical practitioner gets credit for the relief which his patient has experienced; though he muſt be conſcious, that his medicine did not, in the leaſt degree, contribute to it. We know, however, from experience, that the odds, upon the whole, are greatly againſt him. Any inconveniences that follow the taking of a medicine are generally, and without heſitation, aſcribed to *it*; but a ſubſequent amendment is much oftener attributed to the moſt improbable cauſe, than to the remedy laſt adminiſtered.

Though Dr. Zimmermann very properly expoſes this erroneous reaſoning, he appears to us, in ſome caſes, to employ the ſame falſe logic himſelf. Even in the caſe before us, there are ſome who may be inclined to think, that his great confidence in the *ſalutary* powers of his above-mentioned powders, may poſſibly be very nearly as ill-founded as the high opinion of their *poiſoning* powers, entertained by the pleuritic patient and his wife.—Many are the drugs and compounds that ſtill preſerve their credit in the world, and maintain their ground, even in our moſt reformed diſpenſatories, on very little better pretenſions, than that patients who have taken them *for ſome time*, have *afterwards* recovered.

Another inſtance of this falſe reaſoning occurs afterwards; when, ſpeaking of *tea*, the Author ſays—'When I ſtudied at Gottingen, I uſed to drink tea in the night, with a view to prevent drowſineſs; and it had this effect ſo completely, that at the and of the two years I purſued this method, both my ſleep and my ſtrength had forſaken me, and my head was as weak as my ſtomach:'—That is, for two long years, the Doctor, inſtead of betaking himſelf to his warm bed, at a proper hour, 1. ſat up all night; 2. drank tea to keep him awake; and, 3. ſtudied hard. At the end of this complex and hopeful courſe of waking, ſtudying, and tea-drinking, he finds his ſtomach af-

fected, his head diſtracted, and that he has loſt the *habit of ſleeping*. He overlooks the bad hours, and the hard ſtudy; and ſurely moſt illogically, and againſt his own rules delivered in this very treatiſe, concludes, that tea, *alone*, has "murdered ſleep," deranged his head, and weakened his ſtomach.

We have no particular deſire to criticiſe Dr. Zimmermann; but as theſe matters are of general concern, we ſhall juſt further obſerve, that his reaſoning is ſometimes warped, and he is led aſtray by a mere word, or an aſſociation of ideas. We could give ſome pleaſant examples of a ſimilar kind, even from the works of ſeveral of the moſt celebrated medical writers, who unaccountably and unintentionally miſlead the world and themſelves by mere words. Thus the word *acrimony*, in the following ſhort quotation, conveys an erroneous idea, on being aſſociated with *ſea ſalt*. The Author condemns the American coffee, as 'inferior to all the other ſorts; eſpecially when it has been ſoaked in ſea water, by way of adding to its weight. This method, which is very often practiſed, gives it *conſiderable acrimony*.'—Sea ſalt, it is true, may be ſaid to have acrimony, when applied, for inſtance, to the eyes, or even, in ſubſtance, to the tongue; but conſidering the univerſal and ſalutary uſe of it, in comparatively large quantities, in our daily food, what '*conſiderable acrimony*' can a few diſhes of coffee acquire from ſuch a portion of it, as can ſcarce perhaps, if at all, be taſted? Any coffee impregnated even with ſuch a moderate quantity of ſea ſalt as could be perceived in the infuſion, would, we apprehend, be unſaleable.

There is ſomething whimſical in the following obſervations, extracted from a chapter in which the Author treats of temperament or conſtitution; and, particularly, of the greater or leſſer ſenſibility of different perſons.——'I very often draw concluſions,' ſays the Author, 'as to a man's temperament from his *noſe*;' [not the ſize, or form of it, but a peculiar ſenſibility of that organ.—The Tranſlator, by unluckily naming this member only, has certainly augmented the ridicule which ſome readers may annex to the obſervation] 'The nerves are ſo ſpread there, that the more ſenſible a man's noſe is, the more ſenſible will be his temperament. Nothing but habit, or ſome ſingularity of nature, or vice of the imagination, or diſeaſe of the nerves, can weaken my reaſoning in this reſpect. The ſubtile *Cardan* did right to conſider an acuteneſs of ſmell, as the mark of a penetrating genius and lively imagination, and capable, at the ſame time, of ſupporting them. Baron Haller is not affected by the ſtench of a *cadaver*, becauſe he has been ſo long accuſtomed to diſſection; but I have obſerved, that he diſtinguiſhes, at the diſtance of ten yards, the perſpiration of old people, which is hardly ſenſible to any others beſide himſelf.

This

This great man likewiſe ſmells the apples that are ſhut up in his neighbour's houſe. He deteſts cheeſe to ſuch a degree, as to have told me one day, at Gottingen, that he had not yet dared to open ſome books that were ſent to him twelve years before this, in a box which had a green cheeſe in it.'—The Baron's curioſity muſt have been very ſmall, or the books very little intereſting, or he muſt have been totally void of reſources; otherwiſe another perſon might ſurely have ventilated this Pandora's box ſo effectually, in leſs than twelve years, as to elude all the *penetration* of the Baron's *noſe*.—The Author elſewhere, if the Tranſlator has not miſtaken his meaning, ſays, that a certain 'ſtate of the air is announced in ſome people by a very agreeable ſenſation of *coldneſs at the noſe*.'

Though there are few who have not heard of the peculiar *idioſyncraſies*, as they are called, of certain individuals, yet the following authentic relation of a ſingular *antipathy*, to the effects of which the Author was an eye-witneſs, deſerves to be tranſcribed, before we conclude this article.

'Happening to be in company with ſome Engliſh gentlemen, all of them men of diſtinction, the converſation fell upon antipathies. Many of the company denied their reality, and conſidered them as idle ſtories; but I aſſured them that they were truly a diſeaſe. Mr. William Matthews, ſon to the Governor of Barbadoes, was *of my opinion*, becauſe *he himſelf had an antipathy to ſpiders*. The reſt of the company laughed at him. I undertook to prove to them, that this antipathy was really an impreſſion on his ſoul, reſulting from the determination of a mechanical effect. Lord John Murray undertook to ſhape ſome black wax into the appearance of a ſpider, with a view to obſerve, whether the antipathy would take place at the ſimple figure of the inſect? He then withdrew for a moment, and came in again with the wax in his hand, which he kept ſhut. Mr. Matthews, who, in other reſpects, was a very amiable and moderate man, immediately conceiving that his friend really had a ſpider in his hand, clapped his hand to his ſword, with extreme fury, and running back towards the partition, cried out moſt horribly. All the muſcles of his face were ſwelled, his eyes were rolling in their ſockets, and his body was immoveable. We were all exceedingly alarmed, and immediately ran to his aſſiſtance, took his ſword from him, and aſſured him that what he had conceived to be a ſpider, was nothing more than a bit of wax, which he might ſee upon the table.'

'He remained ſome time in this ſpaſmodic ſtate; but at length he began gradually to recover, and to deplore the horrible paſſion from which he ſtill ſuffered. His pulſe was very ſtrong and quick, and his whole body was covered with a cold

ſweat: after taking an anodyne draught, he reſumed his uſua tranquillity.'

'We are not to wonder at this antipathy. The ſpiders at Barbadoes are very large, and of an hideous figure. Mr. Matthews was born there, and his antipathy was therefore to be accounted for. Some of the company undertook to make a little waxen ſpider in his preſence. He ſaw this done with great tranquillity; but he could not be perſuaded to touch it, though he was by no means a timorous man in other reſpects. Nor would he follow my advice, to endeavour to conquer this antipathy; by firſt drawing parts of ſpiders of different ſorts, and, after a time, whole ſpiders, till at length he might be able to look at portions of real ſpiders, and thus gradually accuſtom himſelf to whole ones, at firſt dead ones, and then living ones. If it had been any way poſſible to overcome this antipathy, I think ſuch a method would have been the moſt likely to have ſucceeded.'

ART. V. *Memoirs of Agriculture, and other Oeconomical Arts.* By Robert Doſſie, Eſq. Vol. III. 8vo. 6s. boards. Nourſe. 1782.

THE plan of this work is ſo well known, from the two volumes already publiſhed *, that it is almoſt needleſs for us to obſerve, that it conſiſts of ſuch eſſays as have been communicated to the Society for the Encouragement of Arts, Manufactures, and Commerce, and which have obtained the approbation of that reſpectable body. Its contents are compriſed in ſixteen articles.

Of theſe the firſt relates to the culture of Siberian barley; a grain, from the flattering account that is here given of it, that ſeems to have a great claim to the farmer's attention; we do not, however, find it comes into general uſe. It has been tried in different parts of the kingdom; but its ſucceſs has not, in any inſtances that we recollect, encouraged the farmer to retain it.

The next article is appropriated to a much more valuable grain, ſpring wheat; which, though inferior in quality to the autumn ſown corn, is found to be attended, in its cultivation, with many advantages. It is now generally introduced into all parts of the kingdom.

In the fourth article is a deciſive experiment againſt the Tullian rage of drilling wheat; a rage that was a few years ago near being univerſal. As there are ſtill ſeveral not yet perfectly cured of it, and who may poſſibly infect others, we ſhall produce Mr. Tadman's letter on this ſubject.

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* See Rev. Vol. xl. xliv. and xlv.

'To

'To the honourable and laudable Society for the Encouragement of Arts, Manufactures, and Commerce.

'Gentlemen,

'Having been honoured with your premium for the culture of turneps amongſt beans, for which I return you thanks, I find you are deſirous of being informed of the beſt method to cultivate wheat, either by drills, or broad-caſt, both of which I am well acquainted with; having experienced them many times upon all ſorts of land. But the greateſt experiment was in 1752 and 1753. In the year 1752, I had twenty-two acres of bean-gratten dunged for the beans about forty loads per acre, which I managed as follows:

'I firſt plowed it; after which I ſowed my wheat in this manner. Every other rod in breadth was in the bread caſt way; the other was in drills. In the ſpring I horſe-hoed the drills, and harrowed it; as I did alſo that which was ſown in the broad-caſt way. Both of them ſeemed to make a good appearance. When harveſt came, I directed the reapers to cut each rod ſeparate; and to make the ſheaves as nearly of the ſame ſize as poſſible. By this I found a great deficiency in the drilled wheat; not having near ſo many ſhocks. This was tried on a ſandy loam ſoil.

'The next year I had a field of twenty-three acres, adjoining to the other, managed in the ſame manner; I found the ſame deficiency; and I think it very eaſy to be accounted for. In the ſpring of the year, when the wheat begins to riſe from the ground, the land being very clean by the hoeing, and the ground very fine by ſo doing, the ſhowers, that are very frequent in March, cauſe the fine mould to riſe on the tender part of the wheat; which, when it happens, prevents it from growing any farther. It is a very good way to ſow clover in wheat in February. I never could find, that drilling any thing but beans, peaſe, and tares, would produce near ſo good a crop; neither will they do any way ſo well as in drills; by which means the land is kept clean, and makes a good ſeaſon for wheat.

'Now, in regard to lucerne, ſainfoin, &c. being put in drills, it is in a manner the ſame as in the caſe of wheat. I have a deal of lucerne, part of it in drills; which I have endeavoured to keep clean by hand-hoeing. But, after a hard rain, ſeeing my horſes would not eat it, I found, upon inſpection, the earth was ſo much waſhed into it *, that it was a good reaſon for ſowing the other part broad-caſt way. I immediately cut off that they eat upon; and I then ſowed the land over in broad-caſt, and raked it with a hand-rake. I have not found any thing of the ſame kind happen ever ſince.

'If this information may be of any utility, I ſhall be happy in having given it, as I may be ſuppoſed to know ſomething of the farming-buſineſs, having been in it near forty years. I began at firſt harrow-boy; from that I went through every other part of plowing, ſowing, &c.; and, before I was twenty-four years of age, I paid 1800 l. per year rent.

* This inconvenience attending drilled lucerne is peculiar to Mr. Tadman's, and ſuch other very ſandy land. For many inſtances can be produced of drilled lucerne, now growing, which is entirely free from it.

'I have another thing to offer to this Society, which I can explain. It is, that three crops may grow in the ſame year, with the ſame culture and expence as one crop; and that they will not interfere with one another; but quite otherwiſe, where-ever one is good, the other two will be ſo likewiſe. I hold at this time about two thouſand two hundred acres of arable, meadow, and paſture land.

'I am, with the utmoſt deference and reſpect,
Your honour's moſt obedient,
Higham, and humble ſervant,
19th Dec. 1772. WM. TADMAN.'

It were to be wiſhed Mr. Tadman had explained his ænigma of growing three crops in the ſame year, and, if we do not miſapprehend him, at the ſame time. It is well known, that gardeners could never make the rent of their land if they did not contrive to have a crop conſtantly upon the ground; that is, as one crop goes off, to have another to ſucceed. But this never can be done more than twice within the year, provided the crops ſtand, as the farmer's muſt, to maturity. We have often lamented, that the agriculturiſt has not availed himſelf, as he might often do, in this inſtance of the gardener's example. Indeed there ſeems nothing wanting to the perfection of agriculture, but the adoption of thoſe proceſſes in gardening, in which the additional expence would not overbalance the increaſe of profit. One noble advantage that would be reaped from ſuch an improved mode of huſbandry would be, the conſtant employment of the poor, which, excluſive of the national ſaving, would diffuſe health and happineſs through the hearts of thouſands that are now ſtarving upon a pariſh allowance: and ſcanty as this allowance is, it is to be feared, it may be frequently greater than the farmer is well able to bear. Now we are upon this ſubject, we cannot forbear remarking the blindneſs, or at leaſt the ſhort-ſighted ſelfiſhneſs, ſo obſervable in the farmer's conduct reſpecting theſe unfortunate objects. The farmer never employs, if he can avoid it, thoſe who are too young and feeble, or old and infirm, to do a full day's work. The conſequence of this narrow policy is, that numbers of this deſcription, having no means of ſubſiſtence, muſt be maintained by the pariſh. Thus, inſtead of giving them a ſhilling to earn ninepence, the farmer reduces himſelf to the neceſſity of giving them ſixpence to do nothing. But to return. Mr. Tadman has, in a ſubſequent letter, given his method of raiſing *two* crops in a year, which, as it is a practice that ought to be generally known and adopted, and as it alſo lies open to ſome diſcuſſion, we ſhall inſert it. The quantity of ground cultivated was fifty-four acres; the cultivation was as follows:

'The land was plowed between the 1ſt of December 1770, and the laſt of January 1771; the nature and ſoil were as follows:

'Four acres, a flat ſtiff clay, fed with ſheep in February, and ſown with wheat.

'Fourteen acres ſtrong ditto, upon a deſcent, aſpect to the weſt, fed in February, ſown with oats.

'Eighteen acres ſtrong ditto, on a hill, aſpect to the ſouth, fed in March, ſown with oats.

'Eighteen acres flat, wet loam, ſaved for ſeed; produced twenty-three quarters, four buſhels, one pottle, Wincheſter meaſure.

'On all which, being fifty-four acres, was a good crop. Our manner of feeding is with hurdle gates.

'In the February following, I drilled in my beans. As ſoon as they appeared in round leaf, I rolled them; after which, I harrowed them twice in a place, acroſs the drills; which not only gave freſh earth to the beans, but deſtroyed the ſmall weeds.—After lying ſome few days from the time of harrowing, I had the beans hand-hoed; and in about three or four days after, I horſe-hoed them, and threw ſome earth to the beans; which was done in order to ſtrengthen them; and deſtroyed the weeds.—In about a week after, I horſe-hoed them again; and threw up ſome more earth to them; which I think neceſſary to keep the beans upright.

'By this time, I thought the beans well ordered; and, about the 25th of May, I proceeded to ſow my turneps in the broad-caſt way.—The next beſt method is, by a machine.—The reaſon I think this not ſo good is, that if the drills are not equal, part of the land muſt be unſowed; which will not happen from a good ſeedſman in the broad-caſt way.—After ſowing the turneps, I horſe-hoed them with a harrow behind the hoe; which reverſes the earth, covers the ſeed, and deſtroys the ſmall weeds that have ſprung up ſince the laſt hoeing.

'In this ſtate they remained till after harveſt. If any ſmall weeds appeared, I put lambs in them; which are exceeding good weeders, without any expence. I often turn them into my turneps I make ſummer-fallow; as knowing they will not eat them till they come to perfection.

'This ſame year I had thirty-ſix acres of much ſuperior land dunged all over; ſome of which was ſown three times; and, in the whole, not more than ten acres fit to ſtand; and they were very backward.

	£.	s.	d.
Now the rent of thirty-ſix acres of land ſtands me in	36	0	0
Plowing five times, at ſeven ſhillings per acre each time,	63	10	0
Dunging with ſixty load per acre, at one ſhilling per load, - - - - -	108	0	0
Harrowing twelve times, at four pence per time, -	7	4	0
Rolling ſix times, at one ſhilling per time,	10	16	0
Hoeing ten acres, at ſix ſhillings per time, -	3	0	0
Sowing the different times, and ſeed -	5	16	0
	234	6	0
Deducting ten guineas for ten acres of turneps -	10	10	0
Againſt the farmer	223	16	0

'This is the common way of appraiſing, between one man's taking a farm, and another's leaving it.

'Now, with reſpect to the fifty-four acres that were ſown in beans, the whole expence of them, more than muſt of neceſſity have been to them, is as follows:

	£.	s.	d.
Fifty-four acres ſowing, at four pence per acre -	0	18	0
The ſeed fifty four acres, at one quart on an acre, price one pound per buſhel. - - -	1	3	9
Whole expence	2	1	9
Eighteen acres ſeed produced twenty-three quarters four buſhels and one pottle, at one pound one ſhilling per buſhel - - -	197	9	3
Thirty-ſix acres ſed with ſheep, at one pound one ſhilling per acre, - - -	37	16	0
	235	5	3
Deducted for cutting, threſhing, expences of ſowing, &c.	46	6	9
In favour of the farmer	188	18	6

'By this is plainly ſeen the utility of ſowing turneps amongſt beans. They are often ſown ſo, but at very improper times, and the regard not paid to them which ought to be, from the bad appearance they make, when the beans are firſt taken away. If I am explicit enough to be underſtood in this affair, I ſhall be very happy; and I remain, with the utmoſt deference, and reſpect,

Your honours moſt obedient,
and humble ſervant,
WM. TADMAN.'

In the narrative of this proceſs, two material circumſtances are omitted—the kind of beans planted, and the diſtances, row from row, at which they were planted. When turneps are ſown between beans, the earlieſt kinds ſeem the moſt proper, as they ſooneſt get out of the way of the crop that is to ſucceed them. In eſtimating the two crops of turneps, he has certainly laid the expence of the fallow crop at leaſt double what it ought to be; and as to its being a failing crop, no concluſions can be drawn from that circumſtance, as it muſt have been merely accidental. In his eſtimation of the crop ſown among the beans, there is a conſiderable fallacy. Eighteen acres ſtand for ſeed: Upon theſe eighteen acres another year's rent muſt be laid, as the ſeed does not ripen till the ſecond year. But a year's rent is not all: the profit is alſo to be conſidered that might have been made of it, had it been ſown, as the reſt of the land probably was, where the turneps were eaten off, with barley. And farther, oleaginous ſeeds, ſuch as turnep ſeed, exhauſt the ſoil in a much greater proportion than farinaceous ones; ſo that when all theſe circumſtances are weighed, there will be a conſiderable

ſiderable defalcation from the profit ſtated in Mr. Tadman's eſtimate; perhaps not leſs than five pounds per acre from the eighteen acres above mentioned: ſo that the profit will ſtand thus—98 l. 18 s. 6 d.; which, with the beans (five quarters per acre), ſpeaks ſufficiently in praiſe of this method, without there being the neceſſity of magnifying the loſs on the one hand, or exaggerating the profits on the other. But experimental farmers are very apt to impoſe upon themſelves in theſe matters. Of this ſelf-deception many inſtances are to be met with in the volume before us. Mr. Bud, in eſtimating an acre of parſnips, lays the clear profit at 21 l. 8 s. 7 d. If any inference were to be drawn from this, who would grow any thing elſe? That Mr. Bud might accidentally make that advantage of them we will not deny; but, by the way he makes out his eſtimate, it might poſſibly be done, and yet the crop itſelf might not be intrinſically valuable. The principal part of the profit was made upon ſixteen hogs. Now every body, who has the leaſt acquaintance with rural œconomy, knows, that nothing is ſo fluctuating as the price of thoſe animals; conſequently if Mr. Bud's hogs were bought at a time when they were at a low rate, and ſold out when they were dear, the profit is then eaſily accounted for, without calling in any great aſſiſtance from the parſnips. We ourſelves once knew an inſtance, a ſingular one it is true, of a farmer, who, by a fortunate concurrence of circumſtances of this kind, made the rent of a dairy-farm by his hogs alone.

But, perhaps, the ſtrongeſt inſtance of ſelf-deception that this volume affords, is to be met with in what is ſaid of the cluſter-potatoe by Mr Hay. 'They ſerve,' ſays he, 'the ſame purpoſes as corn to my horſes, and *keep them better in fleſh, making them look cleaner and ſleeker, and do their work* WITH MORE SPIRIT, *than when they were fed with corn*,' &c. This is quite Dr. Laſt's aſſes' milk, 'better than comes from the *beaſteſes* themſelves.' It is not with a view to diſcourage any one from making trials of either of the roots recommended by Mr. Bud or Mr. Hay, that we have thus noticed their experiments; it is merely to guard the inexperienced againſt forming too ſanguine expectations.

Perhaps the moſt curious and important article in this volume is Sir Alexander Dick's letter on the culture and preparation of Rhubarb; a plant, which promiſes to become an important article of commerce. Its domeſtic uſe is, indeed, ſo great, that its hiſtory and cultivation cannot be too generally known.—But as it is too long for our inſertion, we muſt content ourſelves with referring to the book. Beſides the medicinal purpoſes to which Rhubarb is applied, it hath been ſuggeſted, that there is a poſſibility of its being a valuable drug for the dyer's

uſe.

uſe. But before any extenſive experiments of this kind can be tried, it muſt be more generally cultivated.

The fifteenth article contains a liſt of premiums, &c. in the claſs of polite arts, from the original inſtitution of the Society to the year 1776. Perhaps the excellence and reputation of ſome of our firſt artiſts may be derived from the early encouragement their talents met with from this Society.

This volume is introduced by a well-written Preface, comprifing a general hiſtory of the Society, its progreſs, and deſigns.

ART. VI. *The Faithful Shepherd:* A Dramatic Paſtoral. Tranſlated into Engliſh from the Paſtor Fido of the Cav. Guarini. Attempted in the manner of the Original. Small 8vo. 3 s. ſewed. Robinſon, &c. 1782.

THE Paſtor Fido of Guarini has been long admired for the harmony of its language, the richneſs of its imagery, and the refinement and delicacy of its ſentiments. Theſe beauties, however, by no means atone for the want of probability and nature that is obſervable in every part of it. In this age of refinement, we are too wiſe to intereſt ourſelves in events that never could have happened, or to laviſh our ſympathy upon diſtreſs that never could have been felt. Hence it is that the Paſtor Fido is no longer a popular poem. Few people, we believe, read it a ſecond time. Its chief admirers now are the romantic lover or the unfledged poet. It may gratify the one, in proportion as he feels his amorous folly ſoothed and encouraged by it; and to the other it may ſerve as a poetical common-place book. We have many doubts, whether a tranſlation of this poem (we ſpeak not of detached parts, many of which are uncommonly beautiful) ever would ſucceed, whoever might attempt it, or in what manner ſoever the attempt might be executed. Our preſent Tranſlator ſeems to think, that the want of ſucceſs in thoſe who have preceded him, may be attributed to cauſes very different from what we ſhould aſſign. 'He has thought it would be impoſſible,' he ſays, 'to preſerve the ſpirit and brilliancy of the original, in this his attempt to render it into Engliſh, without adopting the manner, the occaſional rhiming, the play of words, &c. but eſpecially the unfettered verſification of the author; of whom it may be truly ſaid—

——*Numeriſque fertur*
Lege ſolutis.——'

As a ſpecimen of his ſucceſs, take his tranſlation of the following paſſage:

'O primavera Gioventù dell' anno
Bella madre di fiori,

D'erbe

D'erbe novelle, e di novelli amori:
Tu torni ben, ma teco
Non tornano i ſereni,
E fortunati dì delle mie gioje:
Tu torni ben, tu torni,
Ma teco altro non torna,
Che del perduto mio caro teſoro,
La rimembranza miſera, e dolente, &c.

O Spring, youth of the year!
Sweet parent of gay flow'rs,
Of ſhooting herbs, and love-exciting hours!
Return'd thou art indeed; but not with thee
Thoſe days return'd—my once calm, happy days!
Return'd, return'd thou art indeed, but bring'ſt
Nought elſe, than of my treaſure, dear and loſt
The ſad and ſorrowful remembrance!——
The ſame, the ſame thou art,
Smiling and gay, all charming as before!
But I no longer am what once I was,
So favour'd in the eyes of her I love!
O bittereſt ſweets of love!
How harder much to loſe you, than if ne'er
Ye had been known, had never been poſſeſt!—
Happy, thrice happy ſure, the lover's lot,
Could he ſecure from loſs the bliſs enjoy'd,
Or if he loſt it, did he loſe withal
The recollection that he once was bleſt!
But if my preſent views, as they are wont,
Prove not like brittle glaſs;—if ſtrong deſire
Lift not my hope above its proper pitch,
Here ſhall I ſee the maid,
Th' illuſtrious ſun and idol of my eyes!—
And rightly, if I'm told,
Shall ſee her here, ſtruck with my piteous ſighs,
Arreſt her flighty foot, and hear my ſuit.
After ſo long a faſt, my eager ſight
Shall on the ſweetneſs of her heav'nly face
Here ſumptuouſly banquet!
Here ſhall I ſee the cruel, ſtately fair,
Fix her proud eyes, perhaps, indignant on me:
For if they beam not kindneſs, they'll be ſtern;
For if not full of love, ſo fierce their flaſh,
At once, to all my woe they'll put an end!
O happy hour! ſo wiſh'd for long in vain!
If after days ſo many, and ſo black,
Of bitt'reſt woe, thou, Love! benignly grant
That I behold in her all charming eyes,
My eyes bright ſun ſerenely ſhine and mild!
But here Ergaſto ſent me, where, he ſaid,
The beauteous Amarillis I ſhould find,
Together with Coriſca, met to play
The play of hand the eyes;—but ſave my will,

Nothing

Nothing doth here of dark or blind appear.
My hapleſs will, which from another's guidance,
Seeks to obtain, but vainly ſeeks for light.
Or is it that my hard and envious fate,
Theſe cruel remoras delights to place
Between my bliſs and me?—but much with fear,
Doth this delay and ſadneſs overwhelm me.
For promis'd bliſs—each hour, each moment proves,
That is deferred, an age to him who loves!
But who ſhall ſay?—perhaps I'm come too late;—
Perhaps they waited for me long in vain;—
And yet I was impatient to ſet out;—
O ſhould this prove the caſe, I am undone!

If the reader is not ſatisfied with this ſpecimen, we could furniſh him with others, though very few ſo unexceptionable. But (to diſmiſs the Tranſlator in his own words)

——'tis high time, Mirtillo! thou ſhould'ſt go.
For much too long hath been thy *tarry* here.

ART. VII. *An Eſſay on the Evidence external and internal relating to the Poems attributed to Thomas Rowley:* containing a general View of the whole Controverſy. By Tomas James Mathias. 8vo. 2s. 6d. ſewed. Becket. 1783.

MR. Mathias hath delineated the capital and leading objects of this curious controverſy with great accuracy, perſpicuity, and elegance. He hath not however been ſo fortunate as to throw any new light on it. His own obſervations carry little force or conviction with them. They are generally diffuſe, and in ſome inſtances they are equivocal; and though he himſelf eſpouſes the authenticity of the poems, yet his book, having ſo faithfully and ſo ſtrongly repreſented the arguments on the other ſide of the queſtion, is more calculated to overthrow than to confirm his own opinion. The objection is too forcible for the anſwer.

As a ſpecimen of the Writer's ſkill and dexterity in eluding one of the moſt ſtriking arguments againſt the authenticity of the Poems of Rowley, we will tranſcribe his remarks on the power of genius, and, what he calls, the *capability* of the Engliſh language.

It was urged, very ſtrongly, by thoſe who ſuſpected, or were convinced, that the poems were the compoſition of a modern æra, that, ſuperiority of genius could not poſſibly have produced any thing ſo perfect and refined, both in language, ſtructure, and ſentiment, as thoſe poems, by any native effort of its own, unaſſiſted by preceding improvements, and independent of all models: for poetry, like other branches of literature and ſcience, hath its gradual acceſſions, is influenced by the condition of ſociety, aſſumes accidental and arbitrary forms, and is

ſubject

ſubject to new and peculiar modifications. This Writer is obliged to acknowledge that there is little ſimilarity between the Poems of Rowley and thoſe that were written in the age in which, it is ſaid, he lived. 'Inequality, ſays he, is not the characteriſtic of this Author. Whatever ſubject is treated by him, is marked with the hand of a maſter, with the enthuſiaſm of the poet, and the judgment of the critic. The utmoſt that I ſhould think proper to urge from harmonious lines, and paſſages now extant in ancient authors, is, that it appears from thoſe paſſages, that there was at leaſt what may be termed a *capability* in our language at that early period. Either our poets did not then ſufficiently purſue their point when they had attained a tranſient excellence; or their ear was ſo accuſtomed to the production of the *e* final, as not to be offended by it; and at other times was perfectly ſatisfied with the more numerical ſcanſion of the verſe; or their genius was unequal to the taſk of uniform perfection, and the efforts of patient and unremitted attention. Thoſe who eſteem the poems of Rowley as authentic, are of opinion, that the powers of this poet were ſo great, as to have ſeized this very *capability* in the language which I juſt obſerved; and, by adding to it an extenſive erudition and conſummate judgment, to have produced ſuch compoſitions as are indiſputably ſuperior to all thoſe of his cotemporaries, and appear by no means unworthy of the greateſt name in the annals of poetry.' But the point in diſpute is not, whether Rowley might not have been *ſuperior* to every other poet of his day, but whether there is any ground in reaſon to ſuppoſe, or whether experience could warrant the ſuppoſition, that he ſhould be *eſſentially* and almoſt totally *different* in language, in mode of compoſition, in harmony, in metre, in alluſions, in references, in obſervations, in ſentiment, and in every thing that falls within the compaſs of what is called taſte, from not only a few, but from *all* the writers of his own and of every preceding age? The defenders of Rowley muſt aſſent to this propoſition in its fulleſt extent—a propoſition to which the mind almoſt inſtinctively revolts; and which the experience of mankind univerſally contradicts. Mr. Mathias, however, attempts to prove it not only poſſible in theory, but a fact eſtabliſhed by one great example, that may ſerve inſtead of a thouſand. His example is Homer. His reaſoning on this head is merely gratuitous. It is not only reaſoning without proof, but even in ſpite of it. Let the learned judge. 'Genius, we know, is peculiar neither to age nor country. The innate powers of the mind doubtleſs require cultivation, and in the proper ſeaſon will produce fruits ſuitable to the labour which has been beſtowed upon them. I am not here ſpeaking of an early maturity in a particular perſon, but only of

a coun-

a country where literature and compoſition may be regarded as in their infancy. In ſuch a country, and in ſuch an age, appeared a man, who in the vigour of all his glorious faculties, without aſſiſtance, without example, gave to the world a work which has been the admiration and model of all ſucceeding poets. What conjecture, what reaſon ſhall we ever be able to aſſign, why Homer, who, as far as tradition reaches, had no guide, no precurſor, ſhould at once, inſtantaneouſly burſt forth in all the united ſplendor of poetic excellence?'—A Writer who is capable of ſuppoſing this, is prepared to be the dupe of any impoſition. Becauſe no models, which might have aſſiſted Homer in the perfecting of the poetic art, do not at preſent exiſt, is that an argument that none ever *did* exiſt? The ancients were convinced that Homer had ſome models to guide him; and it is highly reaſonable to ſuppoſe it. It is all idle declamation to talk of his '*burſting forth* INSTANTANEOUSLY AT ONCE *into all the united ſplendour of poetic excellence.*' We might combat the aſſertion by this ſimple but unanſwerable queſtion—"How doth the Author know this? How can he prove it?" But we think the judgment of Tully much better to be truſted in a matwhich is more to be decided by internal evidence than by external facts. "Nothing (ſaid that great man) becomes perfect of a ſudden. There is no doubt but there were poets before Homer." The caſe of Rowley and Homer is exceedingly different. We have real ground to proceed on when ſpeaking of the poetry of Rowley's age: but nothing better than imaginary, when ſpeaking of the age of Homer. On the one we can inſtitute a compariſon with certainty; on the other, our reaſonings being arbitrary, our concluſions muſt be uncertain, vague, and preſumptuous.

ART. VIII. *An Analyſis of the principal Duties of ſocial Life*; in a Series of Letters to a young Gentleman on his Entrance into the World. By John Andrews, LL. D. Small 8vo. 3s. Boards. Robinſon, &c. 1783.

THIS performance is by no means deſtitute of merit. If it diſcovers no uncommon ſtretch of thought, nor any original acuteneſs of diſcernment, yet it ſhews the Author to be a man of ſound judgment and mature experience. His remarks, though ſometimes trite, are generally juſt: and though ſeveral maxims only contain the very ſame idea under a different form of expreſſion, yet there is a novelty, a propriety, and an elegance in the whole, that entitle it to our recommendation. Its tendency is ſtrictly moral; and a youth formed on the principles it inculcates bids fair to be uſeful to ſociety, and happy in himſelf.

The

The Author's general plan may be collected from his Adverſement to the Reader. 'The following Eſſays are written in mitation of the ſtile and manner of Rochefoucault, ſhort and ententious, and are illuſtrated by frequent alluſions and comparifons. Theſe uſually make ſtronger impreſſions on youth, and force the leſſons, which they are deſigned to teach, more powerfully and effectually than any other ſort of reaſoning.' This laudauble deſign is ſtill farther announced in the Prefatory Letter. 'Youth generally completes us in virtue or in vice; and lays in that ſtock of good or evil which compoſes the reſidue of our lives. In order to confirm you in a ſteady adherence to thoſe morals and manners you have been ſo carefully taught, and in a determination to ſhun whatever may contaminate your character, the following epiſtolary eſſays are addreſſed to your peruſal. You are to conſider them as a repoſitory of thoſe maxims and ſentiments that are to guide you ſucceſsfully in your progreſs through the world. They are the laborious reſult of years and long experience, and are founded on a cloſe and continual ſtudy of human nature. Endeavours have been uſed to enliven them, by calling in the aſſiſtance of ſuch metaphors and compariſons as might render them more acceptable to the imagination, and make a ſtronger impreſſion on the memory.'

Theſe Letters (which are ſeventeen) treat of the following ſubjects, in which the moſt material circumſtances of human life occur: The importance of Education—Good Nature and Benevolence—Veracity—Generoſity—Senſe of Equity and the Light of Conſcience—Gratitude—Magnanimity—Temperance and Sobriety—Propriety of Behaviour—Forethought and Reflection—How to judge of Mankind—Diſſimulation—Diſcretion—Uſe of Genius and Judgment—Labour and Induſtry of the Mind—Emulation—Contentment and Moderation.—To the Letters is added a Concluſion, conſiſting of miſcellaneous reflections.

As a ſpecimen of the Writer's ſtyle and manner, we will preſent the Reader with a brief extract:

'TRUTH gives firmneſs to our behaviour. Like a man who knows he has got friends to ſupport him, our expreſſions are bold, and our appearance reſolute: while the conſciouſneſs of falſehood influence like a flaw in a deed that invalidates the whole: it unmans us, and often baffles the moſt conſtitutional intrepidity, by that embarraſſment which attends the fear of detection.'

'DISSIMULATION may ſometimes be unhappily neceſſary, but never can be claſſed with the virtues. Great minds may occaſionally condeſcend to uſe it, but they always pay a price far above its worth in the violence they are forced to put upon their inclinations.'

Some

Some of the compariſons are natural and ſtriking; but there are too many that weaken and obſcure the maxims they were deſigned to illuſtrate. The following is affected and far-fetched: 'As generoſity is the *ſource* of diſintereſtedneſs, it is *no leſs* the *tomb* of unlawful ambition.'——'Liberality of mind is a ſchool wherein thoſe leſſons of divinity are taught, from which no ſect ever diſſented. The dictates of this ſchool are truly orthodox and celeſtial; by liſtening to them human nature is ſublimed, as metals through fire are diſencumbered of the droſs, and attain their higheſt degree of purity.' Such alluſions rather confuſe the mind, than enforce or exemplify the ſubject. The compariſon begins with a ſchool, and ends with an elaboratory!

ART. IX. *Collectanea Curioſa*, &c. Concluded. See our laſt Month's Review.

THE ſecond volume of this work, including the articles in the Supplement, contains forty-nine numbers, collected, for the greater part, from the archives of Oxford Univerſity. The two firſt numbers may afford ſome amuſement, as they acquaint us with the proviſions of ancient times for the table, with the prices, &c.

'The charges of my Lord of Leiyſter (*Chancellor of the Univerſity of Oxford*) his dinner, the 5th day of September, 1570 (*at Oxford*).' Among many other articles are ſuch as follow:

For ij kylderkynes of dowble beere, to Mr. Reddinge, - - - - vj *s.* iiij *d.*
For vij gallandes and iij qz. of claratte wine, to Mr. Noble, - - - - x *s.* iiij *d.*
For xxviij lb. of butter, to Mrs. Cogene, at iij *d.* *ob.* the pownde, - - - viij *s.* ij *d.*
For a breſt of mutton to be roſted, and to be kept cowlde for my Lord, to Mr. Ladiman, - - viij *d.*
For iiij ſingnetes (*ſwans*), to Mr. Hegges at vj *s.* viij *d.* a peſſe, - - - - xxvj *s.* viij *d.*
For vj chickens, to Goodwyfe Toveye, at iij *d.* *ob.* a peſſe, - - - - xxj *d.*
For a lb. of ſinemonde comfats, - - ij *s.* viij *d.*
For the lonne of xlv dozen of pewter dyches, iiij *s.* viij *d.*'

We obſerve alſo two dozen of trenchers mentioned, but the price not ſpecified. Among the fruits, we find xlj pippines, charged at xij *d.* which ſhews them to be more ſcarce at that time than at preſent. The whole expence of this ſumptuous entertainment, of which a very long detail is given, attended, we may be certain, by a very large company, is xix *l.* ij *s.* vj *d.*

'No. 3. The cry in Sturbridge fair.' It conſiſts of various inſtructions and orders reſpecting bakers, butchers, innkeepers, carriers,

carriers, &c.; also respecting the members of the University, all proper and necessary for the preservation of peace and regularity, at a time likely to be tumultuous and riotous. It appears to be ancient, but is without a date.

No. 4. contains a few extracts from some MS. papers of Bishop Cosins. No. 5. consists of extracts from the will of Bishop Andrews, 1626.

'No. 6. A letter from a friend of the Universities, in reference to the new project for riding the great horse.' This paper, like some others, has no date. For our better understanding it, we are referred to No. 21. of the first volume, which relates briefly the project for an Academy Royal in England; we are *there* also informed; how far King James I. had proceeded towards it, and *here* are added propositions advanced concerning it by his son, Prince Henry. It appears from hence, that beside language, mathematics, &c. *horsemanship*, and exercises of that kind were to be taught in this school, for which purpose, it is said, the Prince would persuade his Majesty to furnish some horses from his stables, and that he himself would do the same from his own. From this last part of the design, the Author of the present number takes his hint to expose and ridicule it. He apprehends that some *great man* (probably Sir Balthazar Gerbier, the projector) has a *great house* near London, unoccupied, and thinks that his scheme for a *great horse* will render it very profitable. Zealous for the honour of the Universities this writer insists that other branches of learning are or may be well taught and attained in them, and the *great house* and *great horse* very conveniently spared.

Having been thus led back to the twenty-first number of the former volume, we may farther here observe, that it was proposed there should be a common seal for the intended Academy, on the face of which should be 'the effigies of his Majesty, James the First, in a chair of state; and on the reverse, King Solomon on a throne, visited by the Queen of Sheba: King James, it is said, 'approved the first side, but could not as then allow of the reverse, out of a princely fear, lest his modesty might suffer, as ascribing *Solomon*'s parts to himself.'

'No. 7. An abstract of divers privileges and rights of the University of Oxford: by Dr. Wallis.' *No date.* Among other remarks, it is said, 'We had not anciently, as we now have, colleges for the habitation of scholars; but scholars lived in hired houses, among those of the town. And when a Master or Tutor hired a house for the use of himself and scholars, such house was wont to be called a Hall, and he the Principal of that Hall.' We would hope that it does not admit of a query, whether more real and useful attention was given to the improvement, the manners and qualifications of the scholars, when

they lived thus directly under the inſpection of a Tutor, than at preſent when they reſide in much more ſplendid buildings.

In this article we are told, that the cuſtody of the Aſſize or Aſſay (as to quantity and quality) of bread, wine, and beer or ale,—was, on a great outrage of the townſmen on the ſcholars, 29 *Edward* III. taken from the Mayor, and granted ſolely and wholly to the Chancellor. Purſuant to which, on broaching each veſſel of wine, the Chancellor was to have a taſte or aſſay brought him; inſtead of which, they now preſent him with a piece of plate every year: and the like from the brewers, for each brewing; inſtead of which, they uſed to make a preſent, once a year, to the clerks of the market.'

'No. 8. A letter from the Hon. L. W. Finch to the Archbiſhop of Canterbury, on his accepting the wardenſhip of All Souls college, Oxford, by the King's mandate, Feb. 1. 1687.' This office was to be diſpoſed of by King James the Second's mandate, contrary to the order of the Univerſity. It ſeems that this Mr. Finch was a Proteſtant, who uſed much diligence to procure the mandate for himſelf, leſt the place ſhould be filled by a Papiſt. The letter is an apology for his conduct; the Archbiſhop connived at the irregularity, and was well ſatisfied.

'No. 9. A Memorial relating to the Univerſities.' There is much good ſenſe and wiſdom in the obſervations here made, and the regulations propoſed. One end deſigned by them is to render the Collegians in general better affected to government, and to the true intereſts of their country. The Author obſerves, that, 'by proper encouragements, in not many years, Archbiſhop Laud turned the Univerſity of Oxford from *Calviniſt* to *Arminian*; which ſeems to have been a much harder undertaking than what is now intended.' This number is taken from a MS. communicated to the Editor, and we are told, 'the piece has generally been aſcribed to the Earl of Macclesfield, Lord Chancellor of England, a great encourager of learning, and a known friend to the Univerſities.'

'No. 10. An introduction to the hiſtory and antiquities of the ancient County Palatine and Biſhoprick of Durham, and other places in the northern parts. From a MS. of Mr. Carte, in the *Bodleian*, Oxford, corrected by Mr. Carte himſelf.' This number conſiſts of near 100 pages, and will no doubt be acceptable to ſome curious and inquiſitive antiquaries. It contains numerous and very particular inſtructions and directions under a variety of heads, for compoſing a county hiſtory: it ſpeaks of many ancient evidences now remaining, and laments the loſs of others, 'particularly one which uſed to be called *Liber ſummi vel magni Altaris*, which was an old book, containing the original endowments of the church of *Durham*, both

in the *Saxon* time, and ſince the Conqueſt; which uſed to be chained on the high altar, and opened with a lock and key on ſolemn occaſions. This book, in reſpect of the charters and privileges contained in it, was ſubſcribed by many of the Kings of *England*, as alſo by many Popes and Cardinals, and on thoſe occaſions been frequently ſent to *Rome*.' It is ſaid to be now in the *Vatican*, or ſome of the other public libraries at *Rome*. This article is finiſhed by, 'An account of all the records of the ſeveral courts of the County Palatine of Durham, which are kept in the Chancery office there, by John Richardſon, Eſq; *an.* 1618.' We muſt not diſmiſs this number without ſome notice of *Boldon Book*, an ancient record, in the nature of *Doomſday Book*, containing an account of the cuſtoms and revenues of the whole biſhoprick. It was written by Hugo Biſhop of Durham, in 1183. 'An ancient tranſcript of it is extant in the Bodleian library, written in a ſmall neat hand, about the age of King Henry IV.'

The three next numbers are, 'Of the books uſed in churches and monaſteries, &c. here in England, before the Reformation. Of the veſtments in uſe in the church of England before the Reformation. Church utenſils or ornaments. All written by J. Lewis, Miniſter of Margate, and taken from MSS. in the Bodleian library, Oxford.' Theſe papers ſerve, among many others, to reveal and expoſe the abſurdity and impoſitions of the Romiſh church. It was indeed with great juſtice, as here obſerved, that Dr. Wicliff called their legends, ſermons, &c. a ſerving of fables, chronicles, and leſings, a preaching fables and flattering leſings, to deceive the people in faith and good life, and rob them of their worldly goods, &c. Thus then, it is added, they entertained the people with the moſt trifling tales and inſipid ſtories: "Four men ſtale an Abbot's ox to their larder (*ſlaughter-houſe*). The Abbot did a ſentence, and curſed them: ſo three of them were ſhriven, and aſked mercy: the fourth died, and was not aſſoiled (*freed from excommunication*), and had not forgiveneſs. So, when he was dead, the ſpirit went by night, and ſcared all the people by night, that none durſt walk after ſun-down. Then as the pariſh-prieſt went on a night with God's body to houſel (give the ſacrament) to a ſick man, this ſpirit went with him, and told him what he was, and why he went, and prayed the prieſt to go to his wife, that they ſhould go both to the Abbot and make him amends for his treſpaſs, and ſo to aſſoil him, for he might have no reſt. And anon the Abbot aſſoiled him, and he went to reſt and joy for evermore."

Thus much for their books; and as to their veſtments, what an awkward, and ridiculous figure muſt a man make, dreſſed up in four or five garments, hanging over one another, beſide bits of linen and ſilk wrapped round or flowing looſe here and there,

and over all, at times, a *cope*, or *principal veſtment*, very rich, open only at the top and bottom, and confining the hands and arms, ſo that he could have but little command of himſelf! No leſs childiſh, to ſpeak moſt favourably of them, are the church utenſils and ornaments of which we have here a long catalogue. Aſtoniſhing, that men could be thus deluded!

'No. 14. Obſervations on the remarks of Mr. Collier (in his Eccleſiaſtical Hiſtory) on ſeveral paſſages in Biſhop Burnet's Hiſtory of the Reformation. By J. Lewis.' A good vindication of a valuable hiſtory from the objections and cenſures of a partial and intereſted writer.

'*Nomenclator Fecialium, qui Angliæ et Walliæ Comitatus viſitârunt, quo anno et ubi Autographa ſeu Apographa reperiuntur.*' To thoſe who are fond of, and much verſed in heraldry and pedigree, this article may afford ſome amuſement: it gives a liſt of viſitation books throughout England and Wales: the laſt commiſſion for viſitations of this kind expired in the year 1686.

The thirteen numbers which follow are taken from the archives of All-Souls college, Oxford. Some of them are in Latin. They are briefly, 'An ancient Inventory of Books, Plate, Veſtments, &c. given by the Founder (Henry Chichely, Archbiſhop of Canterbury) to the college, for the uſe of the chapel . . . Some account of the ancient altars in the chapel . . . *Admiſſio* J. Birkhede *in Confratrem.*' This J. Birkhede was executor of the will of the Archbiſhop, and himſelf a benefactor to the college. . . '*Admiſſio* Abbatiſſæ, &c. Monaſterii *de* Syon *in fratres et ſorores.*' This is an expreſſion of reſpect and gratitude, in the manner of thoſe times, for ſome favours received. . . 'The names of all who have been admitted into the fraternity of the college.' . . *Renuntiatio*, &c. A renunciation of the Pope and recognition of the King as the Head of the church.—Archbiſhop Parker's Letter to the college commanding them to deface their plate remaining in ſuperſtitious faſhion . . . Letter from Queen Elizabeth's High Commiſſioners concerning the ſuperſtitious books belonging to the college . . . Another Letter from the Queen's Commiſſioners . . . . Order of the Queen's High Commiſſioners for defacing the church plate.—Order from the Queen's Commiſſioners at Oxford to deface all monuments of ſuperſtition within the College.—Another order from the ſame.—The Mandate of James II. for the election of L. W. Finch into the office of Warden.'—Of this laſt, we have given a brief account under No. 8.

Numbers 28 and 29 give 'An account of plate, gold, and ſilver, made for Cardinal Wolſey, from the ninth year of Henry VIII. unto the nineteenth year: wherein is ſet forth what he gave to the colleges founded by him, &c.' In theſe curious papers we are preſented with the Goldſmith's bills for plate furniſhed

niſhed on different occaſions; among others, there are ſome for the Abbey of St. Alban's, thus entitled, 'Thes bene the parcellis of plate made and deliveryd unto my Lordes Grace, by me Robt. Amadas, for th abbey of Sent Albones by the commandement of my ſaid Lorde as followethe.' At the end of one of theſe bills is added, 'Sum totalis of this accompte due to me Robart Amadas amountethe to . . . cccIxxviij *l.* ij *s.*'

'No. 30. Extract from Fiddes's Life of Cardinal Wolſey; page 516.' This article preſents us with a Grant from King Henry VIII. reſtoring money, goods, and chattels to the Cardinal, to the amount of ſix thouſand and three hundred pounds.

We ſhall only mention the names of the four numbers that follow, 'A Letter to Mrs. Weſt, &c. on the education of her ſon, 12 Jan. 1739. . . . Extract from Sir William Blackſtone's Reports, page 14th of the Editor's Preface, containing memoirs of his life, relating to the following memoir and anſwer. . . . Dean Littleton's Memoir concerning the antiquity of his *Magna Carta*, from the Minutes of the Antiquary Society: June 8th, 1761. . . Mr. Blackſtone's Memoir in anſwer to the late Dean of Exeter, now Biſhop of Carliſle, 29 May, 1762.'

The five firſt numbers in the Supplement are, 'A Letter to Archbiſhop Sancroft relating to the examination of witneſſes concerning the Pretender's birth, 26 Oct. 1688. . . Earl of Rocheſter's paper referring to a diſcourſe with the King concerning the Biſhop's ſigning an abhorrence of the Prince of Orange's deſigns. . . Abp. Sancroft's declaration that he did not invite the Prince of Orange into England, 3d Nov. 1688. . . Letter from Sir T. Powys, Attorney General, relating to the order for proſecuting the ſeven Biſhops: Jan. 1688.—Account of the expences ſuſtained by the ſeven Biſhops on their proſecution, trial, &c. with the valuation and tax on their ſeveral incomes for the purpoſe of defraying the ſaid expences.' To this laſt article is added a note which we here inſert: 'A late hiſtorian obſerves, that the Counſel for the ſeven Biſhops all generouſly pleaded and exerted themſelves without any reward, ſcorning to take a fee in ſo great and noble a cauſe: but it appears by this account of their expences, that only two of them refuſed, and they only the laſt offer of 20 guineas apiece.' The amount of the expence is between five and ſix hundred pounds.

'Numbers 6, 7, 8, 9. Letter to the Biſhop of London from the Biſhop of Rocheſter (Thomas Spratt) relating to an alteration in the 5th of *November Office*, 1689. Letter from the Biſhop of St. Aſaph to Mr. Dodwell: relating to matters of fact at the end of King James II.'s reign, particularly the pretended birth of the Prince of Wales, 95. Nov. 9.——Scheme (for a publication) drawn up by Dr. Gibſon, afterward Biſhop of Lincoln and London: *Monumenta Eccleſiæ Anglicanæ*, &c.—A copy of a Letter written by Mr. White Kennet, about the

year 1698, and ſent without a name to Biſhop Stillingfleet, at whoſe diſpoſal it was then ſaid Sir Thomas Winford Cook's 10,000 *l.* was left.' Each of theſe articles contain ſomewhat worthy of attention; the laſt conſiſts of hints for founding a college for the ſons of the clergy.

'No. 10, 11. Extract from Dr. Brady's Hiſtorical Treatiſe of Cities and Boroughs.—*De Viginti*, &c. Concerning twenty-eight Britiſh cities, &c. By Abp. Uſher.' Theſe are curious; but they have been before publiſhed.

'A Letter relating to the laſt behaviour of Sir Walter Rawleigh *, written by Dr. Robert Tounſon, Dean of Weſtminſter, and afterwards Biſhop of Sarum, to Sir John Iſham.'—'*Iter Carolinum*; being a ſuccinct relation of the neceſſitated marches, retreats, and ſufferings of his Majeſty Charles the Firſt, from January 10, 1641, till the time of his death, 1648; collected by a daily attendant upon his ſacred Majeſty, during all the ſaid time;'—and an 'Extract from an Account of King Charles the Firſt's eſcape, or departure from Oxford, in 1646. By Dr. Michael Hudſon;'—theſe ſubjects furniſh the materials of No. 13, 14, and 15, which, with the Index, conclude the Collection.

We briefly hinted our opinion of the general value and importance of this publication, in our account of the firſt volume. See our laſt month's Review.—Mr. Gutch, the Editor, has prefixed to the ſecond volume, an *advertiſement* of his deſign of publiſhing WOOD's *Engliſh* manuſcript of the "Hiſtory and Antiquities of Oxford" provided he can be aſſured of ſufficient encouragement to defray the expence of printing.

* He was, ſays the Doctor, the moſt fearleſs of death that ever was known, and the moſt reſolute and confident, yet with reverence and conſcience.

ART. X. *Continuation of the Account of Biſhop Newton's Works.* See laſt Review.

WE have already with freedom, and, we hope, with impartiality, delivered our ſentiments of the general merit of the Biſhop's character and writings; though we ingenuouſly acknowledge, that we were not wholly diveſted of bias and prepoſſeſſion:—but it was in the Biſhop's favour. We have made every apology, for ſome inſtances of miſguided and precipitate zeal, which candour could ſuggeſt. We were ſorry to ſee ſo much goodneſs made the ſport of credulity. We lamented, that *the milk of human kindneſs* ſhould be ſoured by the ſpirit of party; and our love of the *man* anxiouſly ſought out excuſes for the zeal of the *prieſt*.

The preſent publication conſiſts of the Account of the Author and his Friends, from whence we made ſuch copious extracts in our laſt Journal. This is ſucceeded by the *Diſſertations on the Prophecies*, already too well known to the world to need

need any farther account in this place. The two other volumes conſiſt of ninety Diſſertations on theological ſubjects; nine Sermons preached on public occaſions; and five Charges delivered to the clergy of the dioceſe of Briſtol. The Sermons have been already publiſhed, at leaſt the greater part of them. The Diſſertations and Charges now for the firſt time ſee the light. 'They are intituled *Diſſertations*,' ſays the Editor, 'becauſe many of them were firſt written as ſuch, and were never preached, nor intended to be preached. Others were originally ſermons, but have received additions and alterations; for things may be ſaid in a diſſertation, which cannot, with equal propriety, be delivered from the pulpit. Many of thoſe Diſſertations are curious, many practical, and all uſeful. They bear deep traces of piety, and a love of ſacred ſubjects; and contain inconteſtible proofs of induſtry and application.'

It will be utterly inconſiſtent with the limits of our plan to give even a general account of the multifarious articles diſcuſſed in theſe volumes. We can barely enumerate their titles, and give an extract from a few of the Diſſertations that are moſt curious, or moſt intereſting.

Dissert. On Moſes and his Writings—Hiſtory of Creation and the Fall—Antediluvian World—Deluge, and the ſubſequent Hiſtory of Noah—Confuſion of Languages, Diſperſion of Mankind, and Origin of Nations—Abraham—Offering up Iſaac—State of Religion in Abraham's time—Subſequent Patriarchs—David and Nathan—Religious Melancholy—God's Omnipreſence—Goodneſs of God—Religion our Pleaſure—and Comfort—Government of our Thoughts—and of our Tongues—Men the Authors of their own Miſery or Happineſs—Chearful and Wounded Spirit—Flattery—Reproof—Agur's Wiſh—Public Worſhip—Dreams—Abuſe of Names and Words—Modeſty and Shame—Learned Pride—Philoſophy of the Scriptures—Expediency of the Chriſtian Revelation—Written Word—John the Baptiſt—Our Lord's Incarnation—Nativity.—Time of it—Names of Jeſus and Chriſt—His Private Life—His Temptation——Faſting, &c.——The Lord's Prayer—Daily Service of the Church—Chriſt's Miracles—The Demoniacs—Blaſphemy againſt the Holy Ghoſt—Parable of the Tares—Hereſies and Schiſms—The two great Commandments—Parable of the Talents—Mark ix. 49. 50.—The Prodigal—Luxury—Woman of Samaria—Our Lord's Eloquence—Chriſtianity, true Liberty—Chriſtian Sacraments—Infidelity of the Jews—Sufferings of Chriſt—His Reſurrection—Aſcenſion—Uſe of Reaſon in Religion—Myſteries—Long Life of St. John—St. Paul's Eloquence—Before Felix—At Melita—Confirmation—Love of Novelty—Running in Debt—St. Paul's Deſcription of Charity—Self-Knowledge—Anger—Beauty of Virtue—Converſation

verſation—Appearance of Evil—Prevalence of Popery—Angels—Infidelity of the preſent Age—Recompence of Reward—Sin which eaſily beſets us—Romiſh Clergy Lords over God's Heritage—Ceſſation of Miracles—Difficulties of Scripture—Intermediate State—General Reſurrection—Judgment—Final State and Condition of Men.

OCCASIONAL SERMONS. Forms of Prayer at St. Mary le Bow, in 1745—Phariſaiſm and Popery paralleled at ditto, on account of the Rebellion in 1745—Before the Houſe of Commons, on the General Faſt, December 18, 1745—At the Conſecration of Dr. Warburton, January 20, 1760 [Mark iii. 14.] —Before the King, on the Day of his Acceſſion, 1761 [1 Pet. ii. 17.]—The Good Samaritan: at Briſtol, for the Benefit of the Infirmary—On Moderation: before the Lords, January 30, 1764—The Goſpel preached to the Poor—On the Impotent Reception of the Goſpel: before the Society for the Propagation of the Goſpel, February 17, 1769 [Joh. x. 16.]

EPISCOPAL CHARGES. On reading the Scriptures—Increaſe of Popery—Licentiouſneſs of the Times—Late Attempts againſt the Church—Diſſuaſive from Schiſm.

In the Diſſertation on *the Confuſion of Languages*, &c. the Biſhop combats, with equal learning and ingenuity, the hypotheſes of thoſe enthuſiaſtic admirers of 'the primitive and ſacred tongue' (as they call the Hebrew), who would deduce every other tongue from it. He thinks it too fanciful and arbitrary to be confided in; and juſtly obſerves, that a ſimilarity in a few inſtances, ſedulouſly collected from many thouſands, carry no proof of the doctrine contended for.

'Such operoſe trifles (ſays he) cannot be better expoſed than by a familiar example. A learned divine, who was alſo a very great ſmoker, often uſed to divert himſelf with the etymology of his favourite *tobacco*, which he derived from the Hebrew טוב *bonus*, אח *focus* or *fumus*, and ס *Ejus*, i. e. *good is the fire or ſmoke thereof.* And it was pleaſant enough for what it was intended, a play of the imagination. But is the word, therefore, proved to be of Hebrew extraction? Or would a hundred ſuch inſtances demonſtrate the Indian languages to be *ſhoots* of "Hebrew roots?"

——'If the Hebrew cannot make out its title to be the mother of all languages, it is certain the Chaldee and Arabic, or any other, can have no better pretence to lay claim to that prerogative. Some things may poſſibly be found alike in all languages; but this likeneſs, for the moſt part, is merely accidental; and the many things wherein they differ are of far more force to demonſtrate their different pedigrees, than the few things wherein they reſemble each other are to prove any relation or affinity between them: for conſider the almoſt innumerable multitude of languages in the world, and the great difference in the words, whereby they expreſs the ſame common things. New words and names muſt be invented for new things; but ſhould new names, with ſcarcely a radical letter, or a ſingle ſound

ſound the ſame, be given to things which always have been, always are, and always will be, in continual uſe, and ſpoken upon every occaſion? The old names, or at leaſt ſomething like them, would certainly have been retained, if men had all derived their language from one and the ſame ſource. But the total difference of the words for the very ſame common things, evinces undeniably, that the different languages muſt have ſprung from different ſources. A ſingle inſtance will make my meaning plainer. *Bread* in Engliſh, it *lechem* in Hebrew, *artos* in Greek, *panis* in Latin, *bara* in Welſh. Is there the leaſt likeneſs between them that they ſhould be thought to be deſcended from the ſame family? But the French *pain*, from the Latin *panis*, ſufficiently diſcovers its relation.'

—— 'Which or what was the primitive original language of mankind, it being impoſſible to determine, it is frivolous to diſpute. The experiment hath been tried *, more than once, of training up children ſeparate from all ſociety and converſation of men, in order to ſee what language they would ſpeak naturally, and of themſelves; but the event hath been, that they have talked no language at all; they could not ſo much as articulate, or utter any more diſtinct ſounds than deaf and dumb perſons can do. And, indeed, it is reaſonable to believe, that *without the divine inſtinct at firſt*, and human inſtruction and example ſince, men would have continued *mutum et turpe pecus*, a mute and baſe herd, little ſuperior to the beaſts of the field; at beſt, neceſſity would have taught them the uſe of ſpeech very ſlowly, and by no means ſo ſoon as they now uſually attain it.'

In the Diſſertation on *the Philoſophy of Scripture*, the worthy Prelate enumerates and anſwers the common objections which infidelity hath alleged to invalidate its credit. At the concluſion, by way of ſtrengthening the cauſe of religion, by illuſtrious examples drawn from the fields of philoſophy, he gives the following account of four of the moſt eminent that Britain hath to boaſt of, viz. Lord Bacon, Boyle, Locke, and Sir Iſaac Newton.

'The *firſt* was, perhaps, the moſt univerſal genius that ever appeared in this country, or in any other. He made the laws of his country his particular ſtudy; and was promoted, by his ſuperior merit in his profeſſion, to the higheſt employment in the ſtate: but his active, comprehenſive ſoul was not confined or limited there. He ranged through all arts and ſciences, ſhowed wherein they were defective, chalked out the method how they might be improved; and the *advancement of learning* that hath been made ſince his days, hath been chiefly owing to a purſuance of his ſchemes, by treading in his footſteps, and tracing and deducing the rivers, whereof he diſcovered the ſprings and ſources. His writings (the principal of them being written in the learned language) have done infinite honour to the nation; and in all of them, even thoſe of them which are not profeſſedly written upon divine ſubjects, there is yet a great ſpirit of piety

* Herod. lib. 2. cap. 2. Purchaſ. b. 3. chap. 8. Walton Proleg. 1, ſect. 3. Calmet. Dict. under the word *Language*.

and

and religion; and we plainly ſee his reverence of the Scriptures, by his frequent alluſions to them, and citations from them. His noted axiom was, "That a little philoſophy inclineth man's mind to Atheiſm; but depth in philoſophy bringeth men's minds about to religion;" and he placeth theology at the head of all learning, as the higheſt perfection and attainment of human nature.

'The *ſecond* was of a noble family, and applied himſelf chiefly to experimental philoſophy: and what was the conſequence of his ſearches into nature, but having a more profound reverence for the God of Nature? It is related of him, that he never mentioned the name of God, without a ſolemn pauſe in his diſcourſe; ſo far was he from treating it lightly or irreverently; ſo full was his mind of pious love and veneration. Amidſt his numerous philoſophical writings, he found time alſo to write upon religious ſubjects. He wrote a treatiſe particularly *on the excellency of theology, compared with natural philoſophy*, and another *of the ſtile of the Scriptures*, with admiration and rapture. He was at the expence of large impreſſions of the Bible, and tranſlations into ſeveral languages, for the uſe of the poor, both at home and abroad. Having employed his whole life in doing good, he extended his benevolence and charities to mankind after his death, and founded an annual lecture, with a handſome ſalary, for the proof of natural and revealed religion, againſt Atheiſts, Deiſts, and all other infidels whomſoever.

'The *third* was a moſt excellent metaphyſician, and inquired particularly into the powers and limits of the *human underſtanding*; an author, happy in a wonderfully clear vein of thinking and reaſoning; drew his materials not ſo much from books as from his own thoughts and reflections, and knew how to dreſs theſe thoughts in eaſy and agreeable language; a friend to liberty, both civil and religious, but an advocate for revelation; wrote largely of the *reaſonableneſs of Chriſtianity*; made a moſt excellent *paraphraſe* and *annotations* on the principal of St. *Paul*'s Epiſtles, wherein he hath done more towards clearing and explaining their ſenſe and meaning than any commentator, I had almoſt ſaid than all the commentators before him; and, doubtleſs, would have obliged us with more ſuch writings if he had lived longer, having dedicated the remainder of his days wholly and ſolely to theſe ſtudies.

'The *fourth* was a prodigy indeed of mathematical knowledge! There was none like him before him; and it may be queſtioned, whether after him there will any "ariſe like unto him." It is ſaid by Dr. Keil, that if all philoſophy and mathematics were conſidered as conſiſting of ten parts, nine of them are entirely of his diſcovery and invention. And his modeſty, humility, and other virtues, were as great and conſpicuous as his learning and knowledge. He ſpoke always of the Supreme Being in a manner becoming a philoſopher; attempted to ſettle *the chronology* of ancient kingdoms conformable to Scripture; and wrote *obſervations* on ſome of the moſt difficult parts of holy writ, *the Prophecies of Daniel, and St. John's Revelation*; making thus the word of God the port and haven of all his labours, and doing as every wiſe man ſhould, beginning with philoſophy, and ending in religion.'

The

The Biſhop, in his *Diſſertation on Dreams*, adopts the hypotheſis of the late Mr. Baxter, and attempts to make a practical uſe of it. He conſiders them as proofs of the immateriality and immortality of the ſoul, and as indications of our natural temper and diſpoſition. He gives ſome directions how to make them turn to a good account; and, at the ſame time, guards the reader againſt the extremes of ſuperſtition and ſcepticiſm.

In the *Diſſertation on our Saviour's Temptation*, he oppoſes the ſpeculations of thoſe divines who would refine away its reality, by conſidering it only as typical, alluſive, and viſionary; and contending for the *fact*, enters into a diſcuſſion of its reaſons.—If he had been ſo fortunate as to have offered any *new* ones, we ſhould have been happy to have preſented them to the Reader. The *old* are well known, and have been well anſwered.

One of the moſt learned and laboured of the Diſſertations is that on the *Demoniacs*. The ſubject is alſo ingeniouſly diſcuſſed, and with temper and moderation too. The Biſhop thinks all the inſtances of Demonical poſſeſſion recorded in the Goſpel, cannot be referred to any natural cauſes, ſuch as madneſs or epilepſy, but muſt be attributed to the operation of ſpiritual agents.—In this Diſſertation he produces ſome paſſages from the works of the learned Joſeph Mede, to prove that he was not (as hath been reported) a favourer of the novel doctrine. The following is very obſervable: "The uſe of the word *Demon*, in the worſt ſenſe, or directly for a *Devil*, will be almoſt confined to the Goſpels, where the ſubject ſpoken of, being *men vexed with evil ſpirits, could admit no other ſenſe nor uſe.*" 'It is evident then (ſays the Biſhop), that Mr. Mede was ſo far from falling ſhort in belief, that the carried it farther than the generality of Chriſtian divines.'

From different parts of the Biſhop's Works, we will tranſcribe his ſentiments of ſome diſtinguiſhed ſects of Chriſtians; and from thence the judicious Reader will be able to diſcover the leading bias of his mind, with reſpect to theological principles and inſtitutions.

POPERY. 'It took its riſe in times of the greateſt ignorance and ſuperſtition, of the greateſt degeneracy and wickedneſs; was advanced by little and little; was propagated ſometimes with all the cunning and dexterity, ſometimes with all the malice and cruelty in the world.'

DISSENTERS. 'I ſpeak not of all, but of many of them (and am ſorry to ſay it, but the truth compels me), that they are no leſs enemies to the conſtitution in church and ſtate than the Papiſts themſelves. Nay it may be queſtioned, whether the danger is not greater at preſent ariſing from the Diſſenters than the Papiſts.—The Papiſts are no declared enemies to royalty and nobility; but the Diſſenters are for levelling all degrees, and have laid the crown and nobility all in the duſt. When Jacobitiſm ſubſiſted, the Papiſts were for changing

changing the family that governed; but the Diſſenters are for ſubverting the whole form and order of government,' &c. &c. &c.

METHODISM. 'Every tabernacle of Methodiſts is, in truth, a ſchool and ſeminary for Papiſts; and the teachers, whether they know it or not, are agents and factors for Popery: and they ſeem to be poſſeſſed of the ſame ſpirit, as they aſpire to the ſame dominion and lordſhip over God's heritage; affect the ſame powers, privileges, and prerogatives; excel in all the ſame arts of ſophiſtry and evaſion, equivocation, and mental reſervation; make the ſame merchandice of the word of God, uſurp the ſame authority over the purſes and conſciences of their diſciples, drain the few rich and wealthy of their ſubſtance, wring even from the hard hands of the poor labourers and ſervants their ſmall pittance, and by all means make their religion their gain, or it would be no religion for them.'

HUTCHINSONIANS. 'Theſe men generally pretend to extraordinary knowledge in the Hebrew language, and thereupon are apt to grow dogmatical; but all their tenets and opinions, whether in philoſophy or divinity, as far as they differ from thoſe of others, and are peculiar to themſelves, are either myſterious and unintelligible, or if intelligible, are falſe and fanatical.'

PETITIONING CLERGY, &c. &c. 'If inſtead of reading only the *Confeſſional*, they would read together with it Dr. Ridley's anſwers, wherein he was aſſiſted by our late moſt worthy and moſt able Metropolitan [Secker], they would ſee the ſophiſtry of the arguments detected, the falſity of the facts and quotations expoſed, and the whole book as effectually refuted as ever book was; beſides the manifeſt inconſiſtency of a man's pleading for entire liberty of conſcience, with all the malevolence and intolerance of a Father of the Inquiſition.'

MODERN SOCINIANS. 'Their writings and *apologies* ſtrike out no new light, furniſh no new matter, nor even one new argument to the purpoſe: they are only a dull repetition of ſtale objections, which have been refuted over and over again. But it is not fitting that ſuch peſtilential hereſies ſhould be ſuffered at any time to walk abroad, without notice or reply. As faſt as thoſe hydras revive ——————'

* * * * *

But enough of the Biſhop's *zeal!*—We ſhall proceed to a better ſubject, in which his *charity* ſhines with a more pleaſing luſtre.—His Diſſertation on the *final ſtate* of mankind, is deſigned to *vindicate the ways of God to man*, on the liberal hypotheſis of a UNIVERSAL RESTITUTION.

'There is ſufficient reaſon to conclude, that God will fully execute his threatenings, as well as make good his promiſes; and the rewards and puniſhments, conſequent thereupon, will be really and truly everlaſting. "The wicked ſhall go away into everlaſting fire;" but "the righteous into life eternal:" and as long as they retain the ſame qualities, ſo long will they keep the ſame ſtation; as long as they continue righteous or wicked, ſo long will they alſo remain happy or miſerable, even to all eternity. But put the caſe, that the righteous ſhould fall from his righteouſneſs and commit iniquity, ſhould he continue ſtill in glory, ſhould you think him intitled to the

the ſame privileges and advantages? or rather ſhould you not think that he had juſtly forfeited all pretenſions to happineſs? On the other hand, if the wicked ſhould turn away from his wickedneſs, and do that which is lawful and right, ſhould he continue ſtill in torment? Should not his iniquity be forgiven, and his ſin be remembered no more? Should he not ſave his ſoul alive, and be plucked as a fire-brand out of the fire? This I conceive to be the true notion and repreſentation of the eternity of rewards and puniſhments. Righteouſneſs will be for ever happy and glorified, wickedneſs will be for ever miſerable and tormented; but if righteouſneſs ſhould degenerate and become wickedneſs, or if wickedneſs ſhould amend and become righteouſneſs, the tables would then be turned, and with the change of their nature their ſtate and condition would be changed too.

'But it is commonly ſuppoſed, that in the next life there can be no ſuch changes; every man's condition there is fixed and unalterable: (Eccleſ. xi. 3.) "In the place where the tree falleth, there ſhall it "be:" (Rev. xii. 11.) "He that is unjuſt will be unjuſt ſtill; and he that is filthy will be filthy ſtill; and he that is righteous will be righteous ſtill; and he that is holy will be "holy ſtill." But, notwithſtanding the application of certain texts to this purpoſe, which have no ſuch meaning, this opinion ſeemeth to be without any real foundation in Scripture, or in the nature and reaſon of things. To ſuppoſe that a man's happineſs or miſery, to all eternity, ſhould abſolutely and unchangeably be fixed and determined, by the uncertain behaviour of a few years in this life, is a ſuppoſition even more unreaſonable and unnatural, than that a man's mind and manners ſhould be completely formed and faſhioned in his cradle, and his whole future fortune and condition ſhould depend altogether upon his infancy, infancy being much greater, in proportion to the few years of this life, than the whole of this life to eternity. This life is indeed a ſtate of trial, but not a trial to fix our fate for ever, without any poſſibility of changing for better, or for worſe, in the world to come: for if the righteous can be but righteous, and the wicked can be but wicked, and cannot act otherwiſe, there is an utter end of all freedom of will, and morality of action. Their virtue ceaſes to be virtue, and their ſin is no longer ſin. Here it is admitted, that we are free moral agents, and feel and enjoy our liberty; and ſhall we be deprived of this privilege hereafter, and be bound in the chains of fatal neceſſity? It is moſt probable, indeed, that the righteous, living in ſo much greater light and knowledge, enjoying ſo many bleſſings, and ſurrounded by ſo many good examples, will lie under little or no temptation to fall from his righteouſneſs; but, however, the thing is poſſible; for no creatures, of any rank or order, of any time or place, are abſolutely infallible and impeccable. Perfect holineſs belongeth to God alone. The Scripture aſſures us, that in the next life men will be made (Luke xx. 36.) "equal unto the angels;" but angels, we know, have apoſtatized and fallen; and why, then, may not man, even when made "equal unto the angels?" For the ſame reaſon that the righteous may fall from his righteouſneſs, the wicked may turn away from his wickedneſs; and this event appears much more probable than the other: for he is certainly

mainly under no neceſſity to the contrary; he is free to return and repent; and though it may be a matter of ſome difficulty, yet there is no real impoſſibility. If it were impoſſible for him to repent and reform, he would be no longer criminal, and his puniſhment would be really unjuſt.

'Repentance, therefore, is not impoſſible even in hell: but yet you may aſk, what reaſon is there to think it probable? and I anſwer, becauſe it is impoſſible for any creature to live in eternal torments. (Iſa. xxxiii. 14.) "Who can dwell with everlaſting burnings?" If nothing elſe, yet his own ſenſations and feelings muſt bring him, one time or other, to an acknowledgment of his ſin and of his duty. In the next world, too, there will be no room for ſcepticiſm and infidelity. The devils are now to "believe and tremble" (James ii. 19.); but in the next world both men and devils will do more than "believe and tremble:" they muſt, whether they will or not, be convinced, by ocular demonſtration, by all their ſenſes, by all their feelings, inward and outward, of the glory and dominion, of the righteouſneſs and juſtice, of the power and terrors, of the Almighty; and muſt ſee, and feel, and know, how "hard it is to kick againſt the pricks;" how impoſſible to "reſiſt his will," or to flee from his vengeance. Beſides, in the next world their capacities will not only be inlarged and improved, but they will not lie under the ſame temptations as in theſe frail, periſhing, fleſhly tabernacles; there will not be the like provocatives to ſin in their incorruptible, immortal, ſpiritual bodies. Their ſenſes will all be quicker, and, conſequently, their pains and ſufferings will be greater, and their miſery more inſupportable. Inveterate habits are, indeed, rooted out with extreme difficulty; "the leopard" may almoſt as ſoon "change his ſpots:" but ſurely it is eaſier and better "to cut off a right hand, or pluck out a right eye," than with the whole body to lie groveling for ever in "hell-fire, where their worm dieth not, and the fire is not quenched." There are tempers and ſpirits which, inſtead of being ſoftened and melted, are rather hardened and petrified, as I may ſay, by calamities and afflictions. Some ſuch inſtances may occur in this life, or for a ſhort period of time; but what is the period of human life, or hundreds of years, or thouſands, or millions, or millions of millions, compared with eternity? As no creature is completely and abſolutely good, ſo neither is any completely and abſolutely evil: there is a mixture, more or leſs, of good and bad, of gold and droſs, in every one; but the fire muſt in time purge away and conſume the droſs, and leave only the gold behind. No creature can be ſo totally depraved and abandoned, as to hold out, under the moſt exquiſite tortures, obſtinate and obdurate unto all eternity. Some may perſiſt for a longer, ſome for a ſhorter term; but in the end all muſt be ſubdued: ſo that their puniſhment may more properly be called indefinite than infinite. In ſhort, if they have any ſenſe or feeling, any reaſon or underſtanding, any choice or free-will, they muſt, one time or other, ſooner or later, be brought to repentance: if they have none of theſe, they are no better than ſtocks or ſtones; and as they cannot deſerve, ſo neither can they ſuffer, any puniſhment.

'For

'For what end or purpose is it to be supposed, that God ever punisheth any of his creatures? for some good end, without doubt; and you cannot well assign any other, or better, than these two reasons—for the correction of the offender, and for an example to others. If the offender be corrected and reformed, the first end is fully answered, and the punishment should cease of course. If he still remain incorrigible, it is fitting that the punishment should be continued, and increased, till it have the due effect. The other end of punishing, for example's sake, may also be of use and service, as long as there are any to be influenced by it. But after this world, and all the works therein, shall be dissolved, after the general judgment, and the different allotments of men and angels, what creatures will remain to whom it may serve for a warning, especially if every one's condition shall be fixed by fate, unalterably good, or unalterably evil. It cannot consist with the mercy, or the goodness, or the wisdom, or even the justice of the Supreme Being, to punish any of his creatures for no end or purpose, neither for their own correction, or a warning to others. A Moloch may be pleased with the sacrifice of innocents burning in the fire; a God of the Manichees may delight in evil for the sake of evil: but such things cannot be conceived without horror, of the God of the Christians. It is just, and wise, and good, and even merciful, to correct a sinner as long as he deserves correction; to chastise him into a sense of his guilt; to whip and scourge him, as I may say, out of his faults: if many stripes will not suffice to lay on more, to heap coals of fire upon his head, and to melt him down into another nature and temper, so that he may be made capable of forgiveness. Such severity is the greatest mercy: and how wretched, in the most favourable view, must be the condition of sinners? What fruit can they have in those things whereof, if they are not now, they will be then ashamed? How must they lament and bewail, how detest and abominate the consequences of their own folly and madness, which have reduced them to such straits and difficulties? What pangs must they undergo, before the new birth can be accomplished in them? yea "what carefulness, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge?" But any thing is easier and better than to live for ever in torments. Tortures upon tortures, tortures without end, no creatures of the least sense or feeling can support, but must all be brought to submission at last; and had they not much better make a virtue of necessity? Thrice happy are they who need no such repentance; next happy are they who repent in time, and are reformed in this life: they are miserable if they defer it; and the longer they defer it, the more wretched still and miserable they will be, and the harder to be reclaimed.

'But that which weigheth most in this case, is the consideration of the divine attributes and perfections. Such a being as God cannot be supposed to have produced any intelligent natures for any other end, or with any other design, than to constitute them all, in their different degrees and proportions, partakers of his goodness and happiness. It could never be his original intention to make any of his creatures, and much less the greater part of mankind, as you suppose, for

for ever miſerable. " He would have all men to be ſaved;" and whence then ariſeth the obſtruction to his good will and pleaſure? or how cometh it to paſs, that his gracious purpoſes are ever defeated? Was it for want of wiſdom, or power, to fit and make them able? or was there any defect of mercy and goodneſs to diſpoſe and make them willing to acquire everlaſting life? No, you will ſay juſtly; the fault is intirely in the creatures, and not at all in the Creator. (Eccleſ. vii. 29.) " God hath made man upright, but they have ſought out many inventions." He made them capable of happineſs, but they themſelves are the authors of their miſery. But (Acts, xv. 18.) " known unto God are all his works from the beginning of the world." He foreſees the moſt diſtant and contingent actions of all his creatures. He foreknows what courſes they will take, their beginning, their progreſs, their end: and nothing can be more contrariant to the divine nature and attributes, than for a God, all-wiſe, all-powerful, all-good, all-perfect, to beſtow exiſtence on any beings, whoſe deſtiny he foreſees and foreknows, muſt terminate in wretchedneſs and miſery, without recovery or remedy, without reſpite or end. He certainly would either have created them of a different model and conſtitution, or not have created them at all. " God is love;" and he would rather not have given life, than render that life a torment and curſe to all eternity. Man, indeed, muſt have been made a free, rational, moral agent, or otherwiſe he could not have been capable of good or evil, of reward or puniſhment; and it is as juſt, and reaſonable, and fitting, that he ſhould be puniſhed for his evil actions, as that he ſhould be rewarded for his good ones. But God never inflicts puniſhment merely for puniſhment's ſake. In the midſt of judgment he remembers mercy. His chaſtiſements, like thoſe of a loving father, are deſigned not to harden men in ſin, but to recover them to goodneſs, to correct and meliorate their nature, to terrify, to compel, to perſuade, to oblige, and at length to bring them to repentance and reformation. His goodneſs could never give birth to any one being, and much leſs to a number of beings, whoſe end he foreſaw, and could not but foreſee, would be irretrievable miſery; nor could even his juſtice, for ſhort-lived tranſgreſſions, inflict everlaſting puniſhments. Imagine a creature, nay imagine numberleſs creatures, produced out of nothing, and therefore guilty of no prior offence, ſent into this world of frailty, which, it is well-known before hand, they will ſo uſe as to abuſe it, and then, for the exceſſes of a few years, delivered over to torments of endleſs ages, without the leaſt hope or poſſibility of relaxation, or redemption. Imagine it you may, but you can never ſeriouſly believe it, nor reconcile it to God and goodneſs. The thought is ſhocking even to human nature; and how much more abhorrent then it muſt be from the divine perfections! God muſt have made all his creatures finally to be happy: he could never make any, whoſe end he foreknew would be miſery everlaſting.

' But poſſibly you may object, that by this ſame method of arguing it would follow, that the devil and his angels will at laſt be ſaved as well as wicked men; and I cannot deny the conſequence, which extends alike to all free, intelligent, rational, moral agents whatever; ſo neither can the devil and his angels, till they ceaſe to be devils,

devils, and new minds and new manners be formed in them. We know (Matth. xxv. 41.) "that everlasting fire is prepared for the devil and his angels;" but they are not yet consigned to their place of torment: and therefore we find them in the gospels (Luke, viii. 31. Matth. viii. 29.) beseeching our Saviour, that "he would not command them to go out into the deep, and torment them before the time." They are fallen from "their first estate (Jude, ver. 6.), their own habitation," in heaven; and their present abode is in the region of the air, from whence their chieftain is stiled (Eph. ii. 2.) "the prince of the power of the air;" and they are called (vi. 12.) "spiritual wickedness, or wicked spirits in high, or heavenly places," or, as some would read, "in places under heaven." Here they are "reserved (2 Pet. ii. 4. Jude, ver. 6.) unto the judgment of the great day;" and then (Rev. xx. 10.) "they shall be cast into the lake of fire and brimstone, and shall be tormented, day and night, for ever and ever." But how then, you may perhaps say, can they be extricated from thence? for it doth not appear, that the Redeemer of fallen man hath undertaken also to be the Saviour of the fallen angels. On the contrary, it is said (Heb. ii. 16.), "He took not on him the nature of angels, but he took on him the seed of Abraham;" or, as the text is rendered in the margin, "He taketh not hold of angels; but of the seed of Abraham he taketh hold." The difference between the two cases, I conceive to consist briefly in this:—man was deceived, the devil was the deceiver. Man's, therefore, was a case more deserving of compassion; and for us men, and for our salvation, Christ came down from heaven. The like regard was not had to the first transgressors; but "everlasting fire was prepared for the devil and his angels." Men, by the merits of their Redeemer, may escape the pains of hell; and many of them, it is to be hoped, will escape them; but the devil and his angels will, all without exception, "be cast into the lake of fire and brimstone, and be tormented, day and night, for ever and ever." How long they will stand, or be able to stand, under these torments, it is more than we can pretend to divine; but as their offence was greater, and their rebellion worse than that of men, so their punishment will be severer in proportion; but then, on the other hand, they enjoy many superior advantages, quicker sensations, brighter intellects, more comprehensive understandings, and more excellent talents and faculties of every kind; and if they now "believe and tremble," as the Apostle saith (James, ii. 19.), what compunction must they feel, when they shall actually suffer those torments, which they dread so much at present! Time and torments, and much more, an eternity of torments, must overcome the proudest spirit; and the devil himself must at last be subdued and submit; and in the end there will be a regeneration and restoration of all creatures, to the happiness for which they were originally intended.

'This doctrine may, perhaps, be censured as novel and modern; but antiquity is not always a certain measure of truth: and some notions of such a general restoration have been entertained in former, as well as in later times. A treatise was published in 1761, intituled, *Universal Restitution, a Scripture doctrine*, which I wish had been written with such clearness and perspicuity, as to have rendered this

diſcourſe unneceſſary. In this treatiſe a memorable quotation is made from Sophocles, but without any reference to the place from whence it is taken; which as my memory hath not ſerved me to recollect, ſo neither hath the moſt diligent ſearch enabled me to find out. Authors ſhould, in juſtice to themſelves, as well as their readers, be more careful and correct in their quotations, eſpecially when they allege them in proof of any particular point in queſtion. The ſenſe of the paſſage is to this effect: "For we think that in hades, or the inviſible ſtate, there are two paths, one the way of the juſt, and the other of the unjuſt."—And afterwards, "God will ſave all things, which before he had deſtroyed."

'Of the ſentiments of the Hebrew doctors we have ſome account in a Latin treatiſe, *Of the State of the Dead*, written by Dr. Windet, a learned phyſician in the time of Charles II. In this caſe, as well as in others, you will find therein ſome doctors affirming, and others denying; but our buſineſs is with thoſe only who are for mitigating the ſeverity of endleſs torments. Rabbi Moſes Almoſny is cited for ſaying, "Meaſure for Meaſure; if any one ſhall greatly offend, he ſhall be be greatly puniſhed, yet afterwards he ſhall obtain his reſt." R. Iſaac Ben Arama aſſerts much the ſame thing in his commentary upon the Pentateuch. R. Jacob Chavif ſcruples not to ſay, "Some there are who, after they have ſuffered puniſhment in hell, ſhall perhaps be thought worthy of the life of the world to come;" and he refers to ſome paſſages in the Pſalms, in ſupport of his aſſertion. R. Menachen, expounding 1 Sam. xxv. 29. conceives it to relate to the future conditions of the righteous and the wicked; and concludes of the wicked, that "they ſhall be kept in chains till the time of their delivery ſhall come." In another place, ſpeaking of the lower hell, he declares, that "the wicked ſhall remain there till their ſpots and ſtains are waſhed and cleanſed away." And in the apocryphal book of Enoch, expreſs mention is made of "the finiſhing of everlaſting puniſhment;" but that cannot be finiſhed, which is truly and properly everlaſting.

'Of the Chriſtian Fathers, the moſt celebrated patron of this doctrine was the learned Origen, the Preſbyter of Alexandria, the greateſt ſcholar, and ableſt writer, in the third century after Chriſt; and the learned reader may ſave himſelf the trouble of collecting his ſentiments from the different parts of his works, by having recourſe to Monſ. Huet's *Origeniana*, wherein he may find a very ample and accurate account of the life, and the doctrines, and the writings, of this eminent Father. In treating of his doctrines, he employs a whole diſſertation on his notions of puniſhments and rewards, and particularly, whether, and how he thought that an end would be put to the torments of the damned, and all things by reſtoration would become one in God. The firſt place occurs in the ſeventh homily on Leviticus, in which, diſcourſing how the ſon can be ſaid to be ſubject to the father, he aſſerts, that "when the Son ſhall have conſummated his work, and ſhall have brought his whole creation to the height of perfection, then he himſelf ſhall be ſubject to the Father, that God may be all in all." He ſubjoins, that "Chriſt ſhall then drink wine in the kingdom of God, when all things ſhall be ſubjected to him; and all being ſaved, and the power of death being deſtroyed,

troyed, there ſhall be no more ſacrifice for ſin." This ſubjection he explains after the ſame manner, in his third book of principles; and infers, that "as when the Son is ſaid to be ſubject to the Father, the perfect reſtitution of every creature is declared; ſo when the enemies of God are ſaid to be ſubjected to the Son, the ſalvation of the ſubjected is underſtood by it, and the reparation of thoſe who were deſtroyed and loſt." A more illuſtrious proof is produced out of his book of *Principles*, from theſe texts of Scripture, (Pſal. cx. 1.) "The Lord ſaid unto my Lord; ſit thou at my right hand, until I make thine enemies thy footſtool;" and (1 Cor. xv. 24. 25.) "Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power: for he muſt reign till he hath put all enemies under his feet." From theſe teſtimonies of Scripture he proveth, that the enemies of Chriſt being ſubdued, the goodneſs of God will recall every creature into one by the Son; by "ſubjection," meaning, that by which adhering to Chriſt we are made holy, and obtain ſalvation. Afterwards he demonſtrates, that all things will be reſtored into one, from this of Chriſt (John, xvii. 21, 22, 23.), "That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us; and the glory which thou gaveſt me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one:" and from that of St. Paul (Eph. iv. 13.), "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt;" nor will the devils themſelves be deprived of the benefit of this reſtitution. He conſidered the fire of hell as expiatory and temporary, in which the ſins of men were to be burnt and purged away; and in his eighth book on the Epiſtle to the Romans, he ſays, "But for how long a time this purgation by fire may be applied, and for how many ages it may torture ſinners, he alone can can know, to whom the Father hath committed all judgment."

'Monſ. Huet, though a member and prelate of the Gallican church, not only repreſents Origen's opinions with great fairneſs and candour, but likewiſe, in ſome meaſure, excuſes and juſtifies him, by producing paſſages not very diſſimilar from other ancient fathers. He begins with Juſtin Martyr, affirming, in his dialogue with Trypho the Jew, that at the time of judgment, thoſe ſouls which appear worthy of God ſhall die no more; but the reſt ſhall be puniſhed, as long as God ſhall pleaſe to continue their exiſtence and their puniſhment. Juſtin imagined, therefore, that a time might come when their puniſhment might ceaſe. Irenæus is alſo cited for holding much the ſame doctrine. Gregory Nazianzen, in his 39th Oration, threatens the heretics with undergoing a difficult and long baptiſm of fire, unleſs they depart from their hereſy, by which fire all wickedneſs, like ſo much ſtubble, will be burnt out of them. In the following oration he doubts, whether the torments of the damned will be everlaſting, or whether it will be more humane and worthy of God to ſhorten them. Gregory Nyſſen, without any doubting, embraces the opinion of Origen, in his diſcourſe of the ſoul and the reſurrection, in which he declares, that the ſouls of men,

and devils alſo, ſhall, in time to come, laying aſide all their wickedneſs, confeſs Chriſt: and, in another place of the ſame diſſertation, he aſſerts, that God cannot otherwiſe be "all in all," according to the ſaying of the Apoſtle, than by deſtroying utterly and extirpating all wickedneſs. Moreover, in his Catechetical Oration, chap. 8. he affirms, that after this life the evil affections of the mind ſhall be cured by God, which in this life could not be healed by virtue: then, chap. 26. he teaches, that not only wicked and impious men, but even the devil, the author of ſin, ſhall be affected by the kindneſs of the Son of God, and be ſo purged and purified, as gold is refined by the fire, the baſe metal being extracted and ſeparated; and at length, after a long courſe of time, all the evil that is in nature being conſumed, the damned ſhall be reſtored whole and entire, that with one mouth all created things may return thanks to God.

'We may further add what Dr. Burnet, of the Charter houſe, hath cited from St. Jerome, who, though ſharp and vehement in his own nature, and a bitter enemy to Origen and his opinions, yet upon this topic expreſſes himſelf with uncommon temper and moderation. In the concluſion of his commentary upon the prophet Iſaiah, ſpeaking of everlaſting puniſhments, and of thoſe who thought, that after a long period of time an end would be put to them, he concludes, that "we muſt leave thoſe things to the wiſdom of God, whoſe judgments, as well as mercies, are diſtributed in exact weight and proportion, and who knoweth whom, and how, and how long, he ought to puniſh." He had aſſerted ſomething of the ſame kind before in his commentary upon the xxivth chapter, near the end; "We muſt know, that human weakneſs cannot comprehend the magnitude and meaſure of puniſhments, which muſt be left to the wiſdom of God alone:" and in his commentary upon the ivth chapter to the Galatians, we find him ſaying, that "no reaſonable creature can periſh with God for ever." St. Auſtin, though a ſtrenuous advocate for the eternity of puniſhments, denominates thoſe of the contrary opinion *merciful* doctors; and therefore he, and thoſe who think with him, as Dr. Burnet obſerves, may, by the rule of oppoſite, be called *unmerciful* doctors. Several of the ancient fathers conceived the fire of hell to be a purging, as well as a penal fire, and conſequently, ſome time or other, to have an end. But this penal, purging * fire is very different from the purgatory of the church of Rome; for that is not once mentioned in Scripture, but this is often repeated; that occupies the interval between death and the reſurrection, but this ſucceeds after the general judgment.

'I forbear to produce any modern authorities, though, perhaps, the modern may be as good, or better, than the ancient; but all authorities muſt bow down before Scripture: this is the only ſolid foundation of faith; this is the only ſure anchor of hope. The letter of ſcripture may, indeed, ſound forth everlaſting puniſhments, but the ſpirit of Scripture intimates the contrary. How the letter is to be underſtood, and in what ſenſe the puniſhments are everlaſting, we have already explained; and this explanation will be moſt amply

* καθαρτηριον.

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confirmed by the whole ſtrain and tenor of Scripture, which breathes nothing but mercy and kindneſs, pity and forgiveneſs, to the ſons of men. Texts innumerable might be cited and applied to this purpoſe; but weight is more to be regarded than number. Even in the Moſaical law, the Lord proclaims himſelf (Exod. xxxiv. 6. 7.), "The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin." But how can ſuch attributes conſiſt with a ſyſtem of irrevocable vengeance for thouſands, tranſgreſſions never to be forgiven, and torments never to have an end? — In like manner the Pſalmiſt declares (ciii. 8, 9.), "The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy: he will not always chide, neither will he keep his anger for ever." And may we not, then, with juſtice apply the words of another pſalm (lxxxv. 5. 6.), "Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not receive us again, that thy people may rejoice in thee?" — God doth not willingly grieve and afflict the children of men; and therefore it is called by the prophet Iſaiah (xxviii. 21.) "his ſtrange work, his ſtrange act," as if it was very uncommon and foreign to his nature. But with what propriety can that be denominated "his ſtrange work, his ſtrange act," which is wrought not in a few, but in abundance of inſtances, and is to continue not for a ſhort period of time, but throughout all generations? "As I live, ſaith the Lord God," by the prophet Ezekiel (xxxiii. 11.), "I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live." And can it be his will and pleaſure that no wicked man ſhould periſh, but repent and live; and yet be his will and pleaſure, that ſo many of his creatures ſhould be reduced to a ſtate of final impenitence, where they cannot turn and live, but muſt periſh everlaſtingly?

'But the great charter of univerſal redemption is the goſpel, which will be found in the end, what it was proclaimed in the beginning (Luke, ii. 14.), "Glory to God in the higheſt, and on earth peace, good will towards men." But what glory to God, to ſee a number of his creatures plunged in the depth of miſery? What good-will towards men, to conſign ſo many of them to everlaſting puniſhments?

'It is the declared end and purpoſe of our bleſſed Saviour's coming into the world, to recover and to redeem loſt mankind. "The ſon of man," as he ſaith himſelf (Luke, xix. 10.), "is come to ſeek and to ſave that which was loſt." And ſhall the purpoſe of his coming be ſo far fruſtrated and defeated, as that the greater part of thoſe whom he came to ſeek, and to ſave, ſhall be loſt and undone for ever? — How often is he ſtiled "the Saviour of the world," in the full extent and meaning of the words? (John, iii. 17.) "God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved." (1 John, iv. 14.) "We have ſeen, and do teſtify, that the Father ſent the Son to be the Saviour of the world." (1 Tim. ii. 4.) "God will have all men to be ſaved, and to come unto the knowledge of the truth:" (iv. 10.) "He is the Saviour of all men, eſpecially of thoſe that believe." (2 Pet. iii. 9.)

" He is not willing that any ſhould periſh, but that all ſhould come to repentance." (1 John, ii. 1. 2.) " We have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world." (Luke, iii. 6.) " And all fleſh ſhall ſee the ſalvation of God."—And after ſo many gracious promiſes, and aſſurances of univerſal ſalvation, is he the Saviour of the world only intentionally, and not effectually? or is he to ſave only the choſen few, and to leave the many under eternal condemnation?—His very enemies are reconciled to God, by the merits and ſufferings of his beloved Son. (Rom. v. 10.) " When we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life." (2 Cor. v. 19.) " God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them." (Col. i. 19. &c.) " For it pleaſed the Father, that in him ſhould all fullneſs dwell: and having made peace, through the blood of his croſs, by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven; and you that were ſometime alienated, and enemies in your mind, by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight." (Rom. xi. 32.) " God hath concluded all in unbelief, that he might have mercy upon all." But what kind of peace and reconciliation is that, where they ſtill live in open enmity, and are treated as enemies, where vengeance ſtill purſues them, and their miſery has no end?—For the reward of his ſufferings, God hath highly exalted his Son, and (Eph. i. 20, &c.) " ſet him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but alſo in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all." But he can never attain theſe glorious ends; he can never be " far above all principality and power," or " be head over all," or " fill all in all," as long as there are evil angels, and evil men, who are in rebellion againſt him, and, to their utmoſt power, reſiſt and oppoſe his will.—(1 John, iii. 8.) " For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil." But the works of the devil " cannot be ſaid with truth to be deſtroyed," as long as any wickedneſs ſubſiſts in the world.—It is repeated again and again, that he muſt " put all things under his feet." But the ſubjection of intelligent creatures conſiſts not in their being kept under by ſuperior force and violence, but in the change of their affections, and the ſubmiſſion of their wills (2 Cor. x. 5.), " caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt."—In this manner muſt all creatures bow down to him, and acknowledge him, before the end come. (Philip. ii. 10. 11.) " At the name of Jeſus every knee ſhall bow, of things in heaven, and things in earth, and things under the earth; and every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God the Father." And

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(Rev. v. 13.) "every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever." As he was the Creator, ſo he will be the Saviour of all beings: for (John, i. 3.) "all things were made by him, and without him was not any thing made that was made." (Col. i. 16, 17.) "By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things conſiſt." And we may be certain, that he who made the world will not ſuffer it to remain in eternal diſcord, but will rectify and reſtore his own creation. "For he muſt reign (1 Cor. xv. 25, 26.) till he hath put all enemies under his feet: the laſt enemy that ſhall be deſtroyed is death." The death here intended is "the ſecond death." For (Rev. xx. 14.) "death and hell," or hades, "were caſt into the lake of fire; this is the ſecond death:" and (ver. 10.) "the devil, and the beaſt, and the falſe prophet, were caſt into the lake of fire and brimſtone:" and (xxi. 8.) "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolators, and all liers, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death." It muſt be this "ſecond death," therefore, that after ſubduing all other enemies, and bringing them to ſubmiſſion, ſhall itſelf at laſt be deſtroyed. When this penal, and purging, and purifying fire ſhall have accompliſhed the purpoſes for which it was intended, it ſhall be totally extinguiſhed; and as there will be no more any creatures to be puniſhed, ſo there will be no more any place of puniſhment. Then, in the fulleſt ſenſe (1 Cor. xv. 54.), "ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory:" and (Rev. xxi. 4.) "there ſhall be no more death." Then cometh the end (1 Cor. xv. 24. 28.), "When he ſhall have delivered up the kingdom to God, even the Father, when he ſhall have put down all rule, and all authority and power: and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all."

ART. XI. *Military Maxims*, illuſtrated by Examples. By Colonel James Callander. 12mo. 2s. 6d. Cadell. 1782.

THE collector of theſe Maxims juſtly obſerves, that "many are the books that treat of the vaſt ſcience of war in all its branches; but few or none confine themſelves to the conduct of the inferior officer with a ſmall command. It would appear, military authors only wrote for the inſtruction of thoſe who command armies." As to this performance, which is calculated to ſupply the deficiency, it is but crudely executed; many of the introductory maxims being frivolous in a profeſſional work; as for inſtance—"We know how to act, by

knowing how others, in like ſituations, have acted before us *;" which has no more reference to the field of war than to the field of agriculture, as it concerns every man who has any thing to do! We are told as a diſtinct maxim, that—"Valour is ſuperior to numbers †." But ſeveral qualifications muſt be introduced to give this random aſſertion a meaning conſiſtent with truth; or with the following maxim—"War does not give to courage alone the victory ‡." The firſt maxim in the book is—"Victory is *ſeldom* the effect of fortune; a judicious diſpoſition will not only influence, but *ſecure* the ſucceſs" of military operations ‖." This, however, we beg leave to doubt; and ſo does the Author too: for he afterward modifies the poſition thus.—"In general actions, victory is *often* the effect of chance, *not ſo* in a ſmall detachment §." But even this diſcrimination does not ſatisfy us, becauſe the commander of a detachment is afterward cautioned to—"Beware of a ſurprize during a ſtormy day, a thick fog, or a fall of ſnow; it is often attempted during thoſe periods **:" and becauſe we are alſo told that—"The profeſſion of war is a moſt critical one; inſtants are deciſive ††." A ſurprize is one of the main hinges upon which the events of war turn; it is therefore as eagerly watched for, as guarded againſt, on both ſides: but unleſs one party ſhould be aſſiſted by a Lapland engineer, able to raiſe a ſtorm when it is wanted, it is preſumed, that a ſurprize thus favoured, may be, in great meaſure, attributed to what we underſtand by the terms *fortune*, or *chance*. The very word *ſurprize*, in a military ſenſe, implies accident on the unſucceſsful ſide, however they might be expoſed to it.

We muſt alſo obſerve, that the illuſtrations of theſe Maxims do not apply to particular precepts, but are promiſcuouſly collected at the end of the book as military ſtories, without reference, and ſo nakedly told, that we do not always diſcover when, or where, the events happened, nor on what authority they are produced.

It will ſcarcely be inferred, from the preceding reluctant obſervations, that we deem unfavourably of the Author's military talents; for it is almoſt beyond a queſtion, that even the Duke of Marlborough would have appeared to great diſadvantage, had he attempted a like effort of military literature. On the contrary, we are perſuaded he is an active vigilant officer, from the inſtructions he gives in the following inſtance:

'When a guard is poſted in a ſtone building, for inſtance a church, old caſtle, gentleman's houſe, or large barn, and to remain there; in that caſe, ſuch building muſt be immediately fortified:

* Page 3. † P. 5. ‡ P. 23. ‖ P. 1.
§ P. 5. ** P. 14. †† P. 6.

but

but as their forms differ, only general rules upon that head can be given: turn out the inhabitants; if any houſe commands the poſt, pull it down; burn every combuſtible near it, ſuch as thatch, piles of wood, or furze; that they may not be made uſe of againſt you, ſurround the poſt with an abbatis, but principally, at the angles, barricade the doors with beams, dung, or ſtones. Then break one row of loop holes, three feet aſunder, eight inches long, two inches wide within, and ſix without, all round the building; at one foot from the ground, and dig a trench at two feet from the wall, to place the men in, who are to defend them. Break another race of loop-holes, ſeven feet from the ground, above the intervals of thoſe below; and place the benches, chairs, and tables round the wall, to ſerve for a banquette for thoſe who are to defend them. Obtain as much croſs or flank fire as poſſible, by the aid of thoſe parts of the building that project. If the windows are ſo low, that the enemy can fire into them, or have not iron bars, barricade them as before directed: deſtroy the communication from one ſtory to another, by breaking down the ſtair-caſe, and make uſe of ladders. Fix a tree in the ground, within the building, with the branches on, that ſhould the enemy force the door, they may not be able to ruſh in, in a body, but muſt then enter ſide-ways. Make loop-holes in the upper part of the building, take off the roof, and pull down the wall to breaſt-high, that the men may fire over it. Collect a quantity of large ſtones, that you may tumble them down upon thoſe who endeavour to undermine the building. Provide pitch-forks to overturn the ladders the enemy will endeavour to ſcale the wall with, and tubs of water to extinguiſh fire. In caſe the enemy ſhould get into the ground-floor, you are not to ſuppoſe from that, that they are more likely to carry the poſt: make a great many holes in the floor, about four inches diameter, over the door, and other weak parts, that you may fire down upon them; pour likewiſe water through thoſe holes; it well wet their arms, prevent them from ſeeing, and cauſe great confuſion. Have ſome trees, with the branches on, to barricade the door afreſh, when you have drove them out. Sacks filled with earth will be found uſeful to barricade different parts of the building. If you have men enough to defend likewiſe the out-houſes, the ſame mode muſt be followed; remember always the angles are the weakeſt parts, therefore greater attention muſt be had to their defence, and that a croſs or flank fire is the beſt.'

We now and then find ſome choice ſpirits celebrated for *kicking up a duſt*, and *turning a houſe out of the window*; but not one of them all are *up* to the ſpirit and execution of this kind of buſineſs. Few landlords, therefore, we believe, would wiſh to accept Colonel Callander and his friends as tenants at will, while under the influence of one of theſe frolicſome humours!

ART. XII. *Which is the Man?* a Comedy, as acted at the Theatre-Royal in Covent-Garden. By Mrs. Cowley. 8vo. 1 s. 6 d. Dilly. 1783.

THE genius of Mrs. Cowley is ſo prolific, and her literary offſpring ſo multiplied, that the quantity is in ſome meaſure an apology for

for any little defects in quality. The Lady never loſes her teeming time, but breeds regularly every year. The laſt, that was *ſchool'd* by us, was a luſty laſs, called THE BELLE'S STRATAGEM. The preſent is a chopping boy, chriſtened WHICH IS THE MAN? He has not all the charms and graces of his ſiſter; yet there is a ſtrong family likeneſs, and we may fairly ſay of him, as Richard ſays of the young Duke of York,

He's all THE MOTHER *from the top to th' toe!*

Since this Authoreſs firſt devoted her talents to the theatre, ſhe ſeems to have applied herſelf with a laudable diligence to the peruſal of our dramatic writers; and from the general attempt at ſmartneſs and gaiety in her dialogue, as well as of intricacy in her fable, and buſtle in the incidents, it is not difficult to conjecture the models ſhe has admired and peruſed. The dialogue of all her characters aims at vivacity; but they too evidently ſpeak the language, and utter the ſentiments of the fair Author, rather than their own.—'The moment of triumph!—*Anglicè*, the moment when, having ſhewn myſelf at half the houſes in St. George's, I am ſet down at St. James's!' The well-inſtructed Mrs. Cowley might naturally introduce an explanation by the Latin word *Anglicè*; but we ſhould expect a very different kind of *Angliciſm* from Lady Bell Bloomer. Even the *Pendragons*, who ſeem to be the writer's chief favourites, are furniſhed with all the wit and obſervation of their ingenious author. The boy, eſpecially, is intended as a mixture of archneſs and ſimplicity: but neither are conſiſtent; and he diſcovers a ſhrewdneſs and penetration at ſome times, not agreeable to his rudeneſs and ignorance at others. Mr. Fitzherbert, whoſe manners are rough, and whoſe heart is tender, is but a faint copy of the ſame character by other hands; and, though he is uſed as a principal mover in the ſeveral events of the fable, his part is neither intereſting nor pleaſant. Lord Sparkle is alſo a picture from imagination, rather than drawn after the life.

The fable of this comedy is built on improbabilities, which are induſtriouſly multiplied, in order to produce what, in the cant of playhouſe criticiſm, are called *theatrical ſituations*; ſome of which may, for aught we know, have a tolerable effect on the ſtage, but appear abſurd, or inſipid, in the cloſet. That Lord Sparkle, honourably ſoliciting Lady Bell Bloomer, ſhould, at the ſame moment, without the leaſt encouragement, attempt to ſeduce Julia Manners, when under her roof, and under her protection; that Julia Manners, already ſecretly married, on the bare ſuggeſtion of another marriage, preſſed by no urgent circumſtances, ſhould fly from the houſe of her proteſtreſs; that ſhe ſhould be conveyed firſt to Lord Sparkle's, and from thence to the houſe of Mr. Beauchamp; that a Lady of character ſhould, without the leaſt regard to decency, take it into her head *to viſit* Mr. Beauchamp, merely to become the accidental inſtrument of diſcovering the aſylum of Julia Manners; all theſe, and many other circumſtances are, in our opinion, ſuch groſs outrages of probability, that the perplexities they occaſion cannot be ſufficiently intereſting or amuſing, to atone for the violence by which they are produced. The beſt part of the play, and the ſcenes which do moſt credit to the delicacy of the writer, are thoſe that relate to Beauchamp and Lady Bell Bloomer. There is a *ſtrain* at the beginning of the 5th Act that we think

think particularly happy; and though attended with the *equivoque*, of late ſo common on our ſtage, and often uſed moſt coarſely, is truly natural and affecting. We think we cannot give a more favourable ſpecimen of the comedy:

'*Enter* CLARINDA *and* JULIA *to Lady* BELL BLOOMER.

'*Clar.* Come, child, don't faint!—You had more cauſe for terror half an hour ago.

'*L. Bell.* Heavens, *Julia!* where have you been?

'*Clar.* Ay, that's a circumſtance you would not have known, but for an accident; and I am very ſorry it fell to my lot to make the diſcovery.

'*Lady Bell.* (*taking* Julia's *hand*) Speak, my love!

'*Julia.* Miſs *Belmour* will tell you all ſhe knows.—I am too wretched!

'*Clar.* Nay, as to what I know,—I *know* very little.—I can tell what I ſaw, indeed.—Having received intimations not quite conſonant to one's notions of decorum, I pretended a frolick, and called on Mr. *Beauchamp*, and there I found this Lady *concealed*.

'*L. Bell.* Heavens, *Julia!* 'Tis impoſſible.

'*Clar.* Nay, ſhe can't attempt to deny what I myſelf ſaw.—Other diſcoveries had like to have been made too; but Miſs *Manners* may explain them herſelf; for I ſee your rooms begin to fill.—I ſhall report that your Ladyſhip is a little indiſpoſed, as an excuſe for your not immediately appearing. [*Exit* Clarinda.

'*L. Bell.* (*with a countenance of terror*) *Julia! You* at Mr. *Beauchamp*'s!

'*Julia.* Lady *Bell*, tho' I have acted raſhly, and was indeed found there, I am not the guilty creature you imagine.—I am married!—I will no longer conceal it! (*burſting into tears.*)

'*L. Bell.* Married! Oh Heavens! (*throws herſelf in a chair, with her back to* Julia.)

'*Julia.* I dared not reveal it to my guardian, and for that reaſon fled from your houſe.

'*L. Bell.* O *Julia*, and you are married! What a ſerpent have I nouriſhed!—But forgive me!—You knew not——alas! I knew not myſelf, till this moment, how much——

'*Julia.* My deareſt Madam, do not add to my afflictions!—for indeed they are ſevere.

'L. *Bell.* Ungenerous Girl! why did you conceal from me your ſituation?

'*Julia.* Good Heavens! is it deſtin'd that one imprudent ſtep is to loſe me every bleſſing! In the agonies of my heart I flew to your friendſhip, and you kill me with reproaches.

'*L. Bell.* And you have killed *me* by your want of confidence! Oh, *Julia!* had you revealed to me——

'*Julia.* I dared not; for when Mr. *Belville* prevailed on me to give him my hand——

'*L. Bell.* (*eagerly*) Mr. *Pelville!*—Mr. *Belville*, ſay you?

'*Julia.* Yes; it was in Paris we were married.

'*L. Bell.* (*aſide*) So, ſo, ſo; what a pretty miſtake I made!—But it *was* a miſtake! . . . . . And ſo my ſweet *Julia* is married!

married

married in Paris! Sly thing! But how came you at Mr. *Beauchamp's* my love?

'*Julia.* In my raſh flight this morning, my wicked maid betray'd me into Lord *Sparkle's* houſe.—There Mr. *Beauchamp* ſnatch'd me from ruin, and gave me a momentary aſylum in his lodgings.

'*L. Bell.* Did *Beauchamp!*—But what is his worth and his gallantry to me? Can't he do a right thing, but *my* heart muſt triumph? (*aſide.*)

'*Julia.* At Mr. *Beauchamp's* my huſband found me;—and found me hid with ſo ſuſpicious a ſecrecy!—Hah! Here comes Mr. *Fitzherbert!* How can I ſee him?

Enter FITZHERBERT.

'*Fitz.* My *Julia!*—My dear *Julia!*

'*Julia.* Oh Sir!——

'*Fitz.* Come, I know all; and to relieve *one* canſe of your diſtreſs, will tell you that the lover I ſhock'd you with to-day, was only *my* agent in the little revenge I had reſolv'd to take for your having married, *without* my conſent, the very man for whom all my cares deſign'd you.

'*Julia.* (*claſping his hands*)—Is it poſſible!

'*Fitz.* At the moment he left Paris for Florence, you received my directions to return home: thus *Belville's* letters miſs'd you, and *he* remain'd ignorant that you were in London.

'*Julia.* Oh Sir! had you reveal'd this to me this morning, what evils ſhould I have eſcap'd?

'*Fitz.* My dear girl, I decreed you a little puniſhment; but your own raſhneſs has occaſioned you a ſeverer portion than you deſerv'd.

'*L. Bell.* But where is the Bridegroom? I long to ſee the necromancer, whoſe ſpells can thaw the Veſtal's heart, and light up flames in the cold region of a monaſtery.

'*Fitz.* He is without, ſatisfied from the mouth of *Beauchamp* of your conduct (*to* Julia), and impatient to fold his *Julia* to his heart.

'*Julia.* Oh Sir, lead me to him!—to find my huſband, and to be forgiven by you, are felicities too great. [*Exit led by* Fitzherbert.

'*L. Bell.* What a diſcovery has *Julia's* marriage made to me of my own heart! I have perſuaded myſelf it knew no paſſion but the deſire of conqueſt; that it knew no motive to admiration but vanity; but the pangs of jealouſy prov'd to me, in one moment, that *all* its ſenſe is love! [*Exit* L. Bell.'

It having been reported that this comedy was written by a military character, the Prologue aſſumes the ſtyle of an officer, but without much execution.

ART. XIII. *The Myſterious Huſband.* A Tragedy in Five Acts, as it is acted at the Theatre-Royal in Covent-Garden. By Richard Cumberland, Eſq. 8vo. 1s. 6d. Dilly. 1783.

THE world has been told a long time of a domeſtic tragedy of great merit, ſaid to be *printed*, but never *publiſhed*, called THE MYSTERIOUS MOTHER; the work of a man of faſhion, who, in a looſe age, has held the cultivation of literature preferable to diſſipation. Whether

ther the ſtory of that play firſt gave birth to the idea of the preſent tragedy, we will not even enquire; but we have little doubt, that the *name* of it, at leaſt, ſuggeſted the *title* of *The* MYSTERIOUS HUSBAND.

Real facts are often captivating as they are extraordinary, and derive an additional intereſt from their being uncommon. Fiction, on the contrary, though it ought to be compoſed of materials calculated to work upon the paſſions, yet requires from the compoſer the ſtricteſt attention to probability. It is eaſy for a tragic writer, like the old framers of romance, to huddle one diſtreſs upon another; to commit rape, inceſt, maſſacre, and murder; to ſerve the bowl of poiſon, and draw the dagger; to deal death and deſtruction, and to ſay, with Drawcanſir, *All this I do*, BECAUSE I DARE! But, if reaſon does not govern the fable; if *the marvellous* is not mitigated by *the probable*; in ſhort, if the events repreſented are unnatural in themſelves, or brought about by unnatural means, we are filled with laughter and diſguſt, inſtead of pity and terror; and the critic cries out in the words of Horace,

Quodcunque oſtendis mihi ſic, incredulus odi.

The fable of *The Myſterious Huſband* is founded on theſe circumſtances: Lord Davenant obtains the hand of Miſs Travers, by an act of the blackeſt treachery to his young friend, Captain Dormer. After his marriage, he goes over to Flanders, where he meets with *the ſiſter of this very Captain Dormer*, and, under the feigned name of Brooke, marries her, his firſt wife living; and, after cohabitation of three months, goes to Paris, from whence he cauſes news of his death to be communicated to Miſs Dormer. She, ſuppoſing herſelf a widow, becomes acquainted with *the ſon of Lord Davenant*, who carries her to England, and clandeſtinely marries her. Bringing her home to his own houſe, on the wedding-day, a diſcovery of the exiſtence and the perſon of the ſuppoſed Brooke, her firſt huſband, immediately enſues, and urges Lord Davenant to ſuicide.

Such a fable is as full of horror as that of the *Oedipus* of Sophocles, or of the *Fatal Curioſity* of Lillo, but wants the nature and veriſimilitude of either. Nor is the improbability of the general abſtract ſoftened, or redeemed, by the particular incidents, which are conducted more according to the perplexity of modern comedy, than in the ſimple ſeverity of tragedy. The main part of the plot rolls on the wheels of Sir Harry Harlow's chariot, which gives birth to a ſhallow miſtake, without which the play would terminate, almoſt directly after its commencement. The ſituation of Lady Davenant, Marianne, Captain Davenant, and Dormer, all involved in the conſequences of the crimes of Lord Davenant, is not affecting; and even at the death of Lord Davenant, the chief revolution effected by the cataſtrophe, is, that all obſtacles being now removed, Dormer may be united to Lady Davenant, and Captain Davenant may conſummate his marriage with Marianne.

This tragedy is ſaid to be written in proſe; the Prologue even calls it *humble proſe*; but we will venture to aſſert, and refer to the printed tragedy itſelf for the proof, that it was written in blank verſe, and that there has ſcarce been any conſiderable effort uſed, beſides the mode of printing, to throw it out of metre. The language is far

from

from familiar, and there is ſcarce a ſingle ſcene, or even ſpeech, that will not, with very little difficulty, reſolve itſelf into meaſure; ſo that we are at a loſs to conceive, to what end the Author choſe here and there to interrupt the verſe, and throw off the buſkin, merely to tread the ſtage, like Prince Prettyman, with one boot. From the following ſhort extract, which we have printed as blank verſe, we leave the Reader to judge in what ſtyle the tragedy was originally written, aſſuring him, that the ſame *meaſured proſe* prevails in every ſcene.

'*Enter Lord* DAVENANT *and* PAGET.

'*Lord D.* The air is freſher here; motion revives me.
'*Paget.* I wiſh it may: and yet your colour changes;
Your eyes look heavy, and betoken pain.
'*Lord D.* I've wearied them with writing. Take the papers—
This to my ſon; to Lady Davenant this;
And this to Dormer.—Ah!
'*Paget.* What's that? another pang?
And now it ſhakes you like an ague-fit:
Pray be perſuaded; let your phyſician be ſent for.
'*Lord D.* What can he do? my wounds are in the ſoul.
Give me your arm.
'*Paget.* How cold your hand is on me!
'*Lord D.* No matter: 'twill paſs off.—I'm better now.
Make all things ready. I will be gone to night.
'*Paget.* How can you travel with theſe pains upon you?
'*Lord. D.* I ſhall feel no pain upon my journey.
'*Paget.* I fear, my Lord,
You are not fit to undertake your journey.
'*Lord D.* I fear ſo too:—but, be that as it may,
Let me have all things ready.
Have you put up thoſe parchments for my ſon?
'*Paget.* They are in the box, ſeal'd and directed
For Mr. Davenant.
'*Lord D.* That's very well—
Now tell my Lady that I deſire to ſee her.—
A word with you before you go:—You will find
I have not forgot your ſervices;
They wou'd have done credit to a better cauſe;
But as I have put you now above neceſſity,
I hope I have put you above meanneſs alſo.
'*Paget.* It has not been my choice, but my misfortune.
I ſhall ſend Lady Davenant to you, and hope
She will prevail with you to poſtpone your journey. [*Exit.*
Lord D. My journey muſt be quickened, not poſtponed.—
This medicine works too ſlowly;
But here's a remedy of more diſpatch:—
Apply it then!—Miſery like mine
Acquits the ſuicide; when law ſtrikes ſhort,
Juſtice ſhould arm the culprit's hand.—The occaſion's apt:—
In death there's but one pang, in life
A thouſand thouſand multiplied calamities.—
Now, now I'll do it.—Hah! I'm interrupted.'

The Prologue and Epilogue have each poetical merit; but the Prologue is in every ſenſe entitled to the *firſt place.*

ART.

ART. XIV. *A Complete Collection of State Trials and Proceedings for High Treason, and other Crimes and Misdemeanours.* The 4th Edition. To which is prefixed a new Preface, by Francis Hargrave, Esq. Folio. 11 Vols. 11 Guineas in Sheets. Cadell, &c. 1781.

AS this edition is at length completed, it acquires, in its collective state, a degree of importance, which, in its progress through a periodical publication in numbers, it did not seem to command.

The respectable name of Hargrave, prefixed in the title page, and advertised in the public papers, has led many into an opinion of the superiority which the whole of this edition would derive from the labours of so able and enlightened an Editor: nor can it be questioned, that if this gentleman had possessed sufficient leisure to have annexed explanatory notes to the different Trials as the work advanced, it would have added highly to the utility of this compilation. That this was expected by many purchasers is very certain; that it was ever promised is positively disavowed by Mr. Hargrave, in his Preface to the 11th volume; wherein, after referring to the Preface to the first volume, he proceeds to state the nature of his engagement in this work:

'In my Preface to the first volume of this edition of STATE TRIALS, I thought, that I had sufficiently explained myself to guard against any responsibility beyond what really belongs to me. But from the manner of placing my name in the title to the collection, which I now think might have been less ambiguous, a very erroneous notion has prevailed, as to the extent of my very limited share in the undertaking. I therefore deem it proper to be more explicit on this head; and with that view, I here take the opportunity of declaring, that the only parts of the work for which I am in any respect accountable, exclusive of the present Preface, are the Preface with my name in the first volume; and the selection of the trials and cases for this volume, with such annotations as I have given in the course of it, particularly those before the several trials. As to the trials in the ten preceding volumes, they were printed literally from the last of the former edition; nor did I see so much as one sheet of those volumes before it was printed and published, except only the sheet containing my Preface and the title to the first volume. I am equally free from responsibility for the *Alphabetical* and *Chronological Tables* of all the Trials in this collection, and for the *General Index* of matter; all of which are placed at the end of this volume. These Tables and Index were prepared by another gentleman. The *Chronological Tables of the Trials* is quite a new accession to the work; there being no such table to the former editions; though the utility of it is apparent, as it in a great measure obviates the disadvantage from the disorderly arrangement of many of the trials in point of time. This disorder was a necessary consequence of continuing the first six volumes of the work by supplemental volumes. The merit of lessening

this inconvenience belongs wholly to the framer of the Tables and Index to this edition; that is, both the propoſal of ſuch an improvement, and the execution of it, originated from him. All that I can pretend to ſay further concerning the Tables and Index is, that the latter has been executed at a much greater expence than would have been incurred, if I had not made it a particular requeſt to the proprietors of the edition, to be liberal in their allowance for ſo uſeful and laborious a part of the undertaking; and further, that I have every reaſon to believe, that the gentleman who compiled the general Index of matter, has been extremely diligent in endeavouring to render it acceptable.'

In the foregoing declaration there is a mixture of real candour towards the other gentlemen concerned in the conduct of this work, and of aſſumed candour with regard to the Public, and to ſuch as, having become purchaſers under the idea of poſſeſſing themſelves of the valuable labours of Mr. Hargrave, find, that though his name appears in large capitals in the title-page, and public prints, he is in reality the perſon who had leaſt to do in the conduct of the work. It is obſervable, that the firſt Number of the 1ſt volume was printed in the year 1775, and Mr. Hargrave gravely tells us, in the year 1781, that 'from the manner of placing his name in the title-page, which he now thinks might have been leſs AMBIGUOUS, a very erroneous notion has prevailed as to the extent of his very limited ſhare in the undertaking.'—Mr. H. it ſeems, has too much reſpect for himſelf and the Public to let them continue under an error; but he had too much regard for his friends the Bookſellers, to ſolve this *ambiguity* till the ſale of the work had been fully benefited by the miſtake. Having *ſold* his name to them as a prefacer, he thought, perhaps, they had a right to diſpoſe of it as they pleaſed.—This is the ſcrupulous morality of a lawyer! He knows 'that *truth* is not to be ſpoken at *all* times;' but that there may be a time when truth may be ſo ſpoken as to claim the praiſe of veracity, and enjoy all the benefits of deception.

As it appears the firſt 10 volumes are merely reprinted without any notes and illuſtrations, we ſhall content ourſelves with treating them with no greater reſpect than Mr. Hargrave does: and as he honeſtly confeſſes 'never to have ſeen ſo much as one ſheet of them before they were printed or publiſhed,' we have not thought it incumbent upon us to travel over ſo much old ground on the preſent occaſion. We ought, however, to obſerve, that Mr. Hargrave's Preface to the 1ſt volume contains a ſhort but judicious account of the former editions; and that he has preſerved the different prefaces that were originally prefixed to them by the former editors.

The 11th volume, which alone has come forth under the inſpection of Mr. Hargrave, conſiſts partly of Trials omitted in the period of the former editions, and of Trials of importance

that have happened ſince. The latter conſiſt of the caſe of Fabregus and Moſtyn, the Trial of the Ducheſs of Kingſton for bigamy, and of Mr. Horne for a libel: an Appendix is likewiſe given, which contains ſome intereſting Proceedings on queſtions of a political as well as of a legal nature, that have occured in the preſent reign, particularly thoſe relating to Mr. Wilkes: and Mr. Hargrave has not forgotten to inſert his own valuable argument on Somerſet's caſe, commonly called the NEGRO CAUSE. He entitles it *The Caſe* of Somerſet the Negro; but he has preſerved only his own ſpeech, or rather pamphlet (the 2d edition of which was publiſhed in the year 1775), without giving the arguments either of the Counſel or of the Court. This is a ſpecies of *egotiſm* we ſhould not have expected in the Editor of a great work; and is hardly rendered excuſeable by the reference he makes to a note of the caſe in Loft's Reports.

In diſcharging that part of his engagement to the Public, and to the Bookſellers, which relates to the Trials that were omitted in the former edition, Mr. H. appears to have uſed conſiderable diligence; but, according to his own account, not with ſucceſs equal to his labours. 'The reſult of my purſuit (ſays he) for new matter proved very inadequate to my expectation, the induſtry of former collectors having ſcarce left any deficiences which I could ſupply, without too far paſſing the line I had preſcribed to myſelf, of merely ſelecting additional Trials; yet the few which I have gleaned may ſuffice to convince the Reader, that I have not been ſparing of reſearch.

'In the courſe of my enquiries for new Trials, I reſorted to the Britiſh Muſeum, in hopes that the immenſe manuſcripts in that repoſitary of learning and ſcience would ſupply me with ſome new materials of importance; and I was particularly encouraged in this expectation, by the promiſing titles of various articles in the catalogue of the Harleian manuſcripts. But I was wholly diſappointed; for, on examination, the few Trials I met with proved either too meagre and inſignificant to be made uſe of, or nothing more than mere tranſcripts of ſome of our old printed chronicles.'

After paying a handſome compliment to thoſe gentlemen in the Britiſh Muſeum, who have the ſuperintendance of the manuſcripts and printed books, for their attention and obliging deportment in facilitating the acceſs to the valuable collections intruſted to them, he proceeds to take notice of 'one very ſtriking and capital defect in the former editions of this collection, I mean in the article of Parliamentary Trials, under which head may be included not only Trials of Impeachments, but Proceedings on Bills of Attainder, and of Bills inflicting pains and penalties. In the 10 volumes, which conſtitute the work as it was before the preſent edition, there are not, as I calculate, thirty articles which fall under ſuch a deſcription; yet from a very imperfect liſt, which I found on a ſlight examination of the rolls of parchment, and various other books of parliamentary information, I found that many more than a hundred

ſuch Trials might be extracted.—It was my wiſh to have ſupplied this omiſſion; more eſpecially as, by ſo doing, infinite light would be thrown on a ſubject moſt intereſting to all lawyers and politicians; namely, the *criminal judicature of Parliament*. But ſuch a vaſt undertaking would not only have far exceeded the limits of my engagements to the Proprietors of this edition of STATE-TRIALS, but would alſo have ſwelled the preſent collection greatly beyond the terms of the propoſals to the Subſcribers.'

This 'capital and ſtriking defect in the former editions' being therefore left to remain a ſtriking and capital defect in the preſent edition, Mr. Hargrave ſubjoins the following account of the method he has purſued in this volume:

'Before each Trial (ſays he) in this volume, I have given notice to the reader whence it is extracted, with ſuch other explanations as were neceſſary to enable the forming a judgment on the authority of a Trial. It would have been of no ſmall advantage to the readers, if the collectors of the former volumes had been equally explanatory.'

'My introductory note to ſome of the Trials in this volume is extended into an illuſtration of the ſubject of the Trial; and, occaſionally, I have interſperſed ſimilar notes elſewhere. The fulleſt annotations of this kind are thoſe prefixed to the *Caſe of Impoſitions*, the *Caſe of the Poſtnati*, the *Bankers Caſe*, and the reſpective Caſes of *Mr. Whitlock*, and Mr. *Oliver St. John*. Theſe and the other notes I commit to the candid conſtruction of the reader, with an aſſurance that I have endeavoured to form and expreſs my opinion with the utmoſt impartiality and moderation; and that I ſhall even think myſelf obliged by a good humoured correction of any errors into which I may have fallen.'

We wiſh the limits of our work would admit of our extracting ſome of theſe notes, for the entertainment of our Readers: they abound with political and hiſtorical information on a variety of important points, and leave behind them an additional regret in our minds, that Mr. Hargrave had not either encouragement or leiſure to have purſued the ſame mode of illuſtrating the Trials contained in the former volumes. The Caſe of Impoſitions above mentioned is the caſe of Mr. Richard Bates, who was tried on an information in the Exchequer, in the year 1604, for refuſing to pay a duty on foreign currants, impoſed by a mere Act of the Crown. This Caſe gave riſe to a vaſt profuſion of hiſtorical and conſtitutional learning. Mr. Hargrave has been juſtly anxious to preſerve the ſpeeches of Mr. Hakewill and Mr. Yelverton, in oppoſition to the prerogative lawyers of that day. His obſervations on their ſpeeches, together with a ſhort compariſon of the merits of our ableſt hiſtorians who have treated of this period, we ſhall inſert in this place; as we think they afford no unfavourable ſpecimen of Mr Hargrave's talents as a writer, of his impartiality as a judge, and his zeal and attachment to the principles of the conſtitution. After enumerating the different ſources from which he has collected

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this caſe, he adds, 'theſe pieces together comprize the principal arguments for the prerogative of impoſitions claimed by the Crown. But, without ſomething more, it would be a very partial view of the ſubject. In juſtice, therefore; as well to that excellent conſtitution, to the injury of which the claim of impoſitions by prerogative operated, as to thoſe who, ſo honourably for themſelves, and ſo happily for their country, reſiſted the invaſion, we ſhall add two moſt learned and able arguments on the oppoſite ſide of the queſtion; one delivered by Mr. HAKEWILL in the ſame Parliament, with Lord BACON's argument; the other alſo cotemporary, and ſaid to have been compoſed by Sir HENRY YELVERTON, afterwards the Judge of that name. Both of theſe valuable remnants of the debates in Parliament on impoſitions by the Crown are very rare; having been printed ſeparately, and not being to be found in any publiſhed collections of the time. What is very remarkable, they are not only unnoticed by Mr. HUME, Mr. CARTE, and the Authors of the PARLIAMENTARY HISTORY; but have even eſcaped the obſervation of our deſervedly celebrated female hiſtorian. That the two former writers ſhould not be ſtudious to draw the attention of their readers to two arguments, ſo fit to counteract the reception of their particular prejudices, is eaſy to be accounted for; eſpecially in the inſtance of Mr. CARTE, whoſe bias in favour of the prerogative is more avowed and apparent than Mr. HUME's. But Mrs. MACAULAY's ſilence cannot be explained in the ſame way; and therefore we attribute it to the accident of her not having met with either of the arguments. Perhaps our obſervation on Mr. HUME and Mr. CARTE may ſound as harſh to ſome perſons. But we can aſſure ſuch, that it is not intended to write diſreſpectfully of either of theſe authors. We feel ſtrongly the merit of Mr. CARTE as a moſt elaborate hiſtorian; as one, to whoſe familiar knowledge, and ſkilful uſe of records, with the other moſt authentic materials of the hiſtory of his country, all, who follow him in the ſame line, are infinitely obliged. For ſtrength, clearneſs, and elegance of ſtile, for profoundneſs in remark, for beautiful arrangement and cloſe compreſſion of matter, we conſider Mr. HUME's work as a model of hiſtorical compoſition. Such being the characters of theſe eminent writers, it becomes the more neceſſary to know, on which ſide their prejudices operate. Otherwiſe the authority of their works might have an improper influence in ſetting the opinions of their readers on the controverted points of our Government and conſtitution, and ſo lead to the diſſemination of dangerous and pernicious errors. The truth ſeems to be, that a general hiſtory of ENGLAND, compoſed with that rigid impartiality ſo eſſential to a perfectly juſt idea of our Conſtitution is ſtill wanting. Hitherto, the beſt of our writers, who have been engaged in that arduous taſk, have been betrayed into extremes. One is ſwayed by predilection for the STUART family; whilſt another loſes his temper from averſion to them. Some write from favour to abſolute monarchy; others are votaries to the paſſion of republicaniſm. Too many have been ſeduced by zeal for a particular party in the State; and ſo, according to the occaſion, have practiſed the arts of apology, or adopted the ſevere and vehement language of ſatire. But the author, who wiſhes to fix the true point of our ancient Conſtitution in the ſcale of Government, muſt baniſh from his mind all ſuch corruptives of judgment.'

FOREIGN LITERATURE.

ART. XV.

I. *PHYSIQUE du Monde.* i. e. A Coſmological Syſtem of Natural Philoſophy (for we know not how to tranſlate this title otherwiſe). Dedicated to the King. By the Baron de MARIVETZ and M. GOUSSIER. Volume I. with a Dictionary of unuſual Terms. Sold ſeparately. Paris. 1782.

To read ſome pages, or rather ſome paragraphs, here and there in the immenſe volume of Nature, ſeems all that is granted to man in this preſent ſtate, except the idea that can never be baniſhed from a truly philoſophical mind, of a well connected WHOLE, under a perfect direction. The parts of this whole, and their mutual relations and dependencies, are not commenſurate to human capacity; but if, beſide the particular laws that take place in the different claſſes of beings, there is a general law, which embraces, connects, and governs the whole ſyſtem, an acquaintance with this law may conduct our reſearches with ſucceſs, and facilitate our progreſs in the knowledge of Nature.

Our immortal Newton opened a new field of inveſtigation, by unfolding the great law of attraction, ſo admirable by its ſimplicity, and ſo extenſive in its application. But the Authors of the work now before us have baniſhed (as far as their authority will go) attraction from the mechaniſm of the univerſe, and more eſpecially from the theory of the Moon, and have ſubſtituted, in its place, a *univerſal* fluid, compoſed of elaſtic *molecules*, in direct and immediate contact. With this principle before them, they think that nothing, but the firſt act which created matter, and communicated motion to it, remains beyond the bounds of human comprehenſion and philoſophical inveſtigation. 'Setting out, ſay they, from this primitive action of the *Eternal Mind*, which reaſon muſt affirm, as well as revelation, the philoſopher may inveſtigate with a ſteady eye all the actions of ſecondary cauſes, and the whole ſeries and ſucceſſion of effects.' Such is the arduous enterprize, which theſe new-faſhioned Carteſians, theſe new-modellers of the mundane ſyſtem, have undertaken. Genius and knowledge they do not lack; but whether they have employed them to good purpoſe, we leave to the judgment of thoſe who peruſe the work, which is magnificent both in *matter* and *form*.

In a *Preliminary Diſcourſe*, we ſee the vaſt extent of the plan which theſe learned and ingenious Authors propoſe to execute. This Diſcourſe is followed by a *Preface*, in which they lay down their manner of proceeding, and the means of ſucceſs on which they depend. This Preface again is followed by a *Letter*, in which

which they give a ſketch of the plain but new ſyſtem they endeavour to eſtabliſh; and then comes a *Hiſtory of the Coſmogony*, in which this ſyſtem is preſented to view with ſtill more detail, and with a pleaſing aſpect.

The work is divided, or may be conſidered as divided, into Two Parts.

The 1ſt, under the title of *Phyſique du Monde*, or Coſmological Philoſophy, treats of Celeſtial *Space*, of the *Bodies* that revolve in it, of *Motion*, *Light* and *Heat*, of the *Cauſes* of theſe great natural phænomena, and of the *Laws* by which they are governed. After having unfolded the origin, nature, and properties of theſe laws, in the immenſe extent of the ſolar ſyſtem, our Authors ſhew how they muſt have influenced and modified the globe we inhabit, how they determine the different ſtates through which it paſſes, and how they act upon its ſubſtance and its productions. Aſcending to the firſt phyſical cauſe of all the modifications of nature, to the firſt ACT of that infinite power of which *nature* is the *effect*, they ſhew how that ſole act of the WILL of its Author gave riſe to the ſyſtem of our univerſe, and produces all that it contains; and point out both the cauſes and the laws of the exiſtence, modes, and deſtruction of all thoſe beings which appear but for a moment on this terreſtrial ſcene, though they be connected, by eſſential relations, with thoſe which have exiſted, and with thoſe which ſhall exiſt, and form, in their union, that eternal chain or ſeries which we call *Nature*.

The 2d Part, not yet publiſhed (to our knowledge), is to exhibit the ſurface of France, as emerged from the boſom of the ocean. Twelve charts will repreſent its emerſions at twelve different epochas; and the chart, which is to contain its preſent ſurface, will be divided into 45 ſheets, repreſenting the topography of that kingdom, that ſtable and *permanent* topography which the efforts of man cannot change, which Nature itſelf diverſifies only by means which operate ſlowly, and depend upon the eternal laws, preſcribed to it by its Author. This topography, alone, is a vaſt undertaking. Its great lines are the ridges of mountains and the courſe of rivers; and its details are intereſting and immenſe. The Reader will find a large ſketch of theſe details, and a general view of the whole work, in the excellent *Preliminary Diſcourſe* and *Preface*, that make a conſiderable part of this 1ſt volume, and do honour to the genius, the pen, and the heart, of M. de MARIVETZ; who writes like a philoſopher; whoſe manners ſeem as gentle and amiable, as his genius is bold and adventurous; and whoſe eloquence is *picturesque* and copious.

The reſt of this volume is filled with an *Eſſay on the Hiſtory of the Coſmogony*. Here M. de MARIVETZ, with candour, mo-

deſty, and the reſpect due to the eminent merit of great men, however erroneous their ſyſtems may have been, examines the theories of the earth given by *Burnet*, *Whiſton*, *Woodward*, and *Buffon*. He inveſtigates the theory, or rather the romantic dream, of the laſt of theſe philoſophers, with a degree of patience which we think exemplary, and refutes it with a detail of juſt reaſoning, which we are tempted to think ſuperfluous. We ſhould not be ſurpriſed to learn, that the ingenious Author of the *Epochas of Nature*, on reading this refutation, ſhould ſmile, and ſay, "I was only joking, and wanted to make an experiment upon the influence of my reputation on the credulity of the Public."

The manner in which our Author treats the Buffonian *ſyſtem of refrigeration*, is as ſolid as it is ingenious; and he proves, by the moſt concluſive arguments, that heat is rather progreſſive than retrograde in our globe. His treatment of Sir *Iſaac Newton* is liberal and reſpectful in the higheſt degree. He ſhews that this great man maintained the theory of attraction rather as a mathematician than as a natural philoſopher, and uſed it as a method of aſcertaining the *quantum* rather than the *quare*; never laying it down as a *phyſical cauſe*, which he ſeemed rather to ſeek in the impulſion of an ethereal fluid: conſequently the theory of attraction ſtill anſwers its purpoſe, even in the opinion of our Author. He thinks, however, that the mathematical theory of the celeſtial motions will be as clearly and evidently deducible from the laws of the *univerſal fluid*, as from the hypotheſis of impulſion and attraction, and will furniſh, moreover, to the latter, that phyſical certainty, which it has hitherto wanted, and which is the true baſis of all our knowledge. Attraction will ſtill act a part; but he will not admit it as an agent, as a phyſical cauſe.

Among the new ideas we have obſerved in this volume, we may place *that* which the ingenious Author has formed of the cauſe of the great fiſſures or rents that are viſible in our globe, and of the ſeparations from each other, which the continents ſeem to have undergone. M. *De Buffon* accounts for theſe in his Sixth *Epocha of Nature*, by three hypotheſes, which exhibit an aſſemblage of chimerical cauſes, deduced from ſuppoſitions equally chimerical, as our Author proves with the cleareſt evidence. But what does he ſubſtitute in their place? He attributes the rents and fiſſures in queſtion to the rotation of the earth about its axis, and to the centrifugal force of this flexible globe, which, ſurpaſſing the force of coheſion, makes the globe ſwell at the equator: for, ſays he, 'the equator cannot ſwell and extend itſelf without a ſolution of continuity, unleſs the ſubſtance of the globe be equally ductile in all its parts;' and he proves that theſe ſolutions of continuity, theſe rents and fiſ-

ſures, muſt be perpendicular to the equator, and nearly, if not exactly oppoſite to each other in the two hemiſpheres of the globe.

Our Author's notion of *light* and *heat*, which have given riſe to ſo many dark and frigid ſuppoſitions, is alſo particular, in ſome reſpects. According to him, light is a modification of the *ſubtile fluid* alone, and heat is a modification of every ſubſtance; and they are *both* the effects of that primitive cauſe of all motion, which, by the *fiat* or ſimple act of the Creator, reſides in the *rotation* of the ſun, who is the great agent, that immediately produces and determines all the motions of the ſyſtem, in the centre of which he is placed. According to this hypotheſis, neither light nor heat proceed by emanation from the ſubſtance of the Sun: light ariſes from his rotation, and heat cannot be conſidered as the quality or eſſential property of any ſubſtance, but only as a modification of any given ſubſtance produced by a foreign and external cauſe. The intenſeneſs of this modification is relative, and proportionable to the energy and duration of the action of the cauſe. In ſhort, the rotation of the Sun about his own axis, is the only cauſe of *all* motion, light and heat.

So much for the 1ſt volume of this extraordinary work, which certainly claims attention. It is remarkable for perſpicuity both of reaſoning and expreſſion; and though it is very far from being ſuperficial, it is almoſt every where level to the capacity of even thoſe who do not belong to the claſs of learned Readers. The ſtile is eloquent, perhaps rather too redundant, which may, now and then, expoſe the Author to the charge of tautology. M. GOUSSIER, author of ſeveral mathematical articles of great merit, in the French *Encyclopedie*, has been choſen by the Baron de MARIVETZ, as his aſſociate in this great work,—of which we propoſe to give a farther account.

FRANCE.

II. *Voyage Pittoreſque de la Grece.* i. e Travels through Greece, repreſented in a Series of Engravings. Chapter IX. 1782.—(See our late Reviews and Appendixes).

Of the Ten Plates contained in this number, or chapter, the firſt repreſents the *Temple of Auguſtus* at Mylaſa, a town about three leagues from the gulph that waſhes the ſouth-weſt coaſt of *Aſia Minor*. This town, now called *Melazzo*, was famous for its magnificence in ancient times. Of all the temples that diſplayed the opulence and taſte of its inhabitants, one only ſurvived the waſtes of time and the barbarous ſuperſtition of the Muſſulmans, not to mention the ſpirit of devaſtation that ſometimes accompanied the blind zeal of certain Chriſtians. But even this precious monument of ancient magnificence, which was dedicated to Auguſtus and the divinity of Rome, has been

lately deſtroyed, and nothing remains of it but fragments, that have been employed in the conſtruction of a moſque. The 2d Plate contains the plan, and the ſeveral parts of the ſame temple. The 3d repreſents an elegant tomb, which is to be ſeen at a mile's diſtance from Mylaſa. It is conſtructed of white marble, has two ſtories, of which the lower was deſigned to contain the bodies or aſhes of the deceaſed, and forms the baſe of the edifice. The baſe is ſupported by eight columns and four pilaſters of the Corinthian order, and the whole ſtructure terminates in a pyramidical form. The *four* following plates contain the plan, profile, and members of the ſame tomb, and ſhew the high degree of perfection to which both the ſolid and ornamental branches of architecture were carried by the ancient Greeks. The view and elevation of one of the gates of Mylaſa, with a variety of details relative to this object, are repreſented in the *three* ſucceeding Plates; and the laſt exhibits ſeveral figures of the modern inhabitants of Caria, who keep up the military ſpirit and character of their anceſtors, and offer their ſervices to the higheſt bidder.—The Temple, Tomb, and Gate of Mylaſa are, indeed, noble remains of Grecian elegance and grandeur.

III. *Inſtruction pour les Bergers et pour les Proprietaires des Troupeaux.* i. e. *Inſtructions for Shepherds, and the Proprietors of Flocks.* By M. DAUBENTON, of the Royal Academy of Sciences, &c. This maſterly performance, which was compoſed by the order of government, and is the reſult of obſervations made by this celebrated natural hiſtorian and anatomiſt, during fourteen years, deſerves to be tranſlated into all languages, and to be in the hands of all graziers. It is written in the method of queſtion and anſwer, to render it more intelligible, and to aſſiſt memory; and contains a rich treaſure of inſtruction in every point of conſequence to the propagation, multiplication, health, ſtrength, improvement, and perfection of the fleecy tribes. The improvement of their wool is one of the objects that is treated with peculiar care in this publication, to which are annexed *two Memoirs*, and extracts from four others, read by our Author in the Royal Academy of Sciences, and which are inſerted in their collection.

MONTHLY CATALOGUE,

For MARCH, 1783.

POLITICAL.

Art. 16. *A State of Facts:* or a Sketch of the Character and Political Conduct of the Right Honourable Charles Fox. 8vo. 1s. 6d. Richardſon and Urquhart, &c. 1783.

THIS is a very able reply to the famous ironical "Defence of the Earl of Shelburne." The Author inveſtigates, with great

ſeverity, but not with vulgar abuſe, the political character and proceedings of Mr. Fox; contraſting his principles and party manœuvres, with thoſe of the Earl of S. whom the Author *defends* in *reality*, both as a man, a patriot, and a Miniſter.——We ſhall tranſcribe his concluding paragraph, which ſtands in no need of a comment:

'I have now gone through every part of *The Defence* that appears worth notice. I have extenuated nothing, nor ſet down aught in malice. The charges I have brought againſt Mr. Fox, are authenticated; and I leave the world to judge, whether he can have the leaſt claim to the confidence of the Nation as a Miniſter, or even to eſteem as an honeſt man.'

Art. 17. *A full and faithful Report of the Debates in both Houſes of Parliament*, Feb. 17th and 21ſt, on the Articles of Peace. 2s. 6d. Bladon.

Art. 18. *The Speech of the Right Hon. William Pitt*, in the H. of Commons, Feb. 21, 1783. 8vo. 1s. Debrett, &c.

We leave theſe honourable and right honourable, and gracious and moſt gracious ſpeech-makers to ſpeak for themſelves.

Art. 19. *Twenty Minutes Obſervations* on a better mode of providing for the POOR; in which it is rendered probable that they may be *effectually relieved*, in a Manner more agreeable to the general Feelings of Mankind, at the ſame Time that TWO MILLIONS Sterling, or more, may be annually ſaved to the Nation. By Richard Pew, Fellow of the Royal Society of Medicine, Edinburgh. 8vo. 1s. Bew. 1783.

What the Author, in his title-page, holds out to public notice, may ſeem, at the firſt glance, very extraordinary, if not viſionary; but, read his pamphlet (it will take up but twenty minutes), and you will be convinced that the Writer is a man of ſober obſervation and ſound ſenſe.—We have not room to enter into the particulars of his plan, &c. and ſhall, therefore, content ourſelves with generally recommending what he has to offer to the ſerious attention of the Legiſlature. The ſubject is of the firſt magnitude, and of the utmoſt importance to the national welfare.

Art. 20. *The Inadequacy of Parliamentary Repreſentation fully ſtated:* its pernicious Conſequences enlarged on, and the Objections to a Reform anſwered. Moſt earneſtly addreſſed to every Member of Parliament and Elector in the Kingdom. 8vo. 1s. 6d. Kearſley.

Although this is rather a ſuperficial production, it, however, ſufficiently ſhews, that the idea of popular repreſentation is far from being fulfilled in the formation of our Houſe of Commons. The Author's acquaintance with hiſtory appears to be but ſlight; and his inferences from the premiſes, ſcarcely deſerve a better name than common place obſervations. All that he tells us, has been repeatedly written by far ſuperior pens.

Art. 21. *A Conſtitutional Guide to the People of England; at preſent unrepreſented.* With a Letter to the Right Honourable W. Pitt, on the Neceſſity of his moving for the Repeal of the Septennial Bill, previouſly to his proceeding on the great Queſtion of a Reform in Parliament. And with a Direction to each Pariſh or Town,

Town, to take the Senſe of the Inhabitants in the conciſeſt Manner, in regard to a Reform in Parliament, and its Duration. 8vo. 1 s. 6 d. Harriſon, &c.

Among other whimſical improprieties in ſpeech, is that of calling thoſe men who have the weakeſt heads, *headſtrong!* For this character is given to men whoſe other weakneſſes are increaſed by that of over-rating their own abilities. To ſuch men the agitation of ſubjects of popular importance is a real misfortune; by cauſing a commotion in their intellects, which the ſlender texture of their brain is unable to bear: they teem with ideas, and inſtinctively have recourſe to pen, ink, and paper, to diſburden themſelves for preſent eaſe, not forgetting the public good. A ſuffering Reviewer may, however, be allowed to complain that one man ſhould procure relief at the expence of another; which is the caſe, when one is *obliged* to read whatever another chuſes to write. We are taught now, that 'by the *general conſent* of all the people, a houſe of repreſentation was formed to receive the body of the elected for the good and welfare of the whole.' The pamphlet is ſigned *John Williams*; and as honeſt John wiſhes to have a hand in the reformation pie, we adviſe him previouſly to ſtudy the hiſtory of England, learn ſomething of the nature of the ingredients, and get a little knowledge of political cookery.

AMERICAN.

Art. 22. *An Anſwer to that Part of the Narrative of Lieutenant-General Sir Henry Clinton,* K. B. which relates to the Conduct of Lieutenant-General Earl Cornwallis, during the Campaign in North America, in the Year 1781. By Earl Cornwallis. 8vo. 3 s. 6 d. Debrett.

From the tendency of Sir Henry Clinton's relation of facts *, the appearance of an exculpatory ſtate of tranſactions was naturally to be expected; the claim of which to the public attention, is now, alas! merely on private conſiderations, that characters may, if poſſible, be fairly eſtimated. This anſwer conſiſts of the chain of correſpondence between the two Commanders, during the campaign referred to; which, as Lord Cornwallis has ſummed up the whole in his Introduction, is to ſhew, 'that our failure in North Carolina, was not occaſioned by our want of force to protect the riſing of our friends, but by their timidity, and unwillingneſs to take an active and uſeful part,—that the move to Wilmington was rendered neceſſary from the diſtreſſes of the troops, and the ſufferings of the numerous ſick and wounded,—that the march into Virginia was undertaken for urgent reaſons, which could not admit of my waiting for the approbation of the Commander in Chief,—that I did not eſtabliſh the ſtation in Virginia, but only reinforce it,—that I occupied the poſts of York and Glouceſter by order; and was induced to remain in them by the proſpect of relief, uniformly held out to me by the Commander in Chief,—and that, during the conſiderable interval between my arrival at Peterſburgh, and that of the French fleet in the Cheſapeak, my corps was completely at the diſpoſal of Sir Henry Clinton, either to be withdrawn, or employed in the Upper Cheſapeak, or ſent back to

* Rev. Jan. p. 88.

the

the Carolinas,—and conſequently, that my conduct and opinions were not the cauſe of the cataſtrophe which terminated the unfortunate campaign of 1781.'

So far from pretending to decide on the complicated circumſtances of difference between theſe noble Commanders, we ſhall leave them to the judgment of their military Peers, with only this remark; that the viciſſitudes attending the joint operation of detached armies, will frequently furniſh occaſions for ill-humour, that would never have diſcompoſed their minds had their endeavours been crowned with ſucceſs.

Art. 23. *A Letter to the Earl of Shelburne*, on his Speech July 10, 1782, reſpecting the Acknowledgment of American Independence. By Thomas Paine, M. A. of the Univerſity of Pennſylvania, and Author of a Pamphlet intitled "Common Senſe," and of "A Letter addreſſed to the Abbé Raynal on the Affairs of North America," &c. Philadelphia printed, London reprinted. 8vo. 1 s. Stockdale.

This noble Lord, during his ſhort adminiſtration, has met with ſeveral adverſaries, who, right or wrong, have been very liberal in their coarſe freedoms with him; but he never was treated with ſuch juſt ſeverity, as he is now, by the American pen of Mr. Paine. We have to regret, that his Lordſhip not only expoſed himſelf to the keeneſt animadverſion, but his country alſo; which, on ſo inviting an occaſion, is combined with him, and treated with the ſame indiſcriminate aſperity.——Mr. Paine's Letter to the Abbé Raynal in our next.

Art. 24. *The Claim of the American Loyaliſts* impartially ſtated and conſidered. Printed by Order of their Agents. 8vo. 1 s. Wilkie.

Art. 25. *The Particular Caſe of the* GEORGIA *Loyaliſts:* in Addition to the General Caſe and Claim of the American Loyaliſts. 8vo. 6d. Wilkie.

Very clear, indeed, is the caſe of the American Loyaliſts; and their claim upon the generoſity, nay the *juſtice*, of the Britiſh nation is irrefragable: we will venture to add, that no one who reads the two pamphlets above mentioned will deny this,—unleſs their prejudices exceed all that we can imagine.

EAST INDIES.

Art. 26. *A Series of Facts*, ſhewing the preſent political State of India, as far as concerns the Powers at War; and the probable Conſequences of a general Pacification in Europe, before we ſhall have decided our Conteſts in the Carnatic. Addreſſed (for form ſake) to the Earl of Shelburne; but recommended to the ſerious Conſideration of all his Majeſty's Miniſters, and the Members of both Houſes of Parliament. 8vo. 1 s. Stockdale.

There is a ſenſible honeſt bluntneſs in this correſpondent (for form ſake) with the Earl of Shelburne, that diſpoſes us to place a confidence in his repreſentations. He is a warm advocate for the Eaſtern adminiſtration of Governor Haſtings; and from a knowledge of facts there, argues that no peace made with the French will operate beyond the Cape of Good Hope: but that they will ſtill purſue their

hoſtile

hoſtile purpoſes againſt us in India, as auxiliaries to Hyder Ally and his confederates: what he urges under this perſuaſion, will, we hope, obtain at leaſt a peruſal from thoſe who have the regulation of our Eaſtern politics.

IRELAND.

Art. 27. *A Letter to the Earl of Shelburne*, &c. &c. from a noble Earl of the Kingdom of Ireland. Upon the Subject of Final Explanation reſpecting the Legiſlative Rights of Ireland. To which is annexed, an Extract from the Proceedings of the Iriſh Houſe of Lords, upon the Subject of the Repeal of the 6th Geo. I. 8vo. 1 s. 6d. Robinſon.

This letter is from Lord Bellamont, inforcing the neceſſity of a final explanation of the legiſlative rights of Ireland; a ſubject yet under the hands of the parliaments of both kingdoms: and there we leave it to be completed, as not chuſing to anticipate the merits of unpubliſhed works.

MERCANTILE.

Art. 28. *State of a Re Inſurance* underwritten by Mr. Charles Baring, Merchant, for Sir John Duntze. With the Particulars of an intended Reference in Exeter, collected from the Original Papers, and ſubmitted to the Candour of the Public. Exeter printed, by Thorn. 8vo. 60 pages.

Re-inſurances are provided againſt by an expreſs law; but if, nevertheleſs, where fair dealing only is intended, it is allowable by cuſtom for underwriters to cover themſelves by ſuch a tranſaction, good faith ought to be preſerved. Should it be deemed an indirect practice, *prima facie*, it muſt be injurious to the character of any man to ſtand in the capacity of a ſecond inſurer, with an intention to avail himſelf of a ſafe bargain; or, eventually upon loſs, to ſhelter himſelf under a law, againſt which he previouſly ſhut his eyes. This being an abſtract ſtate of the general queſtion, either both of the above parties ſtand in an unfavourable point of view, in a tranſaction, the circumſtances of which we do not wiſh to enter into: — or the ſecond inſurer will be liable to harſh conſtructions for his fineſſe. The appeal is made to the Public, and muſt be decided by the cuſtom of merchants.—On the whole, however, we imagine, the affair was negociated with clean hands on both ſides.

Art. 29. *Sir John Duntze's Reply* to Mr. Charles Baring's *Whole State of the Caſe*. 8vo. 15 pages. No bookſeller's name.

This is the rejoinder to a pamphlet which we have not yet ſeen, and which was itſelf a Reply to the preceding publication. Of that reply (which probably extended no farther than Exeter) we cannot pretend to form an opinion; and therefore we can take no farther notice of the preſent publication *.

MILITARY.

Art. 30. *The Sentence of the Court-Martial*, held at the Horſe-Guards, for the trial of the Hon. Lieutenant General Murray, late Governor of Minorca, on the Twenty-Nine Articles exhibited

* The diſpute, too, is grown ſo *perſonal*, that we diſmiſs it with pleaſure.

againſt

againſt him. To which are added, the Whole of the Evidence on the Two Articles of which the General was found guilty; and likewiſe upon the Four Articles of complaint of Perſonal Wrong and Grievance. Taken in Short-hand by Joſeph Gurney. With an Appendix, containing General Murray's Anſwer to every Article of the Charges; the Correſpondence between General Murray and Sir William Draper; the ſeveral Councils of War, and the ſubſequent Proceedings of the Court Martial relative to the private diſpute between General Murray and Sir William Draper, &c. 3 s. 6 d. M. Gurney, Debrett, &c. 1783.

Art. 31. *Obſervations on Lieutenant-General Murray's Defence.* By Lieutenant-General Sir William Draper, K. B. 1 s. 6 d. Debrett, &c.

None of our Readers, we imagine, will move for a new trial—*in the Monthly Review*.

Art. 32. *The Trial of the Hon. Coſmo Gordon*, of the Third regiment of Foot-Guards, for neglect of duty before the Enemy, on the 23d June 1780, near Springfield, in the Jerſeys: Containing the whole Proceedings of a general Court Martial, held at the city of New York, on the 22d of Auguſt, and continued, by ſeveral Adjournments, to the 4th September 1782. 8vo. 2 s.

Colonel Gordon was honourably acquitted on every part of the charge. For particulars, we refer to the Trial.

Art. 33. *The Field of Mars*; being an Alphabetical digeſtion of the Principal Naval and Military Engagements in Europe, Aſia, Africa, and America, particularly of Great Britain and her Allies, from the 15th Century to the preſent Period. Selected from the beſt Hiſtorians and Journaliſts, and adjuſted from the greateſt Authority. Interſperſed with conciſe Deſcriptions of the Towns and Places, the Subject of each Article. 4to. 2 Vols. 1 l. 11 s. 6 d. boards. Robinſon.

Thoſe who delight in peruſing the "annals of blood," (which is one of Dr. Johnſon's definitions * of hiſtory), will meet with an inexhauſtible fund of entertainment in this compilation of the details of battles, ſieges, expeditions, invaſions, ſea-fights, &c. &c. which have been given by hiſtorians, journaliſts, Gazette † writers, &c. The alphabetical arrangement has this advantage over the chronological method, that we can immediately turn to any particular event, the account of which may be occaſionally wanted. A number of maps and charts are given of the countries in which memorable actions have happened; with ſome plans of ſieges, and views of battles. To the ſecond volume is added, a very brief treatiſe (only 12 pages) on *Fortification*, illuſtrated with copperplates: this may be ſatisfactory to general readers;—as may alſo the *Explanation of naval and military terms*; which terminate the whole of this compilement.

N. B. The actions which occurred in the years 1780 and 1781, muſt be ſought for in the *Appendix*.

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* Not in his Dictionary, but in converſation.

† Theſe are too ſervilely copied; which has given an unneceſſary and uſeleſs expanſion to the work. The details in our *Gazettes Extraordinary* contain a thouſand circumſtances that are improper for, and unworthy of, hiſtorical preſervation.

DRAMATIC.

DRAMATIC.

Art. 34. *The Capricious Lady*, a Comedy (altered from Beaumont and Fletcher), as it is now performing at the New Theatre Royal in Covent-Garden. 8vo. 1 s. 6d. Dilly. 1783.

This production is introduced to the Reader's notice by a Preface, which begins thus:

'The Public will readily see that this comedy is an alteration from the "Scornful Lady" of *Beaumont* and *Fletcher*; names that stand too high in dramatic fame, to need any eulogium here. In respect to the alterations, they will be best judged of by a comparison of the two plays: all becoming me to say of them, is, that I have availed myself of the remarks made on the original by Dryden, and some of the first critics in the beginning of the present century, according to the best of my abilities.

But whilst I yielded to the necessity of lopping off a number of *indelicacies* and *coarse allusions*, which the morals of no age ought to bear, I felt some difficulty in complying with the *rigidity of our modern school of politeness*, as by it I found I must give up some part of the wit and humour of the comedy; however, 'tis, perhaps, the more prudent part of a dramatic writer to *follow*, rather than attempt to *lead*, the manners of his times; and, prescribing myself this rule, I trust I shall stand excusable (whatever my other defects may be) from letting one expression stand, which may give offence to the chastest ear.'

The humility of the modern Author's pretensions, and his frank avowal of his own weakness, cannot but operate as a kind of deprecation of critical severity. We shall, therefore, only add, that *The Capricious Lady* has been introduced to the Public by a pretty good Prologue, and attended by a much better Epilogue.

Art. 35. *Rosina*, a Comic Opera, in Two Acts. Performed at the Theatre-Royal in Covent Garden. By Mrs. Brooke, Author of Julia Mandeville, &c. 8vo. 1 s. Cadell. 1783.

We cannot give a better account of this little piece, than in the words of the Authoress, in an Advertisement subjoined to it:

'The fable of this piece, taken from the Book of Ruth; a fable equally simple, moral, and interesting, has already furnished a subject for the beautiful episode of Palemon and Lavinia in Thomson's Seasons, and a pleasing opera of Monsr. Favart; of both I have availed myself as far as the difference of my plan would allow; but as we are not, however extraordinary it may appear, so easily satisfied with mere sentiment as our more sprightly neighbours the French, I found it necessary to diversify the story by adding the comic characters of William and Phœbe, which I hoped might at once relieve, and heighten, the sentimental casts of the other personages of the drama.'

Art. 36. *Barnaby Brittle*; or a Wife at her Wit's End: a Farce; in Two Acts: as it is now performing with universal Applause at the Theatre-Royal at Covent-Garden. Altered from Moliere and Betterton. With Additions. 8vo. 1 s. Kearsly. 1782.

Betterton's *Amorous Widow*, or *Wanton Wife*, cut down to a farce of two Acts! Betterton's play was a most wretched travesty of the excellent *George Dandin* of Moliere; and is therefore properly reduced

duced from its pretenſions to comedy, and may perhaps afford ſome mirth, as a poor copy of an admirable original.

Art. 37. *A Review of Mrs. Crawford and Mrs. Siddons*, in the Character of Belvidera, in a Letter to a Gentleman at Bath. 4th Edition. 8vo. 1s. 6d. Debrett. 1782.

Provoco ad Populum. An appeal from the common law of the theatre, to the equity of the Reader, ſoliciting a reverſal of the public deciſion in favour of Mrs. Siddons, and moving for a new trial in behalf of Mrs. Crawford.

Non noſtrûm eſt, tantas componere lites.

Art. 38. *The Blockheads*; or, Fortunate Contractor. An Opera, in Two Acts, as it is performed at New York. The Muſic entirely new, compoſed by ſeveral of the moſt eminent Maſters in Europe. Small 8vo. 1s. Kearſley. 1782.

The Author of this piece, if he is not a madman, is the dulleſt of all blockheads. *Blockheadorum*, BLOCKHEADISSIMUS!

POETICAL.

Art. 39. *Tranſlated Specimens of Welſh Poetry in Engliſh Verſe*, with ſome original Pieces and Notes. By John Walters, B. A. Scholar of Jeſus College, Oxford. 8vo. 1s. 6d. Dodſley. 1782.

Theſe ſpecimens are tranſlated in a ſtrain of eaſy and harmonious verſification, not always to be met with when the mind is labouring under the reſtraint of expreſſing another's ideas—witneſs the following ſpirited lines from Lewellin and his Bards.

'Yes, warlike prince! from Heaven deſcend
The numbers of thy loyal friend.
Mean is my garb, yet on my tongue
Dwells the immortal gift of ſong.
Chief of the golden-border'd ſhield,
Forſake not glory's martial field:
Terror of land, and ſea, and ſkies,
Dark eagle of the North, ariſe!
In peace thy Cambria's guiding ſtar,
Her anchor in the ſtorm of war.
Each doubt of Ellen's faith remove,
For jealouſy's the bane of love.
Watch'd by Heaven's unſleeping eye,
Her charms the power of luſt defy.
Thine be the prize, thoſe peerleſs charms;
Oh! ſnatch her from the tyrant's arms.
See, Edward, trembling on thy throne,
The march of Mona's dragon ſon,
Whoſe dread return ſhall ſoon deſtroy
Thy carols of triumphant joy.
Brave warriors wait his wide command,
And death ſtill iſſues from his hand:
Confuſion and deſpair incloſe
Lewellin's fierce perfidious foes;
Before his face they fleet away
Like ſpectres at the glimpſe of day.
Where, champions, may ye now be found?
Pierc'd deep with many a grizly wound

Bleaching

Bleaching ye lie, and ghaſtly pale,
In bleak December's frosty gale.
Adorn'd once more with warlike mail,
Lewellin, princely hero, hail!
The Saxon hoſt thy ſword ſhall quell:
Thy power prophetic bards foretel:
All Britain ſhall again be ours!
And in the fair Brigantian towers
To Ellen, then no longer coy,
Thy partner of imperial joy,
And Cambria's maids, for beauty ſung,
The harp of Cambria ſhall be ſtrung.
Bend, lion heart, thy ſhining bow,
And fire the caſtles of the foe.
See, thy ſteeds exulting prance,
Lift aloft thy lightning lance,
Pierce the ſquadrons, break the bands,
And with thy red victorious hands
Tear the trappings, ſtrip the car
And all the ornaments of war,
The banners won with bleeding toils,
And deck thy palace with the ſpoils.
Enraptur'd bards with praiſeful ſongs
Shall hail thee in a hundred tongues:
And when the lord of Arvon's ſhore
Is hail'd with ſongs and harps no more——
Know, prince of Cambria, in the grave
Golden ſlumbers wait the brave;
When time's great period ſhall arrive.
As bards the lore of Druids give,
And yawning elements unfold
The hoary depths of ocean old,
They from the wreck of worlds ſhall riſe
Serene, and dwell among the ſkies.'

The original pieces are inconſiderable.

Art. 40. *Iernæ Rediviva*: An Ode. Inſcribed to the Volunteers of Ireland. By the Rev. Thomas Maurice, A. B. Chaplain of his Majeſty's Ninety-Seventh regiment. 4to. 1s. Dodſley. 1782.

The emancipation of Ireland, next to the eſtabliſhment of American Independence, is the moſt ſplendid event of modern times. Mr. Maurice's Muſe, though her exertions are not always uniform, has on this animating ſubject produced ſome very ſpirited ſtanzas.

'IERNE hail! in whom renew'd
The daring genius of old Rome we ſee;
Thy ſenators as wiſe, as good,
Thy vigorous peaſantry as brave and free.

Her manly eloquence is thine,
Whoſe native vigour ſpurns the aid of art;
Which, while no terrors can confine,
Laſhes the ſlave, and bares the coward's heart.

Not

Not Athens in her pureſt age,
Heard ſo ſublime a ſtrain within her walls,
As when thy GRATTAN points its rage,
And like th' all ſearching fire of heav'n it falls.

No bolder heights the Grecian ſoar'd,
When, Macedon's arm'd tyrant to confound,
Th' impetuous tide of ſpeech he pour'd,
And bade th' aſtoniſh'd audience glow around—

Than at Corruption's hydra head,
When late *thy Tully* all his thunder aim'd—
Scar'd at the ſound, the monſter fled,
And a freed nation's ſhouts her flight proclaim'd.'

This is not the firſt opportunity we have had of bearing our teſtimony to the poetical abilities of this writer. A former publication of his was noticed with particular approbation in the 62d volume of our Review, p. 391.

Art. 41. *The Political Squabble*; or, A Scramble for the Loaves and Fiſhes. A poetical Eſſay: partly in Hudibraſtic verſe. Adapted to the Public characters of our Stateſmen in general, from the Demiſe of his late Majeſty to the preſent Date. By *Nicholas Neitherſide*, Gent. 4to. 1 s. 6 d. Barker, Fielding, &c. 1783.

A vague declamation againſt courtiers, ſtateſmen, placemen, &c. Some of the verſes are tolerable Hudibraſtics; but *in*tolerable are ſuch rhimes as

Abroad—Sword;
Thraldom—Earldom.

And what ear can tolerate ſuch rugged lines as

'No leſs that law ſtate quacks invert,
'Nor leſs their right uſurp'd pervert.'

But there are not many ſuch diſcordant rhimes and couplets in this performance, which, on the whole, may be marked with the ſtamp of *mediocrity*.

Art. 42. *A Poem on the approaching Peace*. By David Pugh. 4to. 6 d. Fielding. 1783.

The poem is in praiſe of peace; but who will praiſe the poem?

NOVELS.

Art. 43. *The Philoſophical Quixotte*; or, Memoirs of Mr. David Wilkins. In a Series of Letters. 2 Vols. Small 8vo. 6 s. Johnſon. 1782.

Intended for a ſatire on certain whimſical adventurers in philoſophy and phyſic. The ridicule of it is only calculated to ſtrike *profeſſional* men. There is little in it to intereſt general readers, and ſtill leſs to amuſe them. The Author appears to be a man of ſcience. In other reſpects his invention is languid; his reflections are trite and ſuperficial; and the incidents interſperſed in his work are low and vulgar, weakly imagined, and poorly deſcribed.

Art. 44. *Siberian Anecdotes*; Containing real Hiſtories, and living Characters. 12mo. 3 Vols. 9 s. bound. Lowndes. 1783.

The veſtiges of Siberian cuſtoms, and the analogy, though remote, which they bear to real hiſtory, render theſe little volumes, in a conſiderable degree, amuſing and intereſting. The deſign is meritorious,

rious, and the tendency ſuch as to warrant our cordial recommendation. They produce the moſt powerful incentives to virtue, and diſplay the beauties of religion in the moſt engaging light. They place all honour in upright conduct, and all happineſs in intellectual enjoyment.

The hero of the principal ſtory is *Yarmak*, a Coſſack, poſſeſſed of an elevated ſpirit, equally intrepid and virtuous; and whoſe noble endowments had raiſed him to the higheſt rank in his native country. By the baſeſt arts he is deprived of his miſtreſs, and is forced to take ſhelter among certain *banditti*. When their retreats are diſcovered, he is obliged to make his eſcape, with his remaining followers; and in their flight he diſcovers Siberia, enters into an unequal conteſt with the inhabitants, and retires with great loſs. He then informs the Czar of his diſcovery of a new tract of country of vaſt extent, obtains his pardon, and is created General over the forces appointed for the conqueſt. The army is ſucceſsful; but, by an unfortunate accident, Yarmak is drowned.

Such is nearly the outline of the ſtory of this adventurer; which is founded in ſome of the hiſtories we have peruſed relating to this acquiſition to the Ruſſian empire. It is here embelliſhed by the relation of ſome pleaſing anecdotes, and by the intermixture of incidents and dialogues, which are wholly the offspring of fancy.

It is, however, neceſſary to add, that this relation is not conſonant with the beſt authorities; for Siberia was diſcovered by *Anaga Strogonof*, about the end of the reign of the Czar Ivan, very early in the 16th century. The country was partly conquered about the middle of that century; for we find the inhabitants paying tribute to the Ruſſian monarch in 1556. But its final ſubjection was not completed by *Yarmak* till the year 1593.

But we muſt not try the merits of this novel by a too rigorous ſtandard. The ſtory is naturally conducted; and the anecdotes will afford both entertainment and inſtruction to a candid reader.

Art. 45. *Memoirs of Maitre Jacques*, of Savoy. Vol. II. Small 8vo. 2s. 6d. ſewed. Owen. 1783.

In our Review, Vol. LIV. we noticed the firſt volume of theſe entertaining Memoirs.—Where has this pleaſant fellow been ever ſince?—He has, at length, however, taken his leave of the Public—unleſs he chooſes to appear again in ſome other ſhape,—which is very poſſible, as he ſeems to poſſeſs ſomewhat of a *Harlequin* genius.

MISCELLANEOUS.

Art. 46. *The Genuine Copy of a Letter found lately near Strawberry-Hill, Twickenham.* Addreſſed to the Honourable H—r—ce W—lp—le. 8vo. 1s. Bladon. 1783.

Inſinuates colluſion between Mr. Walpole, Mr. Steevens, Mr. T. Warton, the Reviewers, &c. &c. in order to place Chatterton in the chair of Rowley:—hints at unfair and diſingenuous methods to ſuppreſs evidence:—'*could a tale unfold!!!*'—gives an expreſſive, but ſilent ſhrug: one moment nods with an emphatic air; at another, winks with a ſly ambiguity:—Sets ſpeculation at work; curioſity on the ſtretch; and at laſt leaves us—where an *Ignis Fatuus* generally leaves the bewildered traveller!

Art. 47. *Love Fragments.* A Series of Letters. Now firſt Publiſhed. By Mr. Robinſon. Small 8vo. 2 s. 6 d. boards. Wallace. 1782.

Theſe Fragments poſſeſs ſomething of the tender and pathetic.—At the concluſion is an Elegy, which is not deſtitute of poetical merit. The following lines may be given as a ſpecimen:

'Come, penſive Muſe, weak child of Sorrow, hail!
Oh! touch with trembling ſtrains thy fav'rite lyre:
In ſoften'd verſe record the plaintive tale;
"Breathe the warm wiſh, and pour the fond deſire."
And thou, ſweet SYMPATHY!—indulgent maid!
Whoſe welcome ſmile ſuſpends the gloom of woe;
Oh! come—in all thy native charms array'd;
Nurſe the big drop, and bid it gently flow.
And ye, whoſe boſoms of ſuperior mold,
Are taught no gen'rous impulſe to conceal;
But when the tale of human grief is told,
Inſtinctive ſoften—and grow proud to feel.
Ye whoſe fine hearts with purer paſſions glow,
And melting nature's genial balm ſupply;
Oh! come—and, faithful to domeſtic woe,
Witneſs its plaints, and ſpare it ſigh for ſigh.
Here no feign'd ſorrows, ſwell'd with ſtudied art,
From fond Humanity ſhall ſteal a tear;
The faithful bard accepts a humbler part,
Heaves his full breaſt, and feels the throb ſincere.'

Art. 48. *O'Brien's Luſorium:* Being a Collection of Convivial Songs, Lectures, &c. entirely Original. In various Styles. With Characteriſtic cuts of the Author, Muſic to the Songs, Suggeſtions for promoting Convivial Enjoyment, &c. &c. Small 8vo. 2s. 6d. Durham, &c. 1782.

Calculated to ſet the beer-tables in Covent-Garden and St. Giles's in a roar. The copperplates exhibit the Author in the characters [*caricaturas*] of a Methodiſt preacher, a foreign empiric, a Quaker holding forth, and an Iriſh prieſt.

Art. 49. *An Eſſay on Genius.* By the Rev. A. Purſhouſe, M. A. 4to. 3 s. 6 d. Dodſley. 1782.

Of this Eſſay the firſt part only is publiſhed; and the acceptance it meets with is to determine the publication of the ſecond. We are ſorry to mortify the feelings of an author, by recommending it to him to waſte no more time upon an attempt, in which we fear there is but little probability of his ſucceeding.

Art. 50. *Remarks on the Trial of the Right Hon. Anne Counteſs of Corke and Orrery,* for Adultery, and violating her Marriage Vow. In a Letter to the Right Hon. Edmund Earl of Corke and Orrery. 4to. 1 s. Wenman.

There are few writers who could inveſtigate a tranſaction of this ſecret nature with more penetration than Lord Corke's correſpondent; who has developed the intricacy of the evidence ſo completely, as to be able to affirm in the reſult,—"that Lady Corke *is* very in-

nocent, *or* very artful, reſpecting the crime of which ſhe has been accuſed." Wonderful!

Art. 51. *A Letter to Richard Hill*, Eſq; Member for the County of Salop; Author of the "*Sky Rocket*," "*Tables Turned*," &c. The *third* Edition. 8vo. 1s. 6d. Debrett.

Conſiderable alterations and additions appear in this edition of the Ludlow Burgeſs's *very tart*, *ſatirical*, *vindictive* letter,—beſide the *ſupplemental* tract, intituled, "Remarks on the Parliamentary Speeches, Literary Productions, and Religious Opinions of Richard Hill, Eſq. &c." To the whole is prefixed an ADVERTISEMENT, containing *ſtrictures* and *anecdotes*, occaſioned by two pamphlets, written in anſwer to his letter, viz. "*A Reply*," and "*Curſory Remarks*, &c." for the firſt of which ſee Review for December laſt; of the latter we could not procure a copy, though much enquired for by our Collector. Theſe tracts, diſclaimed by Mr. Hill, he conſiders as the productions, in the whole, or in part, of that Gentleman's pen, although profeſſedly publiſhed, on his behalf, as the voluntary effuſions of unſolicited, and even unknown friendſhip.—We ſay this in reference only to the "*Reply*," which we have ſeen.

In the prefatory advertiſement above mentioned, we obſerve a *note*, wherein the Author civilly acknowledges our impartiality in ſpeaking of the preceding publications relative to this controverſy; but he adds an intimation, that ſome "manœuvres" had been uſed, to prepoſſeſs the Monthly Reviewers againſt the pieces written by the Ludlow Burgeſs.—Now, we muſt honeſtly affirm, upon our credit (which is ſtaking the whole property of *the corps*), that we know nothing of any ſuch *manœuvre*; and that we really do not underſtand, nor can even gueſs at, what the ingenious Author means by this intimation. If he would inſinuate, that Mr. Hill had been *tampering* [we do not much admire that word] with us, either in behalf of his own writings, or againſt thoſe of his ſpirited opponent, we can aſſure the Reverend Burgeſs (for we underſtand he is a clergyman), and we do hereby declare to the Public, that the worthy Member for Salop, ſo far from making any application to us, did not ſo much as pay us the compliment of ſending us his pamphlet, intituled, "*The Tables Turned.*" It reſts, therefore, with our Author to explain what he means by talking of a "*manœuvre*," made uſe of to prepoſſeſs the Monthly Reviewers againſt his [the Burgeſs's] publications.—And now, pray Gentlemen, *put up!* Wherefore ſhould you go on *tilting*, and *pinking*, and *ſlaſhing each other's jerkins* (as poor Yorick ſaid), for the diverſion of the byſtanders?

"Enough of paper's ſpoil'd—what floods of ink!"

Art. 52. *The Repoſitory:* A Select Collection of Fugitive pieces of Wit and Humour, in Proſe and Verſe. By the moſt eminent Writers. 8vo. Vols. III. and IV. 6s. ſewed. Dilly. 1783.

The two preceding volumes were announced to the Public in the Review for July 1777, page 81. The nature of the collection was then explained, and the pieces of wit and humour (of which the two volumes then publiſhed were compoſed) were enumerated. Nothing more is therefore neceſſary, on the preſent occaſion, than to mention the titles of the ſeveral articles collected in theſe two additional volumes.

In

In the *firſt volume* we have—Bonnel Thornton's *City Latin.*—*Plain Engliſh*, in anſwer to City Latin.—*City Engliſh.*—Hall's *Anodyne Sermon*, and his *Paſtoral Puke.*—Dr. Armſtrong's *Eſſay for abridging the Study of Phyſic.*—The *Coronation*, a poem.—*Advice to Mr. Logan, the Dwarf Fan-Painter.*—*Anſwer* to ditto.—*Table-Talk*—Fragments of a copy of verſes to Lord March and Lord George, ſons of the Duke of Richmond, on their falling in the pool, through the ice, at Godwood, Jan. 1747.—*Scheme for puniſhing Felonies*—*Imitation of the* RAMBLER.—Three *Imitations of the* INSPECTOR.—*Thoughts concerning Happineſs, by* Irenæus Krantzovius.

Several of the above pieces were originally publiſhed as pamphlets; and their characters will be found in the Monthly Reviews correſponding with their ſeveral dates.

In the *ſecond volume* are republiſhed, Smart's '*Hilliad*,' a mock Epic poem, in ridicule of Dr. Hill, the celebrated *Inſpector.*—*Patriotiſm*, a mock Heroic, in ſix cantos, firſt printed in 1765.—An *Eſſay on Nothing*, by Henry Fielding.—*Philoſophical Tranſactions*, for the year 1742-3. By the the ſame.—*Epiſtle to Gorges Edmond Howard, by George Faulkner, Eſq; and Alderman.*—*Account of the progreſs of an Epidemical Madneſs.*—*Heroic Anſwer from Richard Twiſs, Eſq; to Donna Tereſa Pinna Ruiz.*—Arcuæological Epiſtle to Jeremiah Milles, D. D.

Of theſe, too, the principal performances have been characterized in our Reviews; ſome of them very lately.

VOYAGES and TRAVELS.

Art. 53. *An Account of a Voyage to the Spice Iſlands, and New Guinea.* By M. P. Sonnerat, &c. With Notes. 12mo. 2s. 6d. ſewed. White, &c. 1781.

From the title of this Work, the reader, who does not attend to the ſize and price of it, might be led to infer, that it is a tranſlation of the whole of M. Sonnerat's ingenious performance; which is a large quarto volume, ornamented with 120 copperplates—an account of which was given in the Appendix to our 54th volume, pag. 546. It is, however, only an abridgment, or rather conſiſts of ſhort extracts from ſuch parts of the original work, as the tranſlator and abridger thought the moſt inſtructive and entertaining. Theſe extracts are ſucceeded and illuſtrated by notes, which equal the text in bulk; and which ſhew the annotator's extenſive reading and acquaintance with books of travels. He has added, too, a Latin index, or deſcription of the various birds, plants, &c. that have been deſcribed and delineated by M. Sonnerat.

PHILOSOPHICAL.

Art. 54. *Elements of the Branches of Natural Philoſophy, connected with Medicine, &c.; Including the Doctrine of the Atmoſphere, Fire, Phlogiſton, Water, &c.; together with* Bergman's Tables of Elective Attractions, *with Explanations and Improvements.* By J. Elliot, M. D. 8vo. 5s. in boards. Johnſon. 1782.

Medicine is ſo intimately connected with Natural Philoſophy, of which, indeed, it is one of the branches, that thoſe who practiſe that art ought certainly to be well verſed in the general principles of philoſophy; particularly ſuch of them as bear a near relation to the healing art. The poſſeſſion of ſuch knowledge is not merely ornamental,

and indeed uſeful in any ſtation of life, but is, on innumerable occaſions, abſolutely neceſſary to a juſt and rational practice. The preſent work, however, is principally intended for the uſe of thoſe, particularly in the pharmaceutical line, who have not had the advantage of receiving a regular medical education; but who may, nevertheleſs, have ſufficient leiſure to acquire a competent knowledge of what may be called the neceſſary branches of Natural Philoſophy, properly ſelected from the common maſs, for that particular purpoſe.

This taſk the Author has well executed in the preſent performance, which he has divided into three parts. In the firſt, he explains the principles of philoſophical chemiſtry; referring the Tyro for the merely practical part, to thoſe works in which it is particularly taught. The Author has conſiderably enriched this part of his work, with thoſe valuable *compendia* of chemical ſcience, the tables of the celebrated Profeſſor Bergman, on two large ſheets. The firſt ſhews, at one view, all the *ſimple elective attractions*, and is divided into two parts; the upper exhibiting the *humid*, the lower the *dry* way of chemical combination. The ſecond relates to *double* elective attractions, and chemical operations. Theſe tables, we believe, have not yet been publiſhed in any Engliſh work. They are equally adapted to inform and exerciſe the ingenuity of the ſtudent, and to refreſh the memory of the proficient in chemiſtry.

In the ſecond part, the Author treats, but very briefly, of certain miſcellaneous ſubjects, viz. of *optics*, ſo far only as may tend to explain the functions of the human eye. The other articles, which are *ſound*, *hydroſtatics*, and *electricity*, are ſtill more briefly diſcuſſed.

In the third part, the Author treats of *phyſiology*, or what may be termed the philoſophy of phyſic; ſo far as relates to the ſtructure of the human body, and the functions of its various parts.

It will not be expected, that we ſhould more minutely analyſe an elementary work of this kind. It will be ſufficient to ſay, that it is executed—the chemical part in particular—in a manner well adapted to inform thoſe for whoſe uſe it is intended. The more learned reader, too, will here meet with a few hints reſpecting the theory of *fire* in particular:—a ſubject on which it is well known that the ingenious Author has, at leaſt, exhibited the powers of a very fertile imagination.

MEDICAL.

Art. 55. *New Thoughts on Medical Electricity; or, An Attempt to diſcover the real Uſes of Electricity in Medicine*, &c. 8vo. 1s. Cumberlege. 1782.

The anonymous Author of this tract appears to have been induced to publiſh it, in conſequence of a very remarkable caſe in medical electricity, which fell under his notice. The patient, in conſequence of miſmanagement after a fracture, had entirely loſt the uſe of her arm and hand; which had likewiſe become almoſt totally inſenſible, and were greatly waſted, ſo as to reſemble thoſe of a ſkeleton.

Electricity was not applied till nine months after the accident; but, by courageouſly perſevering a very conſiderable time in the uſe of it, the patient appears nearly to have obtained a cure; which ſeems,

ſeems, from certain circumſtances here related, not to have been owing to the powers of nature alone, but to have been effected by thoſe of electricity. Powerful ſparks were drawn one day, and ſtrong ſhocks on the ſucceeding, alternately, under the direction of Mr. Long, Soho.—'Sometimes the number of ſhocks amounted to *one hundred and fifty*, and even to *two hundred*;' [in a day, or at one ſitting, we ſuppoſe] 'ſo inſenſible was the arm at that time. They were, however, ſufficient in number and ſtrength, to make the whole limb ſwell exceedingly.'

The Author diſcuſſes ſeveral points relative both to the theory and practice of medical electricity. It will be ſufficient for us to obſerve, that his principal theoretical poſition is, That '*electricity is peculiarly adapted to the removal of* rigidity, tenſion, &c. *but pernicious in caſes of* laxity;'—and that 'if medical philoſophers had attended to *this ſingle circumſtance*, it had, long before this time, been brought into regular practice; and many miſerable objects might have received the benefit of a relief, which the whole Faculty, armed with the moſt powerful medicines, were not able to afford.'

Art. 56. *A Narrative of a ſingular Gouty Caſe:* With Obſervations. By John Lee, M. D. Phyſician at Bath, Member of the College of Phyſicians in London, and Fellow of the Royal Society. 8vo. 1 s. Evans, &c. 1782.

The circumſtance chiefly remarkable in this caſe, is the depoſition of a glutinous, fœtid, green matter in the urine, by which the ſymptoms of a wandering gout were repeatedly relieved. This ſediment was in conſiderable quantity, and ſometimes continued for months together, during which time the patient was free from complaints, though advanced in years, and of a debilitated conſtitution. The relater's *Obſervations* will not, probably, be thought very maſterly or inſtructive.

Art. 57. *Candid Animadverſions on Dr. Lee's Narrative of a ſingular Gouty Caſe.* To which are prefixed, Strictures on Royal Medical Colleges: Likewiſe, a Summary Opinion of the late Diſorder called the Influenza. By William Stevenſon, M. D. 8vo. 2s. 6d. Newark printed; ſold by Dilly, &c. London. 1782.

Dr. Lee's "friend and countryman" has here publiſhed a critique on his *Caſe*, ſeveral times exceeding in bulk the caſe itſelf. Dr. Stevenſon is a writer of ſo extraordinary a kind, as to puzzle a Reviewer to give any diſtinct account of his performances. With much rambling, extraneous matter, ſelf-conceit, petulance, and abſurdity, this pamphlet contains ſome ſenſible and ſhrewd remarks. But, in fact, no writer has an eaſier taſk than one, who, cutting and ſlaſhing at all around him, confines himſelf to no plan of operation, and ſits looſe to all ties of method and diſcipline. We have met with ſeveral ſuch, who, while they were tolerably ſucceſsful at raiſing a laugh againſt others, were themſelves the moſt ſhallow and ridiculous of mortals. Dr. Stevenſon affects to fight under the banners of *medical incredulity*; and yet no one can pronounce more dogmatically than himſelf. He ſuppoſes a variety of names will be given him, as a votary of this new Apollo; ſuch as, "Dr. *Strange-man*, Dr. *Eccentric-man*, Dr. *Troubleſome-man*," &c. &c.;

but we believe they will all be comprized under the title of Dr. C*****b.

Art. 58. *A Letter addreſſed to Dr. Stevenſon, of Newark,* occaſioned by a Poſtſcript publiſhed in the Second Edition of his Medical Caſes: With Remarks on Four Letters, written by Philip Thickneſſe, Eſq. By Edward Harriſon, Member of the Royal Medical Society of Edinburgh. 8vo. 1 s. Brown. 1782.

Art. 59. *A Reply to a Letter addreſſed to Dr. Stevenſon, of Newark, by Edward Harriſon.* By William Stevenſon, M. D. 8vo. 1 s. Newark printed; ſold by Fielding, London. 1782.

We muſt refer any of our Readers, deſirous of entering into the merits of this very idle controverſy, to the pamphlets themſelves. That of Dr. Stevenſon may afford ſome entertainment; and if it be poſſible that the great orator, his countryman, ſhould ever be exhauſted of tropes and metaphors, he might from hence ſupply himſelf with a freſh ſtock.

Art. 60. *An Addreſs to the King and Parliament of Great Britain,* on the important Subject of preſerving the Lives of its Inhabitants, by Means which, with the Sanction and Aſſiſtance of the Legiſlature, would be rendered Simple, Clear, and Efficacious to the People at large. With an Appendix, in which is inſerted a Letter from Dr. Lettſom to the Author. By W. Hawes, M. D. To which are ſubjoined, Hints for improving the Art of reſtoring ſuſpended Animation; and alſo for adminiſtering Dephlogiſticated Air in certain Diſeaſes, &c. Propoſed (in a Letter to Dr. Hawes) by A. Fothergill, M. D. F. R. S. 8vo. 2 s. Dodſley, &c. 1782.

Dr. (late Mr.) Hawes, well known for his benevolent aſſiduity in promoting the ſcheme for the recovery of perſons apparently dead, here addreſſes the Legiſlature on a plan to render the above deſign general, by eſtabliſhing in every pariſh *receiving houſes*, with proper aſſiſtants, and every thing neceſſary, for *the reſtoration of ſuſpended animation.* He alſo propoſes a ſchool for teaching the principles of this ſalutary art, which ſhall be ſupported by Government, and the lectures of which ſhall be free to all perſons of the Faculty. Dr. Hawes is not, perhaps, fully aware of the magnitude of his ſcheme, which may probably be thought too operoſe and expenſive for the ends likely to be anſwered by it: at leaſt, it cannot be expected that the Public will concur in it, till they are better convinced of the ſucceſs of the means uſually employed for the purpoſe of reſtoring life, and ſee a greater uniformity in the opinions of the Faculty themſelves concerning them.

With reſpect to Dr. Fothergill's *hints*, as they are confeſſedly founded on mere ſpeculation, we leave their merit to be eſtimated by thoſe who chuſe to adopt them. A *hint* can do no harm, unleſs, indeed, it be to the propoſer himſelf, when too palpably crude and extravagant.

SCHOOL-BOOKS.

Art. 61. *An Introduction to the Study of Polite Literature.* Vol. I. 12mo. 2 s. Dodſley. 1782.

The deſign of this volume is, to furniſh a ſet of leſſons for the uſe of children, at their firſt beginning to read, in order to lead them to

a natural, diſtinct, and forcible pronunciation. The Author [Mr. Robertſon] proceeds upon an obvious idea, which, however, has not been properly attended to, that the firſt leſſons for reading ſhould conſiſt of very ſhort ſentences. If children are early put upon reading long periods, the conſequence (as he juſtly remarks) will be, that they will either fall into a drawling tone before they can reach the end, or elſe break the ſentence into ſeparate parts and fragments, by improper pauſes. To prevent ſuch faults, the firſt leſſons ſhould conſiſt of ſentences not exceeding three or four words; which the learner ſhould be taught to pronounce in a free, full, and lively manner, making a complete pauſe at the end of every ſentence; after which he ſhould be led, by very gentle gradations, to longer and more complex ſentences.

Leſſons correſponding with this idea, the Author has very judiciouſly provided; and has accompanied them with many ſenſible obſervations and uſeful inſtructions. The work will be found to be of much uſe, as an *introduction to reading*, on a plan very different from any at preſent adopted. The Author has given it to the world as the firſt volume of an Introduction to the Study of Polite Literature; but is entirely ſilent concerning his general ſcheme. From this ſpecimen, we are, however, led to entertain favourable expectations concerning the execution of the whole deſign.

Art. 62. *Elegant Extracts:* or Uſeful and Entertaining Paſſages in PROSE, ſelected for the Improvement of Scholars at Claſſical and other Schools, in the Art of Speaking, in Reading, Thinking, Compoſing, and in the Conduct of Life. Small 4to. 4s. bound. Dilly.

This compilation conſiſts of extracts from a great variety of modern authors, diſpoſed under the following heads—Moral and Religious—Claſſical and Hiſtorical—Orations and Characters—Narratives, Dialogues, Letters, Sentences, &c. A very free uſe is made of our lateſt writers; a large quantity of matter is collected into a ſmall compaſs; and a correct judgment has been employed in the ſelection. It differs eſſentially from other compilations, in being confined to pieces in proſe.

Art. 63. *A Syſtem of French Syntax*, intended as an Illuſtration, Correction, and Improvement of the Principles laid down by Chambaud, on that Subject, in his Grammar. By the Rev. Mr. Holder, of Barbadoes 12mo. 3s. 6d. Dilly.

Notwithſtanding the numerous publications which have already appeared on the ſubject of French Grammar, there is ſtill room for improvement. And we do not heſitate in pronouncing this work to be a valuable improvement, not only upon Chambaud, but upon every writer who has hitherto treated on this ſubject in the Engliſh language. The Author has arranged, in a clear method, a great variety of juſt and uſeful obſervations, expreſſed with a degree of correctneſs and elegance ſeldom to be found in works of this kind, and illuſtrated by authorities from the beſt writers. It would lead us too far into the detail, to ſupport theſe general expreſſions of approbation by particular quotations: but we ſcruple not to recommend the work, as likely to be exceedingly uſeful to thoſe who are deſirous of writing or ſpeaking the French language with correctneſs and elegance.

RELI-

RELIGIOUS.

Art. 64. *Curſory Remarks on a late Fanatical Publication,* entitled, "A full Detection of Popery," &c. ſubmitted to the candid Peruſal of the Liberal-minded of every Denomination. 8vo. 1s. Faulder. 1783.

The *fanatical publication,* on which theſe *curſory remarks* are made, was totally unworthy of any notice—unleſs, perchance, in the moſt obſcure corner of a Review, into which it would fall of courſe. We have already expreſſed our contempt of it*: and we are ſorry to have the ſlighteſt occaſion to ſpeak, or even think of it again. Its Remarker ſeems to imagine that 'it is calculated to miſinform and miſlead the vulgar; to propagate among them the moſt horrid and falſe notions of what they call popery; and to arm them with ſeven-fold fury againſt the harmleſs profeſſors of that unpopular religion, if unluckily they ſhould ever find an occaſion.' Theſe Remarks are offered as a ſeaſonable caveat againſt this bold impoſition. We cannot, however, pay them any diſtinguiſhed compliment either for acuteneſs or elegance. They are the production of a profeſſed Catholic, who is not aſhamed to avow his profeſſion. He repels very effectually in many places the *detector*'s ſlanderous attacks on the Papiſts: and hath every way the advantage of his antagoniſt in the ſpirit with which he purſues the conduct. But too many of his obſervations are trite and frivolous; and one or two are not, we think, juſtified by fact. Such in our opinion is the following: 'The blood of the Proteſtants ſhed by Mary had been *anticipatedly* avenged on the Catholics by her cruel father; and if there was any balance remaining unpaid, it was fully compenſated by Elizabeth and James.' We, however, moſt cordially join with this writer in the following liberal and Chriſtian ſentiment—'Let us bury our mutual injuries in oblivion; and learn wiſdom and moderation from the folly or frenzy of our anceſtors.'

Art. 65. *Reaſons for reſigning the Rectory of Panton and Vicarage of Swinderby, in Lincolnſhire, and quitting the Church of England.* By John Diſney, D. D. F. A. S. 8vo. 6d. Johnſon. 1783.

Dr. Diſney ſeems to have been long convinced that many doctrines received as true by the church of England, in her Articles and Liturgy, are inconſiſtent with the word of God. This conviction determined him not to accept of any further preferment which might oblige him to a re-ſubſcription. When he formed this reſolution he had no idea that the principle on which it was founded would have ultimately led to the reſignation of benefices already acquired. Here he was however miſtaken. His conſcience was not ſatisfied with ſhaking off a partial load. One incumbrance got rid of, only prepared the way for diſburdening himſelf of another; till at length he procured that unmingled ſatisfaction, which will be the invariable attendant of a conſcience that is void of offence,—The Doctor's objections againſt the Liturgy ariſe from its explicit acknowledgment of the doctrine of the Trinity, by direct addreſſes to each of the Three Perſons, and equal aſcriptions of praiſe to *God the Father, God the Son,* and *God the Holy Ghoſt; one God in Trinity, and Trinity in Unity.* He conſidered this mode of worſhip as totally inconſiſtent with the

* See laſt Month's Review, Art. 51. of the Catalogue.

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plaineſt and moſt poſitive directions of the Scriptures: and as he made theſe Scriptures the rule of his faith and practice, he could not join in a ſervice which they expreſsly prohibited: and when the queſtion was, "Who is to be obeyed, God or man?" the road of duty was, he thought, too obvious to be miſtaken, however difficult and painful it might be to purſue it. His ſtruggles between intereſt and duty are very pathetically deſcribed; and muſt be peculiarly felt by thoſe who know, that 'the juſt claims of an infant family when pleaded, are hard to be neglected.' But though ſtaggered, he was not overcome by all the pleas that the world could make, even when directed to that moſt vulnerable part of man—*paternal tenderneſs*. 'They are (ſays he) conſiderations of inferior importance when contraſted by the poſitive duty I owe to God, to the Goſpel of Jeſus, to my fellow Chriſtians, and to myſelf.' On this ground he maintained his footing; and gained ſtrength as he purſued it. 'Thus, after the moſt deliberate conſideration of all arguments, and after paſſing ſeveral painful years in much ſolicitude and apprehenſion of incurring the diſpleaſure of Almighty God, I had but one choice to make if ever I hoped for his approbation. I therefore, in obedience to the fulleſt conviction of my mind, have reſigned my miniſtry and preferments in the church of England.' The Doctor expreſſes the utmoſt ſatisfaction of mind on a retroſpect of this part of his conduct; and informs us, that he 'hath united himſelf to a congregation of Chriſtians aſſembling at the Chapel in Eſſex-ſtreet, London, where prayer is avowedly made to the only true God, the Father of our Lord Jeſus Chriſt.'

The Doctor's farewel addreſs to his pariſhioners is ſhort, but tender and intereſting; and the apology he makes for thoſe of his brethren, who, though nearly agreeing with him in Unitarian ſentiments, yet do not ſee the neceſſity of the ſtep he hath taken ſo as to follow his example, is truly candid and generous.—This little piece is written with great plainneſs and ſimplicity. This we think is its beſt ornament, and its moſt effectual recommendation.—We take no part in the controverſy, conſidered as a point of ſpeculation. Whether the Doctor's ſcruples were well or ill-founded, is a matter we ſhall not preſume to decide. *Reſignation* hath been ſaid to be *no proof*. It is certainly no proof of a *doctrine*; but it is the beſt, and indeed the only proof that a man can give of his *honeſty*. Dr. Diſney's reſignation doth not prove the church he hath quitted to be in an error, or that which he hath joined to be in the right; it is only an evidence that he *himſelf* is ſincere.

SERMONS.

I. *The Sabbath*; a Sermon preached in his Majeſty's Chapel, Whitehall, and before the Univerſity of Oxford. By Benjamin Kennicott, D. D. F. R. S. Canon of Chriſt-church. 2d Edition. 8vo. 1s. Rivington. 1783.

We accidentally omitted to notice the firſt edition of this well-intended diſcourſe; the object of which is to ſhew that God, at the Creation, certainly commanded a 7th day to be kept holy by all mankind—that a weekly Sabbath was probably obſerved by the patriarchs, and upon the firſt day of their week—that a Sabbath was obſerved

obſerved by the Jews, before they came to Sinai, and upon the 7th day, which was the day of their Egyptian deliverance—that it was awfully re-inforced, and inſerted among thoſe commandments which were the great charter of their religion, and by obedience to which they were to hold poſſeſſion of Paleſtine;—that they reſorted always on that day to their ſynagogues, in every city, to hear the law of Moſes, and to join in the worſhip of God—that when the national Sabbath of the Jews ceaſed, the Chriſtian Sabbath took place; and the firſt day of the week, on account of the reſurrection of Chriſt, was obſerved by the Chriſtians; but that no one particular day was commanded in the New Teſtament, becauſe one and the ſame day could not be obſerved by all the nations upon earth at the ſame time:—ſo that one day in ſeven was all that could be univerſally kept holy now and henceforth by all Chriſtians to the end of the world.

This is a brief outline of the general heads of this ſermon. It is not remarkable for deep reaſoning or elegant illuſtration; but comes recommended by the plain and better *words of ſoberneſs and truth*.

The ſubject is ſtill farther purſued both in a way of argument and exemplification in a dialogue at the concluſion, between the Author and his friend, in which objections are anſwered, and difficulties ſolved. In this dialogue we meet with the following anecdote: 'I have heard that Lord Chancellor Harcourt, travelling on a Sunday through Abingdon, in the time of divine ſervice, was ſtopped by the conſtables; by whom a humble apology was made to his Lordſhip for doing what they underſtood to be their duty. In conſequence of which his Lordſhip ordered his coach to the church door, and joined in the public ſervice till the concluſion of it.'

Though we would by no means encourage a diſregard, much leſs a prophanation of the Sabbath, yet we would not ſuffer our veneration of the day to degenerate into a ſuperſtitious and puritannical punctuality. There is no ſanction for it in the New Teſtament; and there is no merit in it in the eye of ſober reaſon. Poſitive ordinances derive all their importance from the authority which enjoins them, and all their efficacy from the tendency which they have in begetting and eſtabliſhing a ſenſe of our moral and religious obligations. They are ſteps to aſcend to the higher and nobler temple. But ſuperſtition, by venerating thoſe ſteps with too ſcrupulous a devotion, reſts on them and proceeds no farther. The diſcourſe which our Saviour held with the Phariſees, clearly ſhews his opinion of the Sabbath: and that opinion ought to be the ſtandard of our's. They thought his walking through the corn-fields, and plucking the ears of corn, betrayed an indifference to the awful ſanctity of the day—a levity of behaviour highly reprehenſible. Our Lord juſtified his conduct by inſtances from the Old Teſtament, which were ſufficient to prove, that under the moſt rigid diſpenſation, when the greateſt ſtreſs was laid on poſitive and ceremonious ordinances, it was deemed allowable, in ſome caſes, to diſpenſe with the obſervance of them; eſpecially when the calls of moral duty interfered; "for God will have mercy and not ſacrifice." But what in this argument is worthy of the moſt particular attention is this, that our Lord not only juſtified his conduct by examples under the Old Teſtament, to ſilence their cavils, and to retort them on the cavillers themſelves, but alſo from the *na-*

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ture of the Sabbath in its primary deſignation, and his own prerogatives as Lord of the Sabbath and King of the Church, in order to give *us* juſt and rational ſentiments of the inſtitution itſelf. That character which he claims, *viz.* "Lord of the Sabbath," marks out the preciſe line of difference between moral and poſitive duties. Morality is a *fixed* thing. The principles of it are as old as the creation; and as immutable as the perfections of the Deity. Poſitive inſtitutions are fluctuating. They ariſe not out of the original conſtitution of nature. They are not neceſſary, as to their eſſential qualities, for God to enjoin, or for man to obſerve. They are adapted to the accidental circumſtances of time and place—which can never be ſaid of thoſe eternal laws which are the baſis of moral rectitude. As that is the caſe, they may be changed or abrogated. Jeſus Chriſt, as being the head of all things to his church, may be very fitly called the "LORD of the Sabbath," for he had power over it to make what alterations he pleaſed with reſpect to the time and manner in which it ſhould be kept. But it could not be ſaid in the *ſame* ſenſe that he was the LORD of any moral duty. His authority did not extend to thoſe laws which flowed from the nature of God, and were originally written on the heart of man. Here he was as much a *ſubject* as "the leaſt of his diſciples."

II. *A Diſtinction of Orders in the Church defended upon Principles of public Utility.*—Preached in the Caſtle-Chapel, Dublin, at the Conſecration of John Law, D. D. Lord Biſhop of Clonfert and Kilmacduagh, Sept. 21, 1782. By William Paley, A. M. Archdeacon of Carliſle. 4to. 1s. Faulder.

The Author very ingeniouſly ſtates the difference between Chriſtianity in its vital principle, as the eſſential concern of individuals; and in its ſecondary forms, or external regulations, as an inſtitution adapted to the habits of ſociety, and ſubjected to the regulations and controul of civil polity. Chriſtianity, conſidered in the former view, is of indiſpenſible and unalterable obligation. Its laws are preciſe and abſolute, and more immediately relate to the conſcience, over which human authority hath no juriſdiction. In the latter view, it is mutable and indefinite; it varies with the exigencies of the Chriſtian church, and is ſubject to thoſe caſualties and viciſſitudes which neceſſarily take place in civil ſociety, and will partake of the imperfections inſeparable from human government. The directions relating to eccleſiaſtical diſcipline are rather of a general nature: and though they ſuppoſe the exiſtence of a regular miniſtry, yet they deſcribe no ſpecific order of pre-eminence or diſtribution of office and authority: at the utmoſt, the directions are not of ſuch a nature as to preclude ſuch regulations or inſtitutions as the experience or exigencies of future ages of the church might point out as neceſſary, or at leaſt as expedient, decent, and beneficial. 'The Rudiments indeed of the future plant (to uſe our Author's own words) were involved within the grain of muſtard ſeed; but ſtill a different treatment was required for its ſuſtentation, when the birds of the air lodged among its branches . . . . The ſituation of the Chriſtian community was ſo different in the infant and adult ſtate of Chriſtianity, that the higheſt inconvenience would have followed from eſtabliſhing a preciſe conſtitution which was to be obligatory on both; the ſame diſpoſition of

affairs which was moſt commodious and conducive to edification in the one, becoming probably impracticable under the circumſtances, or altogether inadequate to the wants of the other.'

The poſition which theſe reaſonings tend to confirm is this—that "Chriſt left the laws of his church ſo open and indeterminate, that whilſt the *ends* of religious communion were ſufficiently declared, the *form* of the ſociety might be aſſimilated to the civil conſtitution of each country, to which it ſhould always communicate ſtrength and ſupport, in return for the protection it received." This poſition, which avoids two extremes, equally the conſequence of bigotry and prejudice under adverſe directions, leads the excellent and ingenious preacher to this temperate and charitable concluſion, '*that Chriſtianity may be profeſſed under any form of church government.*' But though his good ſenſe and candour make a conceſſion ſo much to the credit of both, yet he truſts he may be allowed to maintain the advantage of our own church upon principles of public utility. The Diſſenters, he obſerves, contend for a *parity* of order among *their* clergy. The church of England prefers a *diſtinction*. This diſtinction of order in the church is not only recommended by the uſage of the pureſt times; but is better calculated to promote, what all churches muſt deſire, the CREDIT and the EFFICACY of the ſacerdotal office.

This point Mr. Paley attempts to prove by a ſeries of cloſe and perſpicuous reaſoning, founded on the following propoſitions: 1. The body of the clergy, in common with every regular ſociety, muſt neceſſarily contain ſome internal proviſion for the government and correction of its members. '2. The appointment of various orders in the church may be conſidered as the ſtationing of miniſters in religion in the various ranks of civil life; for the diſtinctions of the clergy ought in ſome meaſure to correſpond with the diſtinctions of lay-ſociety, in order to ſupply each claſs of people with a clergy of their own level and deſcription, with whom they may live and aſſociate on terms of equality. 3. It gives a dignity to the miniſtry itſelf; and the clergy ſhare in the reſpect which is paid to their ſuperiors. The diſpoſition of honours is approved in other kinds of public employment—in the profeſſion of arms, and of the law (and the profeſſions themſelves derive a luſtre from thoſe honours). Why then ſhould not the credit and liberality of the clerical function be upheld by the ſame expedient? 4. Rich and ſplendid ſituations in the church have been juſtly regarded as prizes held out to invite perſons of good hopes and ingenuous attainments to enter into its ſervice.—Some of the moſt judicious and moderate of the Preſbyterian clergy have been known to lament this defect in their conſtitution. They ſee and deplore the backwardneſs in youth of active and well-cultivated faculties to enter into the miniſtry, and their frequent reſolutions to quit it. And if a gradation of orders be neceſſary to invite candidates into the profeſſion, it is ſtill more ſo to excite diligence and emulation, to promote an attention to character and public opinion when they are in it; eſpecially to guard againſt that ſloth and negligence into which men are apt to fall, who are arrived too ſoon at the limit of their expectations.

The concluſion of this very ingenious diſcourſe is ſo admirable both for ſentiment and expreſſion, that we know we ſhall be par-

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doned for exceeding our accuſtomed limits by tranſcribing it entire:

'Finally let us reflect, that theſe, after all, are but ſecondary objects. Chriſt came not to found an empire upon earth, or to inveſt his church with temporal immunities. He came "to ſeek and to ſave that which was loſt"—to purify to himſelf from amidſt the pollutions of a corrupt world, "a peculiar people, zealous of good works." As far as our eſtabliſhment conduces to forward and facilitate theſe ends, ſo far, we are ſure, it falls in with his deſign, and is ſanctified by his authority. And whilſt they, who are intruſted with its government, employ their cares, and the influence of their ſtations, in judicious and unremitting endeavours to enlarge the dominion of virtue and of Chriſtianity over the hearts and affections of mankind—whilſt "by pureneſs, by knowledge," by the aids of learning, by the piety of their example they labour to inform the conſciences, and improve the morals of the people committed to their charge, they ſecure to themſelves, and to the church in which they preſide, peace and permanency, reverence and ſupport—what is infinitely more, they "ſave their own ſouls"—they prepare for the approach of that tremendous day, when Jeſus Chriſt ſhall return again to the world, and to his church, at once the gracious rewarder of the toils, and patience, and fidelity of his ſervants, and the ſtrict avenger of abuſed power and neglected duty.'

As to the merit of this ſermon, in a ſtrictly theological ſenſe, we decline giving our opinion. It is enough for us to repreſent as faithfully as we can the Author's leading arguments. The juſtneſs of them we leave to the diſcuſſion of others. But though we decline offering our opinion of the *ſubject*, yet we heſitate not to declare our ſentiments of the *manner* in which it is diſcuſſed. We think it equally a proof of Mr. Paley's ingenuity and good ſenſe; and, what is of more value in the Chriſtian divine,—his benevolence and his piety. *May the Lord of the harveſt ſend more ſuch labourers into his vineyard!*

III. Delivered at Pudſey in Yorkſhire, Sept. 25, 1782. By the Rev. Philip Holland: an Addreſs on the Nature and Propriety of Ordination; with Queſtions propoſed by the Rev. Joſeph Dawſon; and the Anſwers by William Turner, Junior. A Prayer, by the Rev. William Wood; and a Charge, by the Rev. William Turner, Senior. 8vo. 1s. 6d. Johnſon. 1782

Mr. Holland's Sermon is plain and rational, without any extraordinary elegance of language, or refinement of ſentiment. The ſubject is—*Chriſt the light of the world*:—a very common ſubject, and treated in the common way. Mr. Dawſon ſo far explains away the neceſſity of ordination, as to reduce it to a public act of devotion, more ſolemn indeed than ordinary, but as conveying no new power, as inveſting a perſon with no new office. The Diſſenters have generally ſuppoſed it a requiſite qualification previous to the adminiſtration of the ſacraments. Mr. Dawſon ſcouts this idea. Miniſters have the ſame right before ordination as they have after; and he is ſurpriſed that young miniſters have not aſſerted it. Ordination, then, is nothing more than a miniſter's public declaration of his views and engagements, accompanied with prayer and exhortation. He declares *what* he is, and *why* he is ſo: and his fathers and brethren give him good advice; implore the bleſſing of God on his miniſtrations;

tions; and exhort the people to live in love with him and one another. Ordination in this ſenſe may only be uſeful *per accidens*: it is not neceſſary *per ſe*. The queſtions propoſed reſpect the general principles of Chriſtianity; and they are anſwered as generally, but ſomewhat too flippantly, by *young* Mr. Turner.—We paſs over the *Prayer*—for who would ſtay to criticiſe a prayer?—and come to the charge. And here the trial of our patience is fully recompenſed! It is ſerious, it is ſolid, it is affecting; it is every thing we could wiſh or expect from an excellent and ſenſible parent to a beloved ſon.

*** "A conſtant Reader has been for ſome months expecting an account of two publications, a Review of which was announced as intended more than half a year ſince. The publications referred to are Lindſey's Catechiſt, and Toulmin's Letters to Sturges."—The tracts here mentioned, with ſeveral others, were conſigned to the inſpection of a gentleman of *the corps*, who, ſoon after, fell into a bad ſtate of health,—in which he had the misfortune to linger, till very lately. He is now happily on the recovery, and hopes to be able, very ſoon, to pay off his critical arrears.

†‡† A correſpondent, who ſigns *K.* having read our account in the laſt *Appendix* *, of the *Diſſertations relative to natural and revealed Religion, publiſhed by* TEYLER'S THEOLOGICAL SOCIETY *at Haarlem*, expreſſes the ſatisfaction given him by the mode of diſcuſſing the queſtions. He is, however, much concerned to find that thoſe eſſays are printed only in the Dutch language; and he wiſhes for a good tranſlation of them in Engliſh, in order to excite our countrymen to a candid and liberal inveſtigation of ſacred truths.—We heartily acquieſce in this laudable idea.

* See, likewiſe, our Rev. for Feb. in which that Article is concluded.

§‡§ We are obliged to our Norfolk Correſpondent *P.Q.R.S.* for his hints concerning a General Index to the Monthly Review (the trouble and expence of which, we believe, will never be riſk'd)—As to the *humourous* and *witty* parts of his Letter, concerning the *Roman Eagles* and *American Controverſy*, they are ſo *exquiſite*, that our ſober faculties, unuſed to ſuch brilliancy, are quite dazzled and loſt in the ſplendor.

☞ *Y. Z.*'s Letter is tranſmitted, and referred to one of our Foreign Correſpondents, under whoſe department it immediately falls.

*** The ingenious "Critical Inquiry into the Conſtitution of the Roman Legion," printed at Edinburgh, in 1773, is quite out of time, with reſpect to the Monthly Review. This Work eſcaped our notice when it firſt iſſued from the preſs, by its not appearing in the London papers. Authors who print their works in Scotland, or at any country preſſes, and neglect to advertiſe them, muſt not be ſurprized if they paſs unnoticed by the Reviewers:—who, though they ought to be Critics, moſt certainly are not *Conjurors*.

ERRATUM *in our laſt, viz.* p. 191, Art. 54, l. 5, (Jenkins's Three Letters to Pentycroſs) for 'needy,' read *wordy*.

——— *laſt Appendix*, p. 501. par. 3. for red 'mine,' r. red *ore*.

THE

MONTHLY REVIEW,

For APRIL, 1783.

ART. I. *Supplement to Profeſſor* LORGNA'*s Summation of Series.* To which are added, Remarks on Mr. Landen's Obſervations on the ſame Subject. By the Tranſlator of the above Work, Henry Clarke. 4to. 2s. 6d. ſewed. Murray. 1782.

ART. II. *An Appendix to Obſervations on converging Series.* 4to. 1s. 6d. ſewed. Nourſe. 1783.

IN our Review, Vol LXIV. May 1781, we gave an account of two Articles which have occaſioned the preſent publications; we obſerved that the latter of them was rather a ſevere review of the former, and endeavoured to ſtate the matter fairly between them, as we alſo mean to do with the preſent Articles.

We write for the amuſement and inſtruction of the Public, regardleſs of the pleaſure or diſpleaſure of Authors, who, if they mean to acquire the approbation of judges on theſe abſtracted ſubjects, ought to make candour and truth the objects from which it ſhould be their chief endeavour not to deviate. The world has had more than enough of pretences and profeſſions without reality: and it is underſtood that much noiſe is only meant to miſlead the ignorant.

The reaſon of theſe reflections will be apparent to the readers of the preſent publications. Mr. Clarke's Supplement is not like his Tranſlation, full of groſs miſtakes; it will not then be expected that we ſhould go ſo far out of our way as to give the whole drift of it, becauſe that cannot well be done without diſguſting many of our Readers with what they would deem tedious proceſſes of complex algebra; we ſhall therefore content ourſelves with giving a few examples of Mr. Clarke's defence, and Mr. Landen's reply, together with our own real opinion of the matter.

Mr. C. at p. 51, of his Supplement, ſays, 'Here then has Mr. Landen come to the ſame point with Mr. Lorgna; having, we have before ſhewn, inveſtigated his theorems for the algebraic ſummation (or rather given us the ſame theorems again, a little diſguiſed), and *now* pointed out the poſſibility of ſuch ſummation, *both* on the very ſame principles with Mr. Lorgna.' Again, he ſays, 'Now, would not any impartial perſon, enquire with aſtoniſhment,—what could be Mr. Landen's motive for publiſhing theſe *Obſervations?* Was it to ſhew the fallacy of the *criterion* abovementioned, he has entirely defeated his own purpoſe by miſtaking the principles; what he has ſaid thereon being, to the laſt degree, futile and *frivolous* indeed; and, in ſhort, from what has been ſaid above, is evidently nothing at all to the purpoſe. Or was it, invidiouſly to pluck the laurels from the head of a man who appears to have *fairly* merited them, by publicly *miſrepreſenting* and defaming his work,—this deſign is alſo rendered abortive: for the miſtakes which Mr. Landen (and ſome others) have found in Mr. Lorgna's treatiſe, are, evident to every one, not miſtakes in principle, or eſſential errors, but only trifling inaccuracies or negligences in the application of ſome few examples to the general theorems; which theorems are *now* univerſally acknowledged to be "*exceedingly accurate, extenſive, and ingenious.*" And with regard to the *Commentator*, I muſt take the liberty to inform the Obſervator, as it may be of ſervice in future, that illiberal language is not argument; and that the epithets *oſtentatious*, *boaſting*, *vaunting*, &c. which he has ſo profuſely heaped upon him, appear to be ill-beſtowed on the man whoſe character is publicly known to be juſt the reverſe. Vid. Hiſt. of Mancheſter, oct. edit. vol. ii.'

He ſays, moreover, in a Note, 'It cannot be ſuppoſed, that a perſon who could inveſtigate the general theorems in that [M. Lorgna's] treatiſe, which are carried through ſuch a number of intricate transformations, could be ignorant of ſo trifling a matter, as $\frac{1-y}{1-y^3}$ being $=$ to $\frac{1}{1+y+y^2}$.'

In anſwer to theſe and other charges, Mr. Landen ſays, at p. 1. of his Appendix, 'The purpoſe of my writing is chiefly to vindicate the reputation of a deceaſed friend, whoſe valuable work is unjuſtly depreciated, to ſet off one of much leſs value, publiſhed under a *ſpecious* Title, and with a *boaſtful* Preface; promiſing to exhibit a method entirely new and much more general than any other which had before appeared on the ſubject, whilſt the contents of the book are very far from anſwering the expectation ſuch title and preface are calculated to raiſe: and I truſt that the expoſing ſuch diſingenuity, and beſtowing applauſe where due, will not be deemed diſcommendable by the Pube

in a writer whoſe own works are not brought into the compariſon.'

'I do not ſay (p. 2.) that Mr. Simpſon's method is the ſame as M. Lorgna's; but I contend, that it is more perſpicuous and elegant than his, and not leſs (if not more) general.

'Mr. Simpſon, in ſolving the problem, does not conſider how the propoſed ſeries may ariſe by taking fluents and fluxions, as Mr. Lorgna has done; but he reſolves the ſeries which is to be ſummed into as many other ſeries (each having a ſimple denominator, and being ſummable by a known theorem) as there are factors in each denominator. And thus eaſily, in four or five pages, obtains a general ſolution to the problem; about which Mr. Lorgna has written a treatiſe, without exhibiting any thing equally comprehenſive.

'Mr. Clarke talks of my putting Mr. Simpſon's theorems to the rack, in order to extort a ſecret from them which they do not contain: but it is evident that, without any torture, thoſe theorems impart ſuch a ſecret as Mr. Clarke may bluſh to find divulged!

'The formulæ (p. 9.) which Mr. Lorgna deduces are none of them properly adapted for finding the *complete criterion of algebraic ſummation*, which is vainly pretended to be pointed out! Nor are they better adapted for finding, by induction, a general theorem like Mr. Simpſon's: for after all Mr. Lorgna has done, though he has made a book of his labours, he has not diſcovered any ſuch theorem! nor does it appear that he had any notion of a general theorem being attainable by induction.'

'Will it be believed (p. 11.) that if he had well underſtood the problem, he would have omitted ſome principal parts of its ſolution? And can it be ſuppoſed that if Mr Clarke had underſtood it better, he would not in his notes have ſupplied the defects? Truly (p. 14.) may it be ſaid, we ſeldom find a writer ſo little ſkilled in the ſubject he treats of, as our Author and Commentator appear to have been with reſpect to the claſs of ſeries whoſe ſummation they have attempted!'

'Of the numerous errors (p. 17.) which I might have remarked in his treatiſe, I have (in my *Obſervations*) only adverted to three; which are all of one kind, and ſuch as I conſider as errors of judgment (that might, if not corrected, miſlead the Reader), not as trifling inaccuracies or negligences, as the Supplement-writer calls them. For, whatever he and his Author may *now* know; it is not to be doubted (after ſo many proofs) that as they had in the caſe where $y = 1$, repeatedly conſidered the Log. of $\frac{1-y^g}{1-y^h}$ as the Log. of 1, and therefore $= 0$; if ſuch expreſſion had again and again occurred, they would

again and again have committed the ſame error: which, probably to this time, would have remained uncorrected by them, if it had not been pointed out to them. The conſequences of which, as far as Mr. Lorgna's concluſions are affected by it, are noticed by me, with the ſame ſtrict regard to veracity as is obſerved in the writing down every other article in the pamphlet.'

So far Mr. Landen; but it may not perhaps be improper for us to ſtop here, and endeavour to repreſent this laſt matter as it appears to us.

That excellent mathematician, *L. Euler*, in his *Inſtitutiones Calculi differentialis*, has a whole chapter on the ſubject of ſuch fractions as this here ſpecified by Mr. Landen, and ſhews ſo clearly and fully that the numerators and denominators have not generally the ratio of equality when they vaniſh together, as in the caſe here of $y=1$, that one would think that neither Mr. Lorgna nor his Commentator could poſſibly be ignorant of it. We rather think that the errors aroſe from their omitting to put down ſuch quantities fractionwiſe as they ought to have done, and not ordering their fluential expreſſions in the manner exemplified in *our Review* above quoted, p. 332. And we are farther confirmed in this opinion by obſerving, that at p. 111 of the *Summation of converging Series*, where an expreſſion of this kind occurs, *namely*, $\frac{1-y^3.y^3\dot{y}}{1-y^2}$ put down properly fractionwiſe, they immediately ſay $=\frac{1+y+y^2.y^3\dot{y}}{1+y}$, which is its true value, and they certainly then would not have put the finite factors down $=0$, when $y=1$. But as we obſerved in our Review, errors of this kind are far from being the only material ones in M. Lorgna's treatiſe.

Mr. Clarke ſeems at firſt not to have been aware of the extent of Mr. Simpſon's theorems; indeed, as that Author has not given any plenty of examples to illuſtrate them, they do not appear at firſt ſight to comprehend that univerſal variety to which they are applicable. And if Mr. C. had been inclined to make uſe of this plea, had he not turned the tables upon his very able antagoniſt Mr. Landen, he might have beſpoke the indulgent favour of his unprejudiced readers; but ſo far from this is his preſent mode of proceeding, that, beginning his book with the motto, *Damnant quod non intelligunt*, which muſt come with a peculiarly bad grace from a man that, having publiſhed a very erroneous book, was obliged to print another to correct and defend it, he pertinaciouſly adheres to whatever he had ſaid before, as much as poſſible, whether right and wrong.

That ſuch of our Readers as have a taſte for theſe ſubjects may be able to form a judgment of this controverſy, we will endea-

vour, as impartially and briefly as we can, to repreſent the matter as it appears to us.

M. De Moivre, in the firſt chapter of the ſixth book of his *Miſcellanea Analytica*, has ſhewn how, from ſome of the moſt ſimple and well known ſeries, we may aſcend to very complicated ones, whoſe ſums ſhall thus be given; viz. by taking ſuch ſimple ſeries, and equating it to its known ſum, then multiplying each ſide of this equation, by the fluxion and ſome power of the unknown quantity conſtituting the ſeries, he finds the fluents on each ſide, whence he obtains another infinite ſeries and its ſum; and again multiplying each ſide of this laſt-found equation by the fluxion and ſome power of the unknown quantity, and taking the fluents, he obtains another infinite ſeries and its ſum; and in this manner it is evident he might have proceeded *ad libitum*, obtaining ſeries and their ſums ſuch, that if the firſt or original ſeries had only one term or factor in its denominator, the ſecond would have two, the third three, the fourth four, &c. The method being eſſentially the ſame as that ſince made uſe of by Mr. Lorgna, who, however, has patience to carry the matter in this form to a much greater length. This perhaps may be more apparent from M. De Moivre's ſummary of his concluſions, at p. 120 of his Miſcellanea Analytica.

If there be taken, ſays he, the ſeries beginning with unity, and having its terms in geometrical progreſſion, this multiplied by the fluxion of the common ratio, and the fluent taken, will give the moſt common logarithmic ſeries; and if this and its ſum be multiplied by the ſame fluxion as before, and the fluents on each ſide of the equation taken, a new ſeries will ariſe, whoſe ſum will be found either by means of quantities wholly rational, or by thoſe that are partly ſo and partly logarithmic. If both the ſides of the equation made by this laſt-found ſeries and its ſum, be multiplied ſtill by the ſame fluxion, a third ſeries and its ſum will ariſe by taking the fluents as before, &c. and if any one of the ſeries ſo produced be multiplied not only by the fluxion above-deſcribed, but alſo by ſome given power of the unknown quantity or ratio itſelf, another ſeries will ariſe, with a ſum either wholly rational, or partly ſo and partly logarithmic.

If any of the ſeries generated as above, or ſome of them multiplied by the ſame or different numbers, be joined at pleaſure either by addition or ſubtraction, other ſeries will ariſe, whoſe terms ſhall be ſuch, that the law by which their numerators increaſe may vary at pleaſure; but ſtill theſe ſeries may be diſſolved into more ſimple component parts by help of the well-known method of differences.

The numerators may alſo increaſe for another reaſon; for having arrived at ſome ſeries whoſe ſum is exhibited in finite

terms, let it and its ſum be multiplied by any power you pleaſe of the unknown quantity, then the fluxions of each being taken, there will ariſe, on one ſide the equation, a new ſeries, the numerators of whoſe terms ſhall be in arithmetical progreſſion, and on the other ſide will ariſe the ſum of the ſeries.

If this new ſeries be again multiplied by the ſame power of the unknown quantity, or by any other power thereof, and the fluxions taken, a third ſeries will ariſe, the numerators of whoſe terms ſhall be ſo conſtituted, that their ſecond differences will be equal; and the ſum thereof will be given from the fluxion of that of the preceding one, and thus we may proceed at pleaſure.

And now, let any one pleaſe to compare this with the account given in our Review above-quoted, p. 328, and 329, and then judge whether the foundation of Mr. Lorgna's method be not here given in the words of M. De Moivre. Only Mr. Lorgna, inſtead of beginning with M. De Moivre's geometrical progreſſion, multiplies that progreſſion by the fluxion of the unknown quantity or ratio, and by ſome power of the ſaid quantity itſelf, and finding the fluents as directed before by M. De Moivre, he makes that his initial ſeries. It is true, he makes the exponent of the aſſumed power of the unknown quantity a broken number; but this anſwers no end, but to keep the numerators of his ſeries, as they ariſe, clear of any common factor or multiplier; it neither renders the concluſions more general, nor the operations more ſimple and clear. However, having done this once, he continues to do it again and again, in the manner directed by M. De Moivre, whoſe words, though wrote about 50 years before the publication of Mr. Lorgna's book, give a remarkably good account of the method therein purſued. Now, as Mr. Clarke and Mr. Landen have contrary views, the one to ſet off the method as much as poſſible, and the other to depreſs it, a fair ſtatement of the caſe was hardly to be expected from either of them. We therefore thought that an endeavour at this might prove acceptable to ſuch of our Readers as are lovers of this kind of learning, and ſhall therefore beg leave to proceed a little further with our account of the matter.

M. De Moivre, not having treated the above-deſcribed method in a way ſufficiently general, is obliged to have another chapter purpoſely to ſhew the manner of regreſs from a propoſed ſeries to its ſum: ſo that the honour certainly belongs to M. Lorgna, of having rendered the method ſo univerſal as to facilitate, as much as poſſible thereby, the regreſs from the ſeries to its ſum, extending to all ſuch as agree with his general forms.

The property of the differences, and other relations of the factors compoſing the terms of a ſeries, and ſhewing the method of its continuation, was introduced with great ſucceſs by M. De Moivre,

Moivre, but chiefly as a foundation for ſolving the moſt difficult problems about what he named recurring ſeries; but as there was a conſiderable difference between theſe recurring ſeries and others, it ſeemed doubtful whether the ways of proceeding, which ſucceeded ſo well with theſe, could be as ſucceſsfully applied to others. But Mr. Stirling, having made the trial, found it to ſucceed beyond expectation: for he found that this invention of M. De Moivre ſupplied the moſt general, and at the ſame time the moſt ſimple principles, not only for recurring ſeries but for any others, wherein the relation of the factors of the terms varied according to ſome regular law. For the relation of the terms being aſſignable, though variable, the ſummations, interpolations and other difficult problems of this kind, are hence brought to a certain ſpecies of equations, which, beſides the root that is to be extracted, involve other unknown quantities, that cannot be exterminated. But, notwithſtanding this, the reſolution of theſe equations is effected, ſometimes with the greateſt facility, but at others not without M. De Moivre's artifices for aſſigning the terms in recurring ſeries. And this is the buſineſs of the greateſt part of Mr. *Stirling*'s tract on this ſubject.

Mr. Simpſon, taking up the matter as M. De Moivre and Mr. Stirling had left it, makes the moſt of what they had diſcovered concerning the differences, and other properties of the factors of the terms of the ſeries: and that to ſo good purpoſe, that his fourth propoſition, Mr. Landen obſerves *, is a general formula, comprehending all the ſeries in Mr. Lorgna's firſt eight ſections; and this 4th propoſition is only a particular caſe of his 5th. The 6th and 7th propoſitions and their corollaries contain very general and uſeful forms, for ſeries, where the number of factors in the numerators and denominators of the terms, varies according to ſome certain law, as well as their reſpective values. The demonſtrations of the propoſitions are very true and ſatisfactory; but the unſkilled and inexperienced Reader is not to ſuppoſe that they were found out in the manner in which they are there delivered. The firſt and the other fundamental ones eſpecially, are the conſequences of repeated trials and deductions, which conſtituted the real analyſis, of which the propoſitions themſelves are properly the ſummary. Whereas, Mr. Lorgna's proceſs, as far as it goes, is a complete analyſis, delivered, to appearance, in the manner it was found out. At leaſt, this is our opinion, and our reaſon for making the remark is, that young readers may not be frighted from theſe ſtudies by ſuch complex operations, or by thoſe ſtill more compounded

* This, however, is to be underſtood in a qualified ſenſe; it does not properly comprehend them without ſome additional artifices.

ones deduced therefrom by Mr. Landen and Mr. Clarke. . . We would not be underſtood here to depreciate general forms, which, in compounded caſes, are eligible and uſeful; what we mean to inſinuate is, that there may be bounds beyond which they may ceaſe to be ſo. Thus, whoever attentively conſiders Mr. Simpſon's propoſitions above-mentioned will ſee, that if the ſeries contained in one or more of them, be added, ſubducted, multiplied, or otherwiſe compounded with others, we ſhall obtain other forms ſtill more general and more complex, and ſo on *ad infinitum*. There muſt therefore be ſome limit or other, beyond which it may not be eligible to compound theſe things. For if ſuch forms, as that given by Mr. Landen at the end of his *Obſervations*, be enough to affright an old ſoldier, what ſhall we ſay to thoſe that are ten times, nay a hundred or a thouſand times more complex. In real practice, we ſeldom meet with any very compound ones, agreeing at the ſame time with a preaſſigned general form; thoſe that occur commonly require ſome previous reduction or transformation to fit them to the formulæ. Of this Mr. Simpſon (vide p. 99 of his Mathematical Diſſertations) was well aware, and exemplifies accordingly how needful it is (for avoiding trouble) firſt to reduce every ſeries to the moſt commodious form, before we ſet about to determine its value. And we will venture to add, that when it is ſo reduced, it often appears at ſight, how without the uſe of complex forms, it may be farther reduced to very ſimple ones, whoſe ſums may be immediately apparent. His concluding example at p. 98, of his Diſſertations, might furniſh an inſtance; but that at p. 85 ſupplies one ſtill more remarkable: where from the ſum of the ſeries $z + \frac{z^5}{5} + \frac{z^9}{9} + \frac{z^{13}}{13} +$ &c. being given $= \delta$, he propoſes to find that of $\frac{y}{1.5.13} + \frac{3y^2}{5.9.17} + \frac{6y^3}{9.13.21} + \frac{10y^4}{13.17.25} +$ &c. But in order to adapt this to his forms, he directs to put $z^4 = y$, and then ſhews that the ſeries itſelf will thus be changed to $\frac{z^4}{3z} \times : \frac{4.8}{1.5.13} + \frac{8.12z^4}{5.9.17} + \frac{12.16z^8}{9.13.21} +$ &c. which now agrees with his forms. But it is alſo now very plain, when it is ſo transformed, how its ſum may readily be found without them. For the relation of the factors in the numerators, ſo as to have conſtant differences to the ſame reſpective ones in order in the denominators, is eaſily diſcovered, perhaps as eaſily and ſoon as we could, by comparing the factors of the terms, be ſure that the ſeries was adapted to any general formula. Thus then the laſt ſeries evidently becomes (omitting

for

for the ſake of brevity the general multiplier $\frac{z^4}{32}$) this following,

$$\frac{\overline{5-1}\cdot\overline{5+3}}{1.5.13}+\frac{\overline{9-1}\cdot\overline{9+3}\cdot z^4}{5.9.17}+\frac{\overline{13-1}\cdot\overline{13+3}\cdot z^8}{9.13.21}\text{ &c.}=$$
$$\frac{5+3}{1.13}-\frac{5+3}{1.5.13}+\frac{9+3\cdot z^4}{5.17}-\frac{9+3\cdot z^4}{5.9.17}+\frac{13+3\cdot z^8}{9.21}-$$
$$\frac{13+3\cdot z^8}{9.13.21}\text{ &c.}=\frac{4}{1.13}+\frac{8z^4}{5.17}+\frac{12z^8}{9.21}\text{ &c.}+\frac{3}{1.13}+$$
$$\frac{3z^4}{5.17}+\frac{3z^8}{9.21}\text{ &c.}-\frac{3}{1.5.13}-\frac{3z^4}{5.9.17}-\frac{3z^8}{9.13.21}-\text{ &c.}=$$
$$\frac{13-6}{1.13}+\frac{17-6\cdot z^4}{5.17}+\frac{21-6\cdot z^8}{9.21}\text{ &c.}-\frac{3}{4}\times:\frac{1}{1.13}-$$
$$\frac{1}{5.13}+\frac{z^4}{5.17}-\frac{z^4}{9.17}+\frac{z^8}{9.21}-\frac{z^8}{13.21}\text{ &c.};=\frac{8}{z}-\frac{27}{48}\times:$$
$$1-\frac{1}{13}+\frac{z^4}{5}-\frac{z^4}{17}+\frac{z^8}{9}-\frac{z^8}{21}\text{ &c.};+\frac{3}{32}\times:\frac{1}{5}-\frac{1}{13}$$
$$+\frac{z^4}{9}-\frac{z^4}{17}+\frac{z^8}{13}-\frac{z^8}{21}\text{ &c.};=\frac{21\,S}{48\,z}+\frac{15}{32}\times:\frac{S}{z^{12}}-$$
$$\frac{1}{9z^4}-\frac{1}{5z^8}-\frac{1}{z^{12}};+\frac{3}{32}\times:\frac{S}{z^5}-\frac{1}{z^4};$$

agreeing with Mr. Simpſon's concluſion. And here without recurring at all to any general form, we have put down every figure that we actually made uſe of in the operation; and all the transformations we have here given are far more evident than that which Mr. Simpſon found neceſſary, in order to be able to reduce the original ſeries within the rank comprehended under his general formula. Our limits, however, will not allow us to enlarge further on this ſubject.

Mr. Clarke is indeed very ſevere upon his antagoniſt; bringing charges which, if true, would make Mr. Landen appear very little indeed. For he ſays, at p. 53d of his Supplement .... 'And now, gentle Reader, for your farther acquaintance with *men, manners, and things*, I ſhall preſent you (by way of concluſion) with the tranſlation of a few pages from the *Acta Eruditorum* of Leipzig, for September 1762 (p. 458.); and when you have well digeſted, and ſtrictly compared it with that gentleman's ſecond *Memoir* (p. 23, &c.), particularly the 9th and 10th Articles thereof, I would adviſe you to annihilate thoſe wonderful *inſignia* with which that memoir is ſo profuſely embelliſhed; not only as a juſt ſacrifice to the *manes* of J. F. De Fuſchis de Fagnano and his venerable father, but that the ſcurrilous and ill-natured may not thereby take occaſion to ſay, that the *Britiſh Mathematician* had aſcribed the honour of a diſcovery to himſelf, which he had "*baſely pilfered*" from a *foreigner*' ...

He

He then puts down from the above-named *Acts*, the demonſtration of a theorem, containing ſome properties given by Mr. Landen in his ſecond Memoir, who, in anſwer, ſays, in the poſtſcript of his Appendix. . . 'With reſpect to what may have been diſcovered by *J. F. De Tuſchis de Faguano* and *his father*, I can, with the ſtricteſt regard to truth, aver, that I had never, by any means whatever, ſeen (or heard of) any of their Works before the publication of Mr. Clarke's *Supplement:* nor have I ſeen any of the *Acta Eruditorum*, or *Diarium Eruditorum Italiæ*, or *the Works printed at Peſaro*, mentioned in that pamphlet.—Its author, therefore, may take ſhame to himſelf for the illiberality of his reflections!—If I have proved his *want of ſkill*, he himſelf has proved his *want of candour*'. . . . And indeed we ſee no reaſon for not believing Mr. Landen, his method of inveſtigating theſe properties being wholly different from what is tranſlated by Mr. C. and bearing all the marks, or internal evidence, of originality.

'Abſtruſe mathematics are now cultivated by able hands, in ſo many different nations and languages, that few private perſons have the opportunity of ſeeing all that is done on theſe ſubjects. Mr. Clarke ſeems to us to have an advantage, which thoſe that live in retired ſituations can rarely poſſeſs, namely, that of conſulting a good *public library*. If then he would have taken the trouble, with any tolerable ſhare of candour and impartiality, to have given a ſhort account of the invention and improvement of each formula, aſcribed to their proper owners; it would have been an honour to himſelf, and an acceptable piece of ſervice to the Public; as our *Engliſh mathematicians eſpecially* are ſhamefully deficient in particular acknowlegements.

ART. III. *An Introduction to Natural Philoſophy.* Illuſtrated with Copper-plates. By William Nicholſon. 8vo. 2 Vols. 12s. Boards. Johnſon. 1782.

THIS treatiſe, the Author tells us, is intended to give a clear account of the preſent ſtate of Natural Philoſophy to ſuch as poſſeſs very little mathematical knowledge. That his grand object, throughout, has been to relieve the memory, and aſſiſt the underſtanding by conciſeneſs, and illuſtrative arrangement. And notwithſtanding the nature of the undertaking unavoidably required a deviation from thoſe beautiful and general principles, which are obtained by ſtrict mathematical reaſoning, yet it is preſumed, he ſays, that the ſtudent will find nothing in this treatiſe which he will be under the neceſſity of unlearning, when he attempts the peruſal of thoſe books, to which this is offered as an introduction. From theſe ſhort extracts from the Author's own account of this performance, it will be ſeen

ſeen, that thoſe branches of *phyſics*, which include the nature and laws of motion, mechanics, hydraulics, optics, and aſtronomy, can be but curſorily touched upon in this performance; and indeed this part was the leaſt wanted, becauſe we have already ſo many excellent elucidations of theſe branches... What ſeemed chiefly wanting now, was ſomething in an elementary form, adapted to the capacity of beginners, concerning the great diſcoveries and improvements made by Dr. Prieſtley, and others, in Aerial Phyſics, Chemiſtry, and Electricity. On the two firſt of theſe ſubjects Mr. Nicholſon has been particularly explicit: and as a ſpecimen of his method of proceeding, we ſhall, for the entertainment of our young philoſophical Readers, ſelect his account of phlogiſton, vol. ii. p. 160.

'The element, phlogiſton, is by many chemiſts termed fire; and in order to diſtinguiſh it from heat, which they likewiſe call fire, the phlogiſton is called combined fire, while heat is denoted by the term Elementary Fire. But this manner of expreſſion preſuppoſes a certain theory of fire, which is by no means eſtabliſhed. We are ignorant whether heat be a mode or a ſubſtance; and to uſe the ſame term to expreſs both it and phlogiſton, which, in fact, is no more than the principle of inflammability, muſt tend to confuſe our notions, and betray us into a perſuaſion, that we know more of the ſubject than we really do. It will therefore be neceſſary to keep as near the facts as poſſible.

'Phlogiſton is that by which bodies, when in contact with pure air, and heated to a certain degree, are put into a ſtate of combuſtion, during which they are in a great meaſure decompounded, and moſt commonly, or perhaps univerſally, exhibit an appearance of flame.

'To vindicate the admiſſion of the cauſe of inflammability, or phlogiſton, among the elements, it will be neceſſary to ſhew, that it is a ſubſtance, and not a mere modification of the parts of bodies; and that it is ſo univerſally ſimilar to itſelf as to be eaſily diſtinguiſhed in all the various bodies which are combuſtible. For this purpoſe, let us attend to all the circumſtances attending combuſtion, and from thence make our inferences.

'Firſt, All combuſtible ſubſtances, which can be expoſed to great heat in cloſe veſſels, cannot, in that ſituation, be calcined or burnt; and in the open air the calcination is more quickly effected accordingly as the ſupply of pure air is greater. Secondly, If a combuſtible ſubſtance be inflamed, and afterwards included in a veſſel, with a ſmall quantity of atmoſpherical air, the combuſtion laſts for a certain time, and then ceaſes; this time, and conſequently that part of the maſs which becomes calcined, is greater or leſs according to the quantity of pure air included; and, at the end of this time, the air is found to be decompoſed, part being

being fixed and precipitated, and the remainder, which is about four-fifths of the original quantity, is ſo changed, as to be unfit for the purpoſe of aſſiſting combuſtion, and is in ſome degree noxious. Thirdly, Sulphur may by combuſtion be deprived of its inflammable principle, by which means it is converted into the vitriolic acid; and again, the vitriolic acid, being properly treated with any inflammable ſubſtance, may regain the phlogiſton, and be converted into ſulphur, which ſulphur is poſſeſſed of the ſame properties, however different the properties of the inflammable ſubſtances may have been by which the phlogiſton was furniſhed. Laſtly, The calces of fixed compounds, as metals, may be reſtored to their original ſtate, by being treated with ſome inflammable ſubſtance; and the metal is in all caſes the ſame, however various the phlogiſtic ſubſtances may have been by which it was revived.

'The natural deduction from theſe facts appears to be, that phlogiſton is a ſubſtance which is very ſimple and ſimilar to itſelf. For what can the encloſing a combuſtible body in a cloſe veſſel do, but prevent the diſperſion of ſome ſubſtance? If calcination be no more than a change in the arrangement of the parts of bodies, why ſhould not heat affect [effect] this as well in cloſe as open veſſels? Is it not evident in the ſecond inſtance, that the phlogiſton becomes combined with the decompounded fluid air, and cauſes it to depoſite one of its principles in the form of fixible air, while the calcination of the inflamed body goes forward; and does not the combuſtion ceaſe when the remaining principle, or principles of the air, being ſaturated, are incapable of receiving any more phlogiſton? When ſulphur, by combuſtion, is tranſmuted into vapours, which, when condenſed by means of water, and afterwards concentrated, are found to be the vitriolic acid, ought we not to conclude, that this very inflammable ſubſtance is converted into a ſubſtance which is not at all ſo, by having loſt one of its principles, namely, phlogiſton? But when, on the other hand, the converſe of the problem is effected, by producing ſulphur from a well-managed combination of the vitriolic acid with the inflammable principle of ſome other body, we can hardly entertain a doubt of the exiſtence of this ſubſtance, and at the ſame time learn, from its effects, that it is ſimilar in all inflammable bodies. And this ſimilarity of the phlogiſton is ſtill more evident from the reduction of the calces of metals; for if a metalline calx be properly treated with any inflammable ſubſtance, the external air being excluded, the metal, from which the calx was originally made, will be reproduced.

'The phlogiſton of inflammable bodies being ſeparable only when thoſe bodies are in contact with others with which it can combine, it is not probable that we ſhall ever be able to obtain it

it in an uncombined and detached ſtate. But it is by no means proper to ſpeak deciſively on a ſubject in which ſo much remains yet to be inveſtigated.'

He proceeds then to give a very clear account of the other ſimples and compounds, which is both uſeful and entertaining; but we cannot pretend to deſcend to particulars. We, however, recommend the work particularly to thoſe who have not leiſure or opportunity for conſulting many books, and ſtill are deſirous of having ſome acquaintance with theſe ſubjects.

ART. IV. Part the Firſt of an *Introduction to the Writing of Greek*; after the Manner of Clarke's Introduction to Latin. For the Uſe of Winchester College. By G. J. Huntingford, A. M. Fellow of New College, Oxford. The Third Edition, with conſiderable Improvements. 8vo. 2s. Oxford, printed. Dodſley. 1782.

ART. V. Part the Second of an *Introduction to the Writing of Greek*; being ſelect ſentences from Xenophon's Cyropædia, for the Uſe of Winchester College. By G. J. Huntingford, Fellow of New College, Oxford. 8vo. 2s. 6d. Oxford, printed. Sold in London by Dodſley.

WE could not procure theſe little books at their firſt publication, from which circumſtance we conclude, that they were confined ſolely to the uſe of Winchester college. We ſhould otherwiſe have beſtowed on them, much earlier, the notice to which they are juſtly intitled, from their claim to originality: a claim which would have inclined us to commend them, even if the Author had failed in his attempt.

Mr. Huntingford, in printing theſe publications, has very judiciouſly followed Mr. Warton*, in the rejection of *accents*. We know no reaſon, why they ſhould ever deform the pages of Greek literature. To ſtudents, they are only unneceſſary puzzles; and to the learned, they ſeem of little uſe; and that little is, perhaps, fanciful—if we except, however, that the accents have frequently afforded them opportunities of diſplaying their erudition.

The mode of giving the examples in Greek and Engliſh we highly approve; but ſtill we do not feel ſatisfied. We cannot help wiſhing that a Latin tranſlation had likewiſe been added. The two languages are now united by the ſtrongeſt ties, and will adhere more cloſely every day: a connection ſurely very deſireable, and which cannot, indeed, be avoided, as long as

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* Mr. Warton publiſhed his learned and elegant edition of Theocritus without accents; and they have alſo been rejected by Mr. Tyrrwhit, in the editions of Babrius, Orpheus, and Plutarch, with which he has favoured the literary world.

they

they jointly form the principal part of education at our public ſeminaries. The Engliſh tranſlation certainly renders the Greek examples more perſpicuous and intelligible to a ſtudent;—but by the uſe of a double verſion, his progreſs in the Latin language, in our opinion, might at the ſame time have been facilitated.

Every ſcholar of taſte, who is deſirous of writing Greek, will certainly chuſe Xenophon for his model in compoſition. Yet we are rather ſurpriſed, that Mr. Huntingford ſhould ſelect his whole *ſecond Part* from the *Cyropædia* of that author. This portion of his works is read in ſeveral ſchools; and is acceſſible to almoſt all ſchool-boys; few of whom, we believe, would have ſtrength of mind ſufficient to reſiſt the uſe of ſuch an aſſiſtant as the original, in order to accelerate the performance of their Greek exerciſes.

This circumſtance muſt conſiderably leſſen the value of the latter performance, and circumſcribe the uſe of it by very narrow boundaries.

In the third edition of the firſt part of this work, the additions, and alterations are very conſiderable. From a ſmall pamphlet of fifty-ſix pages, it has increaſed to more than an hundred, and the price from ſix-pence to two ſhillings. Corrections do not always merit the title of improvements; but they certainly do, in the preſent inſtance. The ſignifications of the prepoſitions are exhibited in a greater variety of examples. Moſt of thoſe which, in our peruſal of the former editions, ſeemed to us as if they had been ſelected only from the Port Royal grammar, are now expunged; and their places ſupplied by others, which are *really* extracted from the claſſics.

In the *verbs*, the names of the authors are very properly affixed to the examples. But why is the * *preter-pluperfect* of the middle voice omitted, while the *perfect* is retained? We can, without regret, reſign the *Paulo poſt future*, and the *ſecond futures*, in all the voices; and we would wiſh thoſe, who *lament* the loſs of them, to peruſe the obſervations of Lennep, which Villoiſon has inſerted in his edition of the Paſtorals of Longus †.

We neither wiſh to offend the Author by theſe remarks, nor to depreciate his works. We have given our opinion with freedom, ſolely from a wiſh that theſe errors may be avoided, if the

* As Mr. H. has given the Engliſh names of the tenſes, we do not imagine that the continuance of the æ diphthong, in the word *præter*, can be tolerated as neceſſary, or vindicated as proper. Mr. H. rejects it in the word *prepoſition*; and in our language it has no right to a place in any word. We would likewiſe wiſh an alteration in page 61, where there is an example taken from part of a verſe of Menander, as the whole line is inſerted afterwards in page 91.

† Page 248. The paſſage is likewiſe quoted by Dr. Burgeſs, in his Appendix to Dawes's Miſcellanea Critica, p. 371.

preſent

preſent publications ſhould induce others to enter the road, through which Mr. Huntingford has certainly paſſed with credit; and great praiſe he may ſurely claim, for firſt venturing to enter an untrodden path; a path, by which thoſe, who follow his rules and directions, may arrive at ſound knowledge, if they are ambitious of intellectual eminence. For though there are errors in ſome parts of the plan and execution of theſe works, yet we readily allow that they poſſeſs a very conſiderable portion of merit. As *firſt attempts*, they have a claim to indulgence; and, as *uſeful auxiliaries*, they deſerve encouragement. On account of their utility, therefore, we wiſh that the ſanction of Winchester college may advance their ſucceſs.

With the moſt ſolid ſatisfaction, we obſerve, that the ſtudy of Grecian literature is proſecuted, in the preſent age, with increaſed ardour, and with equal ſucceſs, if we may judge by ſome late publications*. A taſte for compoſition in that noble and expreſſive language has diffuſed itſelf through our ſchools and univerſities, which may be ſtill farther promoted by M. H's compilements. On that account, we can pardon omiſſions and imperfections. Cheerfully, therefore, do we recommend them to ſchoolmaſters and tutors, as well as to the uſe of all ſtudents, who are emulous of writing Greek, and of inveſtigating and imitating thoſe elegancies of thought and expreſſion, which have rendered the Attic writers, through ſo many ages, the objects of univerſal admiration.

To prove the importance of theſe ſtudies, we ſhall quote a paſſage from Mr. Huntingford †; and if his aſſertions ſhould require any additional teſtimony, our Readers may conſult Mattaire's Preface to his *Græcæ linguæ dialecti* ‡:

'With the preſervation of Grecian literature is connected the cauſe of taſte, freedom, virtue, and religion; for the GREEK WRITINGS preſent us with the moſt perfect models for compoſition in all kinds, whether in Hiſtory, Oratory, or Philoſophy; whether in Paſtoral, Elegiac, Lyric, Epic, or that which excels all others, Dramatic poetry: they inſpire us, with a noble contempt of tyranny and deſpotiſm, and with a generous diſdain of that abject ſervility, which debaſes the ſubjects of arbitrary power: and partly by philoſophers, but more fully, forcibly, infallibly, and authentically, by the EVANGELISTS, and founders of CHRISTIANITY, they teach us our duties to God and man.'

* Mr. Glaſſe's Greek tranſlation of Maſon's Caractacus, and Mr. Huntingford's *Metrica quædam Monoſtrophica*; of which laſt an account will be given in our next.

† Preface to the Second Part.

‡ Edit. Hagæ Com. 1738.

ART.

ART. VI. *Eſſays, Moral and Literary.* By Viceſimus Knox. 12mo. 2 Vols. 7 s. 6d. bound. A new Edition. Dilly. 1782.

OUR opinion of the general merit of theſe very ingenious Eſſays is already before the Public. The additions, which are numerous, juſtify our recommendation. Through the whole, the Author ſupports his character as a man of taſte and good ſenſe. His reflections are generally judicious; frequently acute and ſpirited; and always of a pure and virtuous tendency.

We have carefully compared this edition with the laſt, and find the following papers entirely new:

'On entrance into life, and the conduct of early manhood.—On the wiſdom of aiming at perfection.—On the fear of appearing ſingular.—On the injuſtice and cruelty of the public prints.—On forming a taſte for ſimple pleaſures.—On ſupporting the dignity of a commercial character.—An idea of a patriot.—The reſpectableneſs of the clergy.—On the tendency of moral profligacy to deſtroy civil liberty.—On that kind of wiſdom which conſiſts in accommodation, founded only on ſelfiſhneſs.—On the prevalence of religious ſcepticiſm.—Family unhappineſs the frequent cauſe of immoral conduct.—Hints to young men deſigned for Orders.—To thoſe deſigned for a military or naval life.—Style of hiſtory.—Of writing voyages and travels.—On the folly of being anxious to know what is ſaid of us in our abſence.—Efficacy of moral inſtruction.—Modern criticiſm.—Periodical Eſſayiſts.—A cultivated mind only fit for retirement.—Encouragement of the community in virtuous love.—Hints to gentlemen who are not deſigned for any profeſſion.—Want of perſonal beauty a frequent cauſe of virtue.—Exceſſive and indiſcriminate love of company.—Moral effects of painting and prints.—Impropriety of publicly adopting a new tranſlation of the Bible.—The multiplication of books.—Letters a ſource of conſolation.—Choice of a profeſſion.—Vanity of becoming authors and orators without proper qualifications.—Mercantile life.—Selfiſhneſs of the men of the world.—The folly of denying that Homer hath faults.—On Thuanus the hiſtorian.——On Owen, the Latin epigrammatiſt.—Politian, Muretus.—Vida.—Sannazarius.—Venerable Bede.—Schoolmen.—On the value of an honeſt man.—Extenſion of claſſical ſtudies to philoſophy.—Effects of bad example of the great among domeſtics and dependants.—Exciting in boys literary emulation.—Antiquarian taſte.—Objections to the ſtudy of antiquities, how far improper.—Of ſome parts of univerſity education.—Fear of growing old.—Short ſyſtem of virtue and happineſs.—On the propriety of exciting manly virtue in a time of public diſtreſs.—On the means of reading to the beſt advantage.—Neglect of a family for idle pleaſures.—On forming connections.—Addreſs to a young ſcholar on a liberal education.—Want of piety from a want of ſenſibility.—Religious and moral principles promotive of true politeneſs.—Guilt of running in debt.—On Petrarch.—War.—Intemperate ſtudy.—Preſent ſtate of converſation.—Goodneſs of heart.—Characters of Theophraſtus.—Paſſages in Epictetus.—Delicacy of ſtyle.—Profeſſion of phyſic.—Complaints againſt modern literature ill-

ill-founded.—Diſſentions in a country neighbourhood.—Profeſſion of the law.—Inconveniencies attending living writers.—Obligations of learning to Chriſtianity.—Extravagance in trifles, and parſimony in matters of importance.—A taſte for flowers and ſhrubs.—Learned profeſſion without a competency.—Decency as the only motive to virtue and religion.—Animoſities from the game laws.—Government of the temper.—Moral effects of a good tragedy.—Politics.—Buffoonery in converſation.—Style of Xenophon and Plato.—National adverſity.—Falſe pretences of art and avarice.—Prevailing taſte in poetry.—Indolence in a literary life.—Manners of a metropolis.—On Philelphus and Theodore Gaza of the 15th century.—Frothy ſpeaking and writing.—Eraſmus.—Education of a prince.—Poems of Rowley.—Writings of Sterne.—Example of the great.—Profligacy of the lower claſſes.—Ariſtotle's rhetoric.—Ingenuouſneſs.—Remedy for diſcontent.—Religious ceremonies.—Parliamentary eloquence.—Life of letters innocent.—Scripture phraſes enforce the pathetic.—Freedom of ſpeech.—Reading as an amuſement.—Method of ſtudy by Ringelbergius.—Folly of ſacrificing comfort to taſte.—Henry V.—A good heart neceſſary to enjoy the beauties of nature.—Baſeneſs of vice in nobility.—Affectation of ſenſibility.—On ſermon writers.—A concluding Eſſay.'

In theſe Eſſays the Reader will find much to entertain, and not a little to inſtruct him. Some of this Author's opinions may be controverted; and though we are by no means diſpoſed to retract the judgment which from the beginning we have paſſed on the genius and writings of Sterne (and which gave him ſo much offence that an affected laugh could not hide his chagrin), yet we think the cenſure paſſed on him by our ingenious Eſſayiſt is too ſevere. After an eſtimate of the general merit of Triſtram Shandy, and the Sentimental Journey, Mr. Knox paſſes this harſh ſentence on his private and literary character. 'Sterne himſelf, with all his pretenſions, is ſaid to have diſplayed in private life a bad and a hard heart: and I ſhall not heſitate to pronounce him, though many admire him as the firſt of philoſophers, the grand promoter of adultery, and every ſpecies of illicit commerce.'

Of the poems of Rowley Mr. Knox hath the ſame opinion with ourſelves. His obſervations on Chatterton are humane and generous: but if he had read Mr. Walpole's letter, we think his candour would have ſoftened his reflections on the conduct of that gentleman towards the unfortunate youth.

We ſhall ſelect for the amuſement, as well as for the information of our Readers, a very curious and ſpirited Eſſay on *the Diſcipline of the Engliſh Univerſities:*

'Our Engliſh univerſities are held in high eſteem among foreigners; and, indeed, conſidering the number of great men, who have received a part of their education in them, and their opulent eſtabliſhments of colleges and profeſſorſhips, they are really reſpectable. I have therefore been the more diſpoſed to lament, that the public exerciſes ſhould be ſo futile and abſurd, as to deſerve not only the ſeverity of cenſure, but the utmoſt poignancy of ridicule.

'Reverence, it has been juſtly remarked, is always encreaſed by the diſtance of the object. The world at large, who hear of colleges like palaces devoted to learning, of princely eſtates bequeathed for the ſupport of profeſſors, of public libraries and ſchools for every ſcience, are diſpoſed to view the conſecrated place in which they abound, with peculiar veneration. Accidental viſitors alſo, who behold the ſuperb dining halls, the painted chapels, the luxurious common rooms, the elegant chambers, and a race of mortals, in a peculiar dreſs, ſtrutting through the ſtreets with a ſolemn air of importance; when they ſee all the doctors, both the proctors, with all the heads of colleges and halls, in ſolemn proceſſion, with their velvet ſleeves, ſcarlet gowns, hoods, black, red, and purple—cannot but be ſtruck with the appearance, and are naturally led to conclude, that here, at length, wiſdom, ſcience, learning, and whatever elſe is praiſe-worthy, for ever flouriſh and abound.

'Without entering into an invidious and particular examination of the ſubject, we may curſorily obſerve, that after all this pompous oſtentation, and this profuſe expence, the public has not, of late at leaſt, been indebted for the greateſt improvements in ſcience and learning, to all the doctors, both the proctors, nor to all the heads of colleges and halls laid together. That populous univerſity, London, and that region of literary labour, Scotland, have ſeized every palm of literary honour, and left the ſons of Oxford and Cambridge to enjoy ſubſtantial comforts, in the ſmoke of the common or combination room. The burſar's books are the only manuſcripts of any value produced in many colleges; and the ſweets of penſions, exhibitions, fines, fellowſhips, and petty offices, the chief objects of academical purſuit.

'If I were to enter into the many laughable abſurdities of collegiate life and univerſity inſtitutions, as they now ſtand, I ſhould exceed the limits of my paper. It is my intention at preſent only to acquaint the public with the exerciſes, which one celebrated ſeat of the Muſes requires, of thoſe who ſeek the envied honour of a Maſter of Arts degree. I ſpeak not from diſpleaſure or reſentment; but voluntarily incur the odium of many perſons attached by intereſt and connections to the univerſities, with no other motive, than the deſire of removing the diſgrace of thoſe noble eſtabliſhments, by expoſing the futility of the exerciſes to public animadverſion.

'The youth, whoſe heart pants for the honour of a Bachelor of Arts degree, muſt wait patiently till near four years have revolved. But this time is not to be ſpent idly. No; he is obliged, during this period, once to oppoſe, and once to reſpond, in diſputations held in the public ſchools—a formidable ſound, and a dreadful idea; but, on cloſer attention, the fear will vaniſh, and contempt ſupply its place.

'This oppoſing and reſponding is termed, in the cant of the place, *doing generals*. Two boys, or men, as they call themſelves, agree to *do generals* together. The firſt ſtep in this mighty work is to procure arguments. Theſe are always handed down, from generation to generation, on long ſlips of paper, and conſiſt of fooliſh ſyllogiſms on fooliſh ſubjects, of the formation or the ſignification of which, the reſpondent and opponent ſeldom know more than an infant in ſwaddling cloaths. The next ſtep is to go for a *liceat* to one of the petty officers,

officers, called the Regent Maſter of the Schools, who ſubſcribes his name to the queſtions, and receives ſix-pence as his fee. When the important day arrives, the two doughty diſputants go into a large duſty room, full of dirt and cobwebs, with walls and wainſcot decorated with the names of former diſputants, who, to divert the tedious hours, cut out their names with their penknives, or wrote verſes with a pencil. Here they ſit in mean deſks, oppoſite to each other, from one o'clock till three. Not once in a hundred times does any officer enter; and, if he does, he hears one ſyllogiſm or two, and then makes a bow, and departs, as he came and remained, in ſolemn ſilence. The diſputants then return to the amuſement of cutting the deſks, carving their names, or reading Sterne's Sentimental Journey, or ſome other edifying novel. When this exerciſe is duly performed by both parties, they have a right to the title and inſignia of *Sophs*; but not before they have been formally *created* by one of the regent-maſters, before whom they kneel, while he lays a volume of Ariſtotle's works on their heads, and puts on a hood, a piece of black crape, hanging from their necks, and down to their heels; which crape, it is expreſsly ordained by a ſtatute in this caſe made and provided, ſhall be plain, and unadorned either with wool or with fur.

'And this work done, a great progreſs is made towards the wiſhed-for honour of a bachelor's degree. There remain only one or two trifling forms, and another diſputation almoſt exactly ſimilar to *doing generals*, but called *anſwering under bachelor*, previous to the awful examination.

'Every candidate is obliged to be examined in the whole circle of the ſciences by three maſters of arts, *of his own choice*. The examination is to be held in one of the public ſchools, and to continue from nine o'clock till eleven. The maſters take a moſt ſolemn oath, that they will examine properly and impartially. Dreadful as all this appears, there is always found to be more of appearance in it than reality; for the greateſt dunce uſually gets his *teſtimonium* ſigned with as much eaſe and credit as the fineſt genius. The manner of proceeding is as follows: The poor young man to be examined in the ſciences often knows no more of them than his bedmaker, and the maſters who examine are ſometimes equally unacquainted with ſuch myſteries. But *ſchemes*, as they are called, or little books, containing forty or fifty queſtions on each ſcience, are handed down, from age to age, from one to another. The candidate to be examined employs three or four days in learning theſe by heart, and the examiners, having done the ſame before him when they were examined, know what queſtions to aſk, and ſo all goes on ſmoothly. When the candidate has diſplayed his univerſal knowledge of the ſciences, he is to diſplay his ſkill in philology. One of the maſters, therefore, deſires him to conſtrue a paſſage in ſome Greek or Latin claſſic, which he does with no interruption, juſt as he pleaſes, and as well as he can. The ſtatutes next require, that he ſhould tranſlate familiar Engliſh phraſes into Latin. And now is the time when the maſters ſhew their wit and jocularity. Droll queſtions are put on any ſubject, and the puzzled candidate furniſhes diverſion by his aukward embarraſſment. I have known the queſtions on this occaſion to conſiſt of an enquiry into the pedigree of a race-horſe. And it is a common

queſtion, after aſking what is the *ſummum bonum* of various ſects of philoſophers, to aſk what is the *ſummum bonum*, or chief good, among Oxonians; to which the anſwer is ſuch as Mimnermus would give. This familiarity, however, only takes place when the examiners are pot-companions of the candidate, which indeed is uſually the caſe; for it is reckoned good management to get acquainted with two or three jolly young maſters of arts, and ſupply them well with port, previouſly to the examination. If the vice-chancellor and proctors happen to enter the ſchool, a very uncommon event, then a little ſolemnity is put on, very much to the confuſion of the maſters, as well as of the boy, who is ſitting in the little box oppoſite to them. As neither the officer, nor any one elſe, uſually enters the room (for it is reckoned very *ungenteel*), the examiners and the candidates often converſe on the laſt drinking-bout, or on horſes, or read the newſpaper, or a novel, or divert themſelves as well as they can in any manner, till the clock ſtrikes eleven, when all parties deſcend, and the *teſtimonium* is ſigned by the maſters. With this *teſtimonium* in his poſſeſſion, the candidate is ſure of ſucceſs. The day in which the honour is to be conferred arrives; he appears in the Convocation houſe, he takes an abundance of oaths, pays a ſum of money in fees, and, after kneeling down before the vice-chancellor, and whiſpering a lie, riſes up a Bachelor of Arts.

'And now, if he aſpires at higher honours (and what emulous ſpirit can ſit down without aſpiring at them?) new labours and new difficulties are to be encountered during the ſpace of three years. He muſt *determine* in Lent, he muſt *do quodlibets*, he muſt *do auſtins*, he muſt declaim twice, he muſt read ſix ſolemn lectures, and he muſt be again examined in the ſciences, before he can be promoted to the degree of Maſter of Arts.

'None but the initiated can know what *determining*, *doing quodlibets*, and *doing auſtins* mean. I have not room to enter into a minute deſcription of ſuch contemptible *minutiæ*. Let it be ſufficient to ſay, that theſe exerciſes conſiſt of diſputations, and the diſputations of ſyllogiſms, procured and uttered nearly in the ſame places, time, and manner, as we have already ſeen them in *doing generals*. There is, however, a great deal of trouble in little formalities, ſuch as procuring ſix-penny liceats, ſticking up the names on the walls, ſitting in large empty rooms by yourſelf, or with ſome poor wight as ill employed as yourſelf, without any thing to ſay or do, wearing hoods, and a little piece of lambſkin with the wool on it, and a variety of other particulars too tedious and too trifling to enumerate.

'The declamations would be an uſeful exerciſe, if it were not always performed in a careleſs and evaſive manner. The lectures are always called *Wall* Lectures, becauſe the lecturer has no other audience but the walls. Indeed he uſually ſteels a ſheet or two of Latin out of ſome old book, no matter on what ſubject, though it ought to be on natural philoſophy. Theſe he keeps in his pocket, in order to take them out and read away, if a proctor ſhould come in; but, otherwiſe, he ſits by himſelf, and ſolaces himſelf with a book, not from the Bodleian but the circulating library.

'The examination is performed exactly in the ſame manner as before deſcribed; and, though repreſented as very formidable, is ſuch

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an one as a boy from a good ſchool juſt entered, might go through as well as after a ſeven years reſidence. Few however reſide; for the majority are what are called *term-trotters*, that is, perſons who only keep the terms for form-ſake, or ſpend ſix or eight weeks in a year in the univerſity, to qualify them for degrees, according to the letter of the ſtatutes.

'After all theſe important exerciſes and trials, and after again taking oaths by wholeſale, and paying the fees, the academic is honoured with a Maſter's degree, and iſſues out into the world with this undeniable paſſport to carry him through it with credit.

'Exerciſes of a nature equally ſilly and obſolete, are performed, in a ſimilar manner, for the other degrees; but I have neither time nor patience to enter into the detail.

'And now I ſeriouſly repeat, that what I have ſaid proceeds from no other motive than a wiſh to ſee the glory of the univerſities unſullied by the diſgrace of requiring, with ridiculous ſolemnity, a ſet of childiſh and uſeleſs exerciſes. They raiſe no emulation, they confer no honour, they promote no improvement. They give a great deal of trouble, they waſte much time, and they render the univerſity contemptible to its own members. I have the honour, ſuch as it is, to be a member of the univerſity of Oxford, and a maſter of arts in it. I know the advantages of the place; but I alſo know its more numerous and weighty diſadvantages; and the confidence the public has already placed in me, makes it a duty to inform them of every thing, in which the general ſtate of morals and literature is greatly concerned. I have done this duty; nor ſhall I regard the diſpleaſure of all the doctors, both the proctors, nor of all the heads of colleges and halls, with their reſpective ſocieties.'

On reviewing this picture, we ſcarcely know whether to grieve or ſmile. It is in itſelf abſurd and farcical; and yet, when we reflect on the conſequences, we ſee ſomething too ſerious for a laugh; and, with mingled aſtoniſhment and concern, we are ready to cry out, "Are theſe things ſo?"—And yet though things *are indeed ſo*, an attempt to reform would in all probability be treated as a piece of officious zeal. Amendment would be called innovation:—and old MUMPSIMUS, as uſual, would carry the day!

ART. VII. *The Hiſtory of the Life of William Pitt, Earl of Chatham.* 8vo. 4s. Boards. Kearſley. 1783.

IN this performance we meet with ſome entertainment, but with little information. It is not a hiſtory drawn from any curious or hidden ſources; but a declamation founded on events recorded in the common regiſters of the day. The reflections of the Writer are in general trite and ſuperficial; but a certain pomp and elevation of ſtyle diſguiſes the poverty of ſentiment, and gives the air of novelty to what is hacknied, and of dignity to what is vulgar. And yet this affected brilliancy often obſcures the ſenſe: and deſcription, ſwelling itſelf beyond the juſt limits of grace

and decorum, under a violent emotion to ſtretch into the ſublime, ſinks beneath its own efforts, and degenerates into bombaſt. There are however in the work before us ſome noble and elevated thoughts: and where the Writer doth not too much labour at loftineſs of expreſſion, he is nervous and elegant.

The *Life of Lord Chatham*, as this publication is entitled, is only a diffuſe account of his political exiſtence. We look in vain for any anecdotes relative to him as a huſband, a father, or a friend. None of his domeſtic habits, none of his tranſactions in the leſſer circles of life, are here recorded—thoſe habits and tranſactions which make biography ſo pleaſing, by introducing us to the hero's acquaintance in his more relaxed and familiar hours; and which, if well ſelected, and faithfully delineated, convey a juſter idea of his real diſpoſition and character, than the moſt minute relation of his conduct in the higher departments of the ſtate, and the tranſactions of public life, where a man feels himſelf before the awful tribunal of the world. Nothing in Plutarch entertains and amuſes the reader more than his familiarizing, by the incidents of common life, the characters of the heroes whoſe exploits he celebrates. It may, however, be pleaded in favour of this Writer, that Lord Chatham's mind ſeems to have been ſo totally abſorbed in political ſpeculations, that ſcarcely any other paſſion could obtain even a tranſient poſſeſſion of it. His hiſtory therefore is almoſt neceſſarily confined to intrigues of ſtate, parliamentary debates, miniſterial arrangements, and the other great ſcenes of the political drama. In delineating it, ſome of the more illuſtrious actors are brought forward; and their characters are, we think, juſtly marked and diſcriminated.

The work before us is divided into nine chapters. We ſhall give a ſhort ſketch of their contents, that the Reader may form an idea of the entertainment he is likely to meet with from the peruſal of the whole.

William Pitt was born Nov. 15th, 1708. His grandfather was Thomas Pitt, Governor of Madras, commonly called *Diamond Pitt*, on account of that extraordinary jewel which he ſold to the King of France. His family was of Boconnoc, in Cornwall. His original deſtination was the army, and a cornetcy of horſe was his firſt and only commiſſion. His allowance was ſcanty. An hereditary gout attacked him very early. His youth was marked by ſevere temperance. He took his ſeat in the Houſe of Commons to oppoſe the corrupt adminiſtration of Walpole; and diſtinguiſhed himſelf by the boldneſs and fervour of his ſpeeches. The firſt chapter treats of his oppoſition to the Spaniſh convention, and of Lord Carteret's adminiſtration. Chap. II. Adminiſtration of Mr. Pelham: Mr. Pitt is appointed Paymaſter-General; His verſatility: Origin of the war of 1755:

Death

Death of Mr. Pelham: Inſtability of his ſucceſſors, the Duke of Newcaſtle, and Mr. Fox [late Lord Holland]: Mr. Pitt appointed Secretary of State: His diſmiſſion. Chap. III. Coalition of parties: Mr. Pitt's adminiſtration: Progreſs of the war: Campaign of 1759: Fruitleſs negociations of peace. Chap. IV. Origin of war with Spain: Death of King George II.: Cabals of Lord Bute: Mr. Pitt's reſignation: Critique of his adminiſtration. Chap. V. Hiſtory of the GREAT COMMONER: Adminiſtration of Lord Bute: Campaign of 1762: Peace of Paris: Mr. Grenville's adminiſtration: Lord Rockingham's: Affair of General Warrants: Of the Stamp-Act. Chap. VI. Mr. Pitt Lord Privy Seal, and Earl of Chatham: His coadjutors in adminiſtration: Meaſures of government: Lord C. withdraws: American taxation renewed: Middleſex election: Shelburne and Chatham reſign: Subſequent tranſactions. Chap. VII. Lord C. takes the lead of Oppoſition: Appointment of Lord North: Falkland Iſlands: Impriſonment of the Lord Mayor: Encroachments of the Eaſt India Company: Riot at Boſton: Penal acts of parliament. Chap. VIII. Meeting of the General Congreſs: Lord C.'s conciliatory plan: Coercive meaſures purſued: Commencement of the American war: Declaration of independency: Campaign of 1776: Expedition from Canada. Chap. IX. Fourth ſeſſion of the 3d Parliament of George III.: Addreſs to the throne: Enquiry into the ſtate of the nation: Tranſaction with Lord Bute: Lord North's conciliatory bills: Treaty between France and America avowed: Debate concerning the independency of America: Lord C.'s death and character.

The extracts we ſhall make from the preſent performance are thoſe which we think will ſhew the Writer to the beſt advantage, and at the ſame time afford moſt entertainment to our Readers. The following is his delineation of the characters of ſome eminent ſtateſmen:

Lord Carteret. 'He was poſſeſſed of the fineſt abilities, the moſt elegant taſte, the moſt ſplendid eloquence. All the treaſures of polite literature were his own; and he perfectly underſtood the intereſts and politics of every court of Europe. In a word had his integrity kept pace with his talents, he was formed to be the brighteſt ornament of the court in which he lived. His patronage might have given new vigour to the literature, and his political ſkill new luſtre to the annals of Britain.'

The Duke of Newcaſtle. 'His abilities, perhaps, were of the ſlendereſt form that were ever hazarded in ſo important a ſtation. He was chiefly diſtinguiſhed for his unfeigned attachment to the houſe of Brunſwic, and as one of the leaders of the Whig party. He was not however deficient either in pride or ambition. It was his delight to be ſurrounded with a crowd of dependants, and to appear diſtracted with a multiplicity of buſineſs. His manners were thoſe of buſtling

importance. His judgment was confused, headlong, and abrupt. At the same time he was personally disinterested. And the partiality which every man feels for his own talents, may well be supposed to have hindered him from suspecting that the desire he felt, to engross the direction of affairs could possibly be productive of any detriment to his country.'

Lord Bute. 'His temper was recluse and reserved. The sciences, to which he was attached, were those that consist in cold and minute investigation. He was hesitating, prevaricating, and timid; the qualities that form the discriminating character of a student. The library, and not the cabinet, was the scene for which nature had destined him. In the mean time he was sensible to the goad of ambition. With that conceit of his own talents, which solitude is calculated to inspire, he formed no less a plan than to drive from the helm of affairs the most popular—I had almost said, the ablest minister by whom it was ever guided; and to seize once for all the government of a mighty kingdom.'

Marquis of Rockingham. 'He was "mild but determined." Without possessing the elevation of genius, his views of every subject were illuminated with the rays of virtue, and ascertained with the manliness of truth. When all about him was uproar and confusion, *when heaven from above threatned, and earth trembled under his feet*, he was perfectly serene and collected. Estranged to the violence of the passions, his measures were dictated by the purest benevolence.'

Lord North. 'If this nobleman had never possessed so conspicuous a post, one may almost venture to say his abilities would never have been thought of. His politics have surely had sufficient trial; and the event hath decided upon their merit. His boasted skill in finance seems to have partaken of the nature of fairy money; and when it was called into use, vanished from the touch. If he had any abilities, it appears to have been in debate. At the same time, his voice was harsh, and his manner *unwieldy*. His speeches were never illuminated by one ray of genius; and when he aimed at animation, he became an object for laughter. But he possessed a sleepiness and a phlegm from which it was just possible for him to be roused. The Philippics of Opposition seldom broke in upon his repose. And as they simply played upon the surface of his brain, without wounding his mind, he was able to retort them with a buffoonery that was admired, because it was unresembled. He had the first-rate quality of being able to talk long without embarrassment. He was able too to state a matter of complicated calculation with considerable clearness. In this respect, the day in which he opened the budget was the very acmè of his glory! In some things his Lordship resembled Mr. George Grenville, one of his predecessors. Lord Chatham had ever considered this man as a useful drudge; and acknowledged, that he had been frequently indebted to his researches. Lord North had served the witty, the volatile Mr. Charles Townshend in the same capacity: and that gentleman is said to have entertained a similar contempt for *him*. In one respect, however, the nobleman in question was perfectly opposite to his predecessor. Mr. Grenville was shrewd, sagacious and inflexible. Lord North seemed to have no sentiments of his own. He maintained, with the same unvaried countenance, a system to day the

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very oppoſite of the ſyſtem of yeſterday. Like the Deſdemona of Othello's diſtempered imagination, he could "turn and turn, and yet go on." He ſeems to have had no objection to the execution of meaſures, which at the ſame time he profeſſed to diſapprove. I am afraid, this is the very worſt feature that can belong to a political character.'

At the concluſion of this work, the Author exerts all his powers to delineate his favourite character. Here fancy ſtrains her wing, and invention is on the rack, for colours to gild it. The eye is, however, dazzled by the glare thrown on it; and turns away with wearineſs and diſguſt.

The following panegyric on Lord Chatham's eloquence is ſufficient, in the judgment of all cool and diſpaſſionate Readers, to juſtify the cenſure we have paſſed on this Hiſtorian's *manner* of writing, when *brimfull* of his 'GODLIKE' hero! It cloſes the volume, and with it we ſhall cloſe our account of it.

'Poſterity will hardly be perſuaded that in the meagreneſs of modern times a Demoſthenes ſhould have exiſted without his Æſchines, and a Cicero without an Hortenſius and a Cæſar. Poſterity will hardly be perſuaded that one man could have concentered the arduous characters of the greateſt ſtateſman and the moſt accompliſhed *rhetorician* that ever lived. [*Rhetorician!*] In a word, poſterity will with difficulty believe the felicity of Britain; that Lord Chatham was among the orators, what Shakeſpeare is among the poets of every age. "The child of Fancy, he warbled his irregular notes, that Nature gave," with ſo ſweet a grace, as turned the cheek of envy pale, and drove refinement and trammelled ſcience into coward flight. Honeyed muſic dropped unbroken from his lips. Had he, like his great predeceſſor, addreſſed his effuſions to the troubled waves, the troubled waves had ſuſpended themſelves to liſten. [*Forget not, Reader, that this is a hiſtory!*] His lips were cloathed with inſpiration and prophecy. Sublimity on his tongue ſat ſo enveloped in beauty, that it ſeemed unſconſcious of itſelf. It fell upon us unexpected; it took us by ſurpriſe, and, like the fearful whirlpool, it drew every underſtanding and every heart into its vortex.'

The Author reſts his appeal with POSTERITY.—Poſterity will ſay much of Lord Chatham; but not a word of this *Hiſtory of his Life.*

ART. VIII. *Four Letters on important national Subjects:* addreſſed to the Right Honourable the Earl of Shelburne. By Joſiah Tucker, D.D. Dean of Glouceſter. 8vo. 2s. Cadell. 1783.

A Compound of grave reaſoning and ſportive raillery, beſprinkled with a little theology, and daſhed frequently with abuſive acrimony—eſpecially when the Dean views 'the liſt of Lockian heroes—the doughty champions of the republican cauſe!' His reſentment, we perceive, gets the better of the contempt he affects for his numerous anſwerers; and becauſe

cauſe he is ſore from their attacks, he calumniates their principles. 'By the help of that equivocal phraſe REVOLUTIONAL PRINCIPLES [which never ought to ſignify any thing more than that the *governed*, in caſes of the *laſt extremity*, and after all other means have been tried in vain, have a right to have recourſe to their laſt remedy, namely, to depoſe their *governors*, and chuſe others], I ſay by the help of theſe ambiguous words, ſuch doctrines have been inceſſantly cultivated, as tend to overturn every government upon earth, without erecting or eſtabliſhing any.' Though a good argument will maintain its ground without the help of metaphors, ſimilies, and alluſions, yet, when properly introduced, they are always conſidered as an ornament. They illuſtrate, if they do not prove. In this view, we cannot ſufficiently admire the beauty and force of the following compariſon. 'The Sun is twelve months in performing its revolution: the Moon is one month. *But*, if our modern doctrines ſhould prevail, if the *arbitrium popularis auræ* is to be the only regulator'——and what then?—"Why, undoubtedly, the courſe of "the Sun and Moon will be altered as often as the reſtleſs and "capricious ſpirit of republicaniſm ſhall think proper."—Very true. But what Sun and Moon do you ſuppoſe ſubject to theſe untoward viciſſitudes?—"Why, the Sun and Moon ſpoken of "before."—Read on and you will find another Sun and another Moon conjured up like *ſpirits from the vaſty deep*. 'If the *arbitrium popularis auræ* is to be the only regulator of the revolution of our *political* Suns and Moons, probably the government muſt be changed as often as once a fortnight, if not oftener.' What a fine thing is a ſimile!

The firſt Letter gives an account of ſome private converſation between Lord Shelburne and Dean Tucker, at his Lordſhip's ſeat in Wiltſhire; in which the one vainly boaſted of the conſequence of the great ſtateſman, and the other proudly affected the diſintereſtedneſs of the ſturdy patriot. Having conſidered America as much indebted to 'the *illuſtrious band*, the *honourable fraternity*, of which his Lordſhip hath been a moſt diſtinguiſhed member,' the Dean puts in his claim for a ſhare in the honour. 'I am glad of the general event, though not of the particular circumſtances attending it, as the moſt flaming republicans:—I ſay, I am glad that America hath declared herſelf independent of us, though for reaſons very oppoſite to their's. America, I have proved beyond the poſſibility of a confutation, ever was a millſtone hanging about the neck of this country to weigh it down: and as we ourſelves had not the wiſdom to cut the rope, and to let the burden fall off, the Americans have kindly done it for us.'

The Dean very often throws his prophecies in our teeth.—*Did I not tell you ſo?*—But though ſo ſage and oracular with reſpect

reſpect to America, he hath the modeſty to declare, that the fate of Ireland hath not been ſo clearly revealed to him. He is reduced to ſimple conjecture: but conjecture ſeems at laſt to grow into prediction; for a man given to prophecy cannot avoid ſuch emphatic hints, as ſhew at leaſt what he thinks of himſelf, though he qualifies it by ſaying——"You may think as you pleaſe, but—"

But What?—Where is the mighty wonder?
Do not the hiſt'ries of all ages
Relate miraculous preſages
Of ſtrange turns in the world's affairs
Foreſeen by aſtrologers, ſoothſayers,
Chaldeans, learned Genethliacks,
And ſome that have writ almanacs?

HUDIBRAS.

The *ſecond* Letter treats of the evil conſequences of debaſing the regal influence, and exalting the ariſtocratical or the popular beyond their due proportion. In this paper the Dean makes uſe of the *argumentum ad hominem*—particularly under the head of *Influence.* Influence is inſeparable from the conduct of human affairs. It is eſſential to government. Lord Shelburne hath two boroughs; Lord Rockingham two; Lord Holland one, &c. &c. &c. 'Good influence ought to be encouraged: bad influence ought as much as poſſible to be diſcouraged.' But who are to judge when it is good and when it is bad? This queſtion would as much embarraſs the Dean, as another formed on his own conceſſion, reſpecting the interference of the *governed* in caſes of the *laſt extremity.* When may an extremity be called the *laſt?* Who are to judge and determine in this caſe? What number of the *governed* may warrant the depoſition of the *governor?* How are we to take an eſtimate of that number? Let the Dean ſpecifically anſwer theſe queſtions; and let *him* take care of the *argumentum ad hominem.* Let him take care leſt he, who by propoſition is a Tory, ſhould, unfortunately, by inference, turn out a Whig!—a doughty champion of republicaniſm—a member of the illuſtrious band of Lockian heroes! 'How (to uſe his own words) would he like ſuch revolutional principles as theſe? *Ex ore tuo!*'

The *third* Letter treats of the manifold bad conſequences of diſturbing the public peace and tranquillity, under the pretence of ſecuring a more equal repreſentation of the people in parliament. Here the Dean makes a ſpeech;—but he doth not appear to feel *who* is the chief object of ridicule. Not the 'lodgers, inmates, footmen, watermen, bargemen, black-ſhoes, chimney-ſweepers, who have all, all a right, an unalienable right, to vote'——and will the Dean deny that they *have* this right in ſome of the moſt important boroughs in the kingdom?

Do

Do not perſons of this very deſcription make up a large part of the voters in the preſent mode of repreſentation? Why then laugh at any attempts to reform it, when it is got into ſuch bad hands? Would he have it ſtill remain, in any place, at the diſpoſal of the very dregs of the people! Muſt *lodgers*, and *bargemen*, and *black-ſhoes*, and *chimney-ſweepers* have votes, and men of real property and credit have none?—*Ex tuo ore:*——and whom may 'Major *Cartwright*, *and Co.*' laugh at now?—The Doctor, though an adept at the *argumentum ad hominem*, may find his match.

The *fourth* Letter treats of the evil conſequences ariſing from the propagation of Mr. Locke's democratical principles—*the* Mr. Locke whom the Dean's late friend, the Biſhop of Briſtol, calls "a friend to liberty both civil and religious:" and who, we believe, will ſtill maintain his credit, and be revered as one of the beſt and wiſeſt of mankind, notwithſtanding all the MALIGNANT efforts of this writer to inſult his memory, and blacken his reputation. If our indignation was not checked by our contempt, we ſhould tranſcribe the whole letter; for we think it need only be read to be condemned, by every perſon who hath a heart to love mankind, and a head to diſtinguiſh their trueſt intereſt.

The Dean attempts to bring the reaſonings of the Lockians to an abſurdity, by puſhing their principles to the utmoſt extreme. This he attempts to do by the following arithmetical proceſs:

'Eight millions of people are repreſented in parliament by 558 deputies. Many of theſe 8,000,000 are ſuch infants that they cannot ſpeak plain. Theſe, it is to be hoped, may without offence be ſtruck off from the voting liſt. Next to theſe are to be claſſed all ideots and lunatics; for they likewiſe cannot be deemed to be *moral agents*. And I will do the Lockians the juſtice to acknowledge, that when they inſiſted ſo much on the natural and indefeaſible rights of mankind, they meant only the rights of that part of mankind who are moral agents, and therefore capable of making a choice of their own. Granting this, the number of actual voters, or of thoſe who, according to the Lockian hypotheſis, ought to be deemed actual voters, will be conſiderably diminiſhed; perhaps a fourth part. But not to ſtick at little difficulties we will ſuppoſe ſo many to be ſtruck off as will reduce the number to 5,580,000 moral agents, male and female. This gives exactly 1000 perſons to vote for each repreſentative. And then ſome reaſon ought to be aſſigned ☞ why one thouſand voters are fitter to make a worthy choice than one hundred. For my part, I can think but of one pretence for this equalizing ſcheme which hath not been confuted already:—and that is, that a *thouſand voters* always diſplay more wiſdom and judgment in the choice they make, than *one hundred* can be ſuppoſed to do. This, I own, would effectually reconcile us to the meaſure, could the fact be as eaſily proved as it can be aſſerted. But there lies the difficulty. And I do

not

not ſee that an appeal to experience would mend the matter. However, let us try. According to this doctrine, the aphoriſms muſt ſtand thus—"Few voters, little wiſdom—many voters, great wiſdom." Therefore, if there be a certain borough which hath the feweſt voters of any in the kingdom, their repreſentatives muſt of courſe be the *dulleſt*. They are the ſtandard of political dulneſs. Whereas the four repreſentatives of our great metropolis muſt for the ſame reaſon be the *brigbteſt*. They are the ſtandards of political wiſdom. Q. E. D.'

All this is undoubtedly very witty, and ſmart, and ſo forth! and yet 'a doughty champion of the republican band' could be equally ſmart and witty on the Dean—and on his own ground too. A thouſand have not more wiſdom in the aggregate than a hundred; nor more honeſty; nor more patriotiſm; nor a greater right to determine *who* and *what manner of men* their repreſentatives ſhall or ought to be. Very well. But have a hundred more than fifty?—or fifty more than ten? And ſo by a kind of *anti-ſorites*, oh! good Mr. Dean,

Depunge ubi ſyſtam———

and then, but in another ſenſe from *Chryſippus*, we will hail you, *Finitor Acervi!* The aphoriſm will then ſtand thus, "Many voters, little wiſdom—Few voters, great wiſdom." And yet we apprehend it muſt be the MANY who muſt judge in the Dean's '*laſt extremity.*' But poſſibly the laſt extremity may give wiſdom to the *many*, however fooliſh, or beſotted, or depraved the *few* may be. The tables may turn; and the worſt corruption may contain the beſt remedy!

From an advertiſement we are informed, that it was the Author's original intention to have added ſeveral letters more; particularly on the following ſubjects: 'A polity for rendering the Engliſh nation more beloved, and leſs hated:'—'A polity for turning ſome millions of the public funds into circulating notes:'—'A polity for giving freedom and equality to commerce:'—'A polity for preventing the frequency of robberies.—'A polity for building cottages on waſte lands:'—'A polity for conſtituting a grand marine:'—'A polity for encouraging induſtrious foreigners, who have money in our funds, to come and ſettle among us.' In ſhort, the Doctor hath been preparing a grand *political catholicon*; and we ſuppoſe he means to call it, "TUCKER'S STATE ELIXIR."

The Doctor concludes with the following line from a Latin poet:

Hoc Ithacus velit, et magno mercentur Atridæ.

And we will conclude with the two following from an Engliſh poet:

Old politicians chew on wiſdom paſt,
And blunder on in buſineſs to the laſt!

ART.

ART. IX. *Bibliotheca Topographica Britannica.* No. II. III. IV. V. 4to. Price of No. II. (in Three Parts) 7s. 6d. Of No. III. 7s. 6d. Of No. IV. 2s. Of No. V. 10s. 6d. Nichols.

FOR an account of the nature and deſign of this extenſive Work, we muſt refer our Readers back to the Review for February 1781, p. 115. where the firſt number is briefly noticed. The publication hath ſince encreaſed in the manner above mentioned, and, ſtill farther, to No. X. Its progreſs ſtill continuing.

No. II. conſiſts of three parts, which together contain '*Reliquiæ Galeanæ*, or, Miſcellaneous Pieces, by the late learned brothers, Roger and Samuel Gale,' introduced by ſome memoirs of this reſpectable family, long noted for erudition.—The brothers juſt mentioned, were ſons of Dr. Gale, Dean of York, and very eminent in the learned world. They had each a particular turn for antiquarian reſearches, and were well verſed in the ſcience. The Collection before us is made from MSS. papers, which fell into the hands of the late Dr. Stukely, who married their ſiſter, and are now in poſſeſſion of Dr. Ducarell.

The firſt part of this number is chiefly formed from a 'Tour through ſeveral parts of England, by Samuel Gale, Eſq; F. S. A. A. D. 1705; reviſed by the author in 1730.' This tour is from London to Oxford, thence by Glouceſter to Briſtol and Bath, and from thence by Saliſbury to Portſmouth, and again to London.—The narrative is drawn up, probably, by the author, for the entertainment of ſome private friends; but numerous alterations and improvements have been made in theſe places ſince the year 1705 to 1730, and different relations of them have been given to the world, which may ſeem to render this publication the leſs neceſſary. It is, however, amuſing, and agreeable; and, as might be expected, is intermixed with ſome obſervations of the antiquary. It was impoſſible that Stone-henge ſhould not attract particular notice. Mr. S. Gale, having attentively deſcribed this object, declares himſelf inclined to the opinion, 'that it was erected by Ambroſius, in memory of the Britons here treacherouſly ſlain by the Saxons at a famous treaty. He is the rather induced to this concluſion, from the name of *Ambroſius*, ſtill retained in the neighbouring town of *Ambreſbury*, once celebrated for its monaſtery of 300 monks, founded here by this very Aurbroſius, on condition that they ſhould pray for the ſouls of thoſe that were ſlain by the treachery of Hengiſt the Saxon.' This account of Stone-henge is accompanied with a plate, including the road to it from Saliſbury. There are other deſcriptions which may be read with pleaſure.

But the ſecond part of this number appears to us more valuable. It contains a correſpondence between Meſſ. R. and S. Gale,

Gale, and ſeveral of the learned of that time. Maurice Johnſon, Eſq; Sir John Clerk, Dr. Stukely, Rev. Conyers Place, Thomas Robinſon, Eſq; Mr. Beaupre Bell, Mr. N. Salmon, and many other names, are combined here; and it is pleaſant to attend them in their intercourſe, writing on innocent and entertaining, on curious and inſtructive ſubjects, as gentlemen, men of learning, ſenſe, and ingenuity. Very few, indeed, are the exceptions to this account. The letters, properly *Galæan*, are ſtrictly ſo, unleſs we may mention one inſtance, which rather hurt us, in an account of a great number of human bones, lying eight feet thick, without any earth intermixed, and found near York, in the month of June 1742. He firſt ſuppoſes, that this might have been ſome Roman burying-place, and the bones the reliques of ſome great ſlaughter. Afterwards he offers a conjecture, that the carcaſes of the poor Jews, maſſacred to a vaſt number in the reign of Richard I. might here find a *commune ſepulchrum:* a very probable, or at leaſt not an improbable ſuppoſition. What gave us ſome offence, is the manner in which he afterwards mentions that unhappy people: when aſking, how it came to paſs that ſo few bones of young perſons were found among them? he replies, 'becauſe it was uſual, when the zeal of the prieſts and people had ſpurred them on to murder *this odious nation*, to ſpare the children, and baptize them.' This we think unworthy of that candour, and liberality of mind, which Mr. Gale's letters diſcover. The *zeal*, if it might be called ſo, which led them to maſſacre this people, was equally bigotted, miſguided, and criminal, with any part of the Jewiſh conduct; and to ſpeak of them (in ſuch a connection), as an *odious nation*, might be thought to convey ſome approbation of that ſavage barbarity with which they were often treated.

Excepting this, and the rather uncandid manner in which a Dr. Hunter ſpeaks of Neale's Hiſtory of the Puritans, the correſpondence before us is rational and liberal. And this laſt objection is much obviated by the more mild and handſome terms in which Dr. S. Knight of Bluntſham, near St. Ives, writes on the ſubject, when he declares, that he cannot but concur with Mr. N's. opinion, that the articles of the church of England are Calviniſtical.

In theſe letters we have numerous relations of, and intereſting enquiries about, coins, ſeals, inſcriptions, monuments, camps, roads, &c. &c.; a particular account of which it is impoſſible to lay before our Readers; and ſome of them, we ſuppoſe, may already have fallen under the eye of the Public. We could not but be ſorry for Mr. Ella, Vicar of Rampton, near *Agelocum*, or Littlebury, Lincolnſhire, who, when ſpeaking of coins found there, adds, 'There are alſo diſcovered, but very rarely,

ſignets of agate and cornelian. One of the faireſt and largeſt I ever ſaw was found at this place: I thought it ſo valuable, as to beſtow the ſetting upon it; but the workman did it ſo ſlightly, that, to my great regret, it dropt out, I know not when, and was loſt. The engraving was well performed; and the poliſh, though it muſt have lain at leaſt 1300 years in the ſoil, much exceeded any thing I have ſeen of Engliſh workmanſhip.'

We cannot diſmiſs this part, without taking notice of a little anecdote, related in a letter from Mr. T. Blackwell, Greek Profeſſor at Aberdeen, containing remarks on Cambridge, and dated in 1735. The Profeſſor tells Mr. R. Gale, that he and his friends viſited Dr. Bentley, who received them very graciouſly, and entertained them with the ſervice he had done to learning, by reſtoring the Eolic Digamma F, which he pronounced like our W. He acknowledged, that Dionyſius Halicarnaſſæus explains the Digamma by a Φ in Greek, and a V in Latin; but, ſays the old Gentleman, 'He and Ariſtarchus, and Demetrius, were all dunces, who knew nothing of the Digamma, which I have reſtored the uſe of, after it had been loſt 2000 years.'

We ought farther to remark, that ſeveral of the letters from Mr. Maurice Johnſon, relate to an Antiquarian Society formed at Spalding, in Lincolnſhire, giving ſeveral particulars as to its eſtabliſhment, ſucceſs, and improvements, together with many ſubjects which were brought under their conſideration. This part of the work is finiſhed by Mr. R. Gale's hiſtorical account of the borough of Northallerton, in the North Riding of the county of York, and his deſcription of the village of Scruton, in the ſame county, the manor and village of which was purchaſed by the Gale family in 1688.

The third part of No. II. after preſenting us with 'an hiſtorical diſcourſe on the ducal family of Britanny, Earls of Richmond, by R. Gale, Eſq;' continues the epiſtolary correſpondence, adding 162 letters to the ſixty-two which we have in the foregoing publication. Theſe are equally productive of entertainment, and information, with the others. Here are many very ſenſible and ingenious remarks from Sir John Clerk, and ſome from Mr. Gale, in reply. Subjects of the kind, already mentioned, are here diſcuſſed, ſuch as coins, inſcriptions, monuments, camps, roads, &c. diſſertations on the flight of birds (concerning which there is a very extraordinary hypotheſis), queries and obſervations on coal mines, and many other curious ſubjects. In a letter from Sir J. Clerk, on a comet, which happened in 1742, we could not but take notice of the following remark: 'Its tail, even according to Sir Iſaac Newton's notions, diffuſes vapours through the planetary world,

and conſequently muſt affect mankind in ſome degree or another. I defy any hiſtorian to ſhew us ſo many alterations as have been *in the affairs of Europe* ſince it's firſt coming into our latitude. I know not what diſeaſes of the body it may bring along with it; but it is pretty odd, that about two weeks ago all our forces fell ill of the cold, in the ſpace of twenty-four hours, both at Edinborough and in the country.'—What influence comets may have on our atmoſphere, and by that means on the health of mankind, we will not pretend to determine; but as to the opinion of their having any influence on *the affairs of Europe*, or any other quarter of this globe, we leave it to the diſcuſſion of the learned gentlemen employed by the worſhipful Company of Stationers, in the more occult branches of almanac-making, aſtrology, &c.—Aſtrology, but a few years back, had not loſt its hold of ſome very philoſophical minds. Whether Mr. Gale agreed with Sir J. Clerk's notion, or whether he covertly laughs at it, while he laments the ill ſtate of Lady Clerk's health, by the obſervation in the following paſſage, does not ſeem perfectly clear: 'Among all the diſaſters brought on us by the influence of the laſt (comet), none affects me more than the bad health of Lady Clerk, which deprives me of the pleaſure of your long-expected company this month. But we muſt ſubmit to the ſtars, and, I hope, more propitious phænomena will then preſide over us, notwithſtanding the dire conjunction of Saturn and Jupiter in Leo, next Auguſt.'

No. III. contains a deſcription of the Chanonry in Old Aberdeen, in the years 1724 and 1725, by William Orem, Town-Clerk of Aberdeen. This principally forms the number; but it is introduced by the life of William Elphinſtone, biſhop of Aberdeen, tranſlated from Hector Boethius' Lives of the Biſhops of Morthlac and Aberdeen. A narration which ſerves, among other inſtances, to convince us, that there may be men of piety and probity under the moſt corrupted ſyſtem of religion. Such this Biſhop appears to have been—a man of conſiderable abilities, of active virtue, and ſolid piety, amidſt all that maſs of Popiſh ſuperſtition and folly, with which the Chriſtian world in his time was loaded. He is ſaid to have died in 1514. He founded the college at Aberdeen, and invited Boethius to be the firſt profeſſor, and preſident of that univerſity, where Dr. Johnſon has told us, he enjoyed a revenue of forty Scottiſh marks, about two pounds four ſhillings and ſixpence of Sterling money—a very ſmall pittance, ſurely, even for that age! but, as the Doctor ſays, at that time probably equal, not only to the neceſſities, but to the rank of Boethius. We may ſuppoſe Boethius partial to his patron, warmly attached to all that, in his dark days, was accounted religious, and very credulous about ſigns and prodigies, as the reader of the

life will ſee; yet, under this allowance, Biſhop Elphinſtone is preſented as a character of diſtinguiſhed worth. We ſhall inſert the following ſhort account from the life:

'Amidſt all his cares, in earlier or later life, religion and learning were never abſent from his thoughts. The leiſure of old age he devoted to the ſtudy of the ſcripture, and his ſolitude was a ſource of virtuous improvement. His table was ſplendid: he ſeldom ſupped without the company of many of the nobility; and, in the midſt of dainties, was himſelf moſt abſtemious. His countenance was cheerful, his converſation pleaſing—and he was particularly fond of the company of learned men, of muſic, and ſprightly repartee. He had ſuch an active, or vigorous mind, that he was never at a loſs in public or private buſineſs; alike qualified for civil or religious matters: the greateſt lawyer, the ableſt ſtateſman, the moſt accompliſhed orator of his time, and the trueſt friend to the tranquillity and glory of his country. His conſtitution as hardy and vigorous as his mind, unbroken by any labour, exerciſe, or duty, whether public or private. Age itſelf, the common and inevitable diſeaſe of man, though it weakened, did not break his ſpirit; and at the age of eighty-three he tranſacted the moſt weighty buſineſs of the nation with ſuperior acuteneſs, his capacity and faculties unimpaired, his memory always ſtrong. His old age was pleaſing and reſpectable, without moroſeneſs, anxiety, peeviſhneſs, or melancholy, or the leaſt effect on his excellent temper.'

The deſcription of the Chanonry in Old Aberdeen chiefly forms the ſecond part of this number. Here we have an account of the cathedral church, the biſhop's palace, the prebend's lodgings, the chaplain's court, or chamber, &c. together with the endowments of this church, its benefactors, veſtments, and treaſures; alſo an ample detail on the univerſity, interſperſed with ſeveral particulars concerning Old Aberdeen, its rights, orders, cuſtoms, &c. The treatiſe is concluded by the prayers for the morning and evening ſervice of the cathedral church, compoſed by Mr. Henry Scougal, Profeſſor of Theology in the King's College. There is nothing very engaging in the ſtyle and manner of this tract; but to readers who love to contemplate ancient foundations and regulations, it may yield conſiderable entertainment. Prefixed is a ſurvey of Old and New Aberdeen, with the adjacent country between the two rivers Dee and Don; by G. and W. Paterſon. The original plate, it is ſaid, lay buried among the accumulations of *Millan*'s ſhop at Whitehall, from the year 1746, when it was engraved, and was purchaſed in 1782 by the editors of this work. It ſeems to be very well executed. There are ſome other plates attending this performance. But we proceed to the fourth number.

'Memoirs of Sir John Hawkwood.' This knight is ſaid to have been the ſon of a tanner at Sible-Hedingham, Eſſex, where he was born in the reign of Edward II. We are in-

formed, that he was put apprentice to a taylor in London, 'but ſoon turned his needle into a ſword, and his thimble into a ſhield.' He ſerved in the French wars under Edward III. who advanced him from a common ſoldier to the rank of captain, and conferred on him the honour of knighthood. The Black Prince, we are told, highly eſteemed him for his valour and conduct. It is, however, no honour to him, whatever proofs of courage he might give in ſuch a connection, that, when peace was reſtored, he headed a party of banditti, who marauded and pillaged different parts of Europe. He was afterwards engaged in the ſervice of the Pontiff, and then of the Florentines; among whom he died in the year 1393. His remains were depoſited, with high marks of reſpect, in the church of St. *Reparata*, Florence; and, in memory of his ſervices and bravery, a portrait of him on horſeback is there, painted by *Paolo Uccelli*. He has alſo a cenotaph in the church of his native town, a print of which is here given. An engraved portrait of him was preſented to the Antiquarian Society, in 1775, by Lord Hailes; and the account here drawn up was read to them on the 25th of January 1776.

No. 5. contains the 'Hiſtory of the Royal Hoſpital and Collegiate Church of St. Katherine, near the Tower of London.' We have here an amuſing account of a monument of antiquity not greatly noticed, but well deſerving attention. The Editor has devoted to it a volume of one hundred and eleven pages, beſide a number of engravings. It appears to have exiſted ever ſince the year 1273, having been then founded by Eleanor, wife of King Henry the Third, 'who dedicated it to St. Katherine, for a maſter, three brothers, chaplains, and three ſiſters, ten poor women, called *bedes women*, and ſix poor ſcholars;' and it is ſaid ſtill to conſiſt of theſe members. 'The Queen's conſorts of England are, *by law*, the perpetual patroneſſes, this hoſpital being conſidered as part of their dower. They nominate, *pleno jure*, the maſter, brothers, and ſiſters; and may encreaſe or leſſen their number, remove them, alter any ſtatutes, or make new ones, at pleaſure; for their power here is unlimited.' Beſides an account of the benefactors to this hoſpital, its rules, cuſtoms, and privileges, and the changes it has undergone, we have a number of charters, and other writings, relating to it, with a liſt of plate, jewels, &c. which formerly belonged to it. We have alſo a very particular and exact relation of the epitaphs, as they are termed, in this church. This conſiſts not merely of what is now generally underſtood by the word *epitaph*, but is a literal liſt of all the inſcriptions that the hand of time has not obliterated, which appears to us an unneceſſary increaſe of the book; ſince the preſervation of ſome few that were noted and remarkable is all that the reader could wiſh for.

The collegiate church is a ſtructure which ſeems to deſerve the notice here given to it. It was repaired, we are told, in the year 1778, 'when almoſt every thing within it was made entirely new, not only at a very large expence, but in a judicious and admirable Gothic ſtyle.' The pulpit is one of the curioſities of this church: it was erected by Sir Julius Cæſar, then maſter of the hoſpital, about the year 1621. Among the ſeventeen plates accompanying this number, no leſs than eight are employed in different views of this pulpit. The remaining plates relate to the hoſpital and the church, of which they afford agreeable repreſentations.

Some farther parts of this very curious collection are now publiſhed, of which we ſhall take due notice in another Review. We have at preſent only farther to remark (though it may ſeem of little importance), that we have occaſionally obſerved ſome negligence in the pointing of this work, and ſometimes in the dates, as, particularly, when it is ſaid, in the life of Biſhop Elphinſtone, pag. 33. that he died in the year 1450, inſtead of 1514.

[*To be continued.*]

ART. X. *A Letter addreſſed to the Abbé Raynal* on the Affairs of North America: in which the Miſtakes in the Abbé's Account of the Revolution of America are corrected and cleared up. By Thomas Paine, M. A. of the Univerſity of Pennſylvania, and Author of a Tract entitled, "Common Senſe." Philadelphia printed; London reprinted. 8vo. 1 s. 6d. Dilly. 1782.

THIS Writer, in his uſual bold and free manner, cenſures the Abbé Raynal, for miſrepreſenting the original ground of the diſpute with America; and for giving a haſty, obſcure, and often erroneous account of many tranſactions. We cannot go through all the objections in detail, without tranſcribing a greater part of the work than is conſiſtent with our plan: we ſhall therefore content ourſelves with making an extract or two, from ſuch parts as ſeem more particularly deſerving of attention.

The Author's remarks on the progreſs of civilization, and on national prejudice, diſcover enlarged views, and a liberal ſpirit:

'The circle of civilization is yet incomplete. A mutuality of wants have formed the individuals of each country into a kind of national ſociety; and here the progreſs of civilization has ſtopt. For it is eaſy to ſee, that nations with regard to each other (notwithſtanding the ideal civil law which every one explains as it ſuits him) are like individuals in a ſtate of nature. They are regulated by no fixt principle, governed by no compulſive law, and each does independently what it pleaſes, or what it can.

'Were it poſſible we could have known the world when in a ſtate of barbariſm, we might have concluded, that it never could be brought into the order we now ſee it. The untamed mind was then as hard, if not harder, to work upon in its individual ſtate, than the national

national mind is in its preſent one: Yet we have ſeen the accompliſhment of the one, why then ſhould we doubt that of the other?

'There is a greater fitneſs in mankind to extend and complete the civilization of nations with each other at this day, than there was to begin it with the unconnected individuals at firſt; in the ſame manner that it is ſomewhat eaſier to put together the materials of a machine after they are formed, than it was to form them from original matter. The preſent condition of the world differing ſo exceedingly from what it formerly was, has given a new caſt to the mind of man, more than what he appears to be ſenſible of. The wants of the individual, which firſt produced the idea of ſociety, are now augmented into the wants of the nation, and he is obliged to ſeek from another country, what before he ſought from the next perſon.

'Letters, the tongue of the world, have in ſome meaſure brought all mankind acquainted, and, by an extenſion of their uſes, are every day promoting ſome new friendſhip. Through them diſtant nations become capable of converſation, and loſing by degrees the awkwardneſs of ſtrangers, and the moroſeneſs of ſuſpicion, they learn to know and underſtand each other. Science, the partiſan of no country, but the beneficent patroneſs of all, has liberally opened a temple where all may meet. Her influence on the mind, like the ſun on the chilled earth, has long been preparing it for higher cultivation and further improvement. The philoſopher of one country ſees not an enemy in the philoſopher of another: he takes his ſeat in the temple of ſcience, and aſks not who ſits beſide him.

'This was not the condition of the barbarian world. Then the wants of man were few, and the objects within his reach. While he could acquire theſe, he lived in a ſtate of individual independence, the conſequence of which was, there were as many nations as perſons, each contending with the other, to ſecure ſomething which he had, or to obtain ſomething which he had not. The world had then no buſineſs to follow, no ſtudies to exerciſe the mind. Their time was divided between ſloth and fatigue. Hunting and war were their chief occupations; ſleep and food their principal enjoyments.

'Now it is otherwiſe. A change in the mode of life has made it neceſſary to be buſy; and man finds a thouſand things to do now which before he did not. Inſtead of placing his ideas of greatneſs in the rude atchievements of the ſavage, he ſtudies art, ſcience, agriculture, and commerce, the refinements of the gentleman, the principles of ſociety, and the knowledge of the philoſopher.

'There are many things which in themſelves are morally neither good nor bad, but they are productive of conſequences, which are ſtrongly marked with one or other of theſe characters. Thus commerce, though in itſelf a moral nullity, has had a conſiderable influence in tempering the human mind. It was the want of objects in the ancient world, which occaſioned in them ſuch a rude and perpetual turn for war. Their time hung on their hands without the means of employment. The indolence they lived in afforded leiſure for miſchief, and being all idle at once, and equal in their circumſtances, they were eaſily provoked or induced to action.

'But the introduction of commerce furniſhed the world with objects, which, in their extent, reach every man, and give him ſome-

thing to think about, and ſomething to do; by theſe his attention is mechanically drawn from the purſuits, which a ſtate of indolence and an unemployed mind occaſioned, and he trades with the ſame countries which former ages, tempted by their productions, and too indolent to purchaſe them, would have gone to war with.

'Thus, as I have already obſerved, the condition of the world being materially changed by the influence of ſcience and commerce, it is put into a fitneſs not only to admit of, but to deſire, an extenſion of civilization. The principal and almoſt only remaining enemy it now has to encounter, is *prejudice*; for it is evidently the intereſt of mankind to agree, and make the beſt of life. The world has undergone its diviſions of empire, the ſeveral boundaries of which are known and ſettled. The idea of conquering countries, like the Greeks and Romans does not now exiſt; and experience has exploded the notion of going to war for the ſake of profit. In ſhort, the objects for war are exceedingly diminiſhed, and there is now left ſcarcely any thing to quarrel about, but what ariſes from that demon of ſociety Prejudice, and the conſequent ſullenneſs and untractableneſs of the temper.'

To theſe remarks we ſhall add the Author's concluding reflections, which merit the attention of all who are fond of a narrow and excluſive ſyſtem of policy:

'A total reformation is wanted in England. She wants an expanded mind,—an heart which embraces the univerſe. Inſtead of ſhutting herſelf up in an iſland, and quarrelling with the world, ſhe would derive more laſting happineſs, and acquire more real riches, by generouſly mixing with it, and bravely ſaying, I am the enemy of none. It is not now a time for little contrivances, or artful politics. The European world is too experienced to be impoſed upon, and America too wiſe to be duped. It muſt be ſomething new and maſterly that muſt ſucceed.'——

'Where is the impoſſibility, or even the great difficulty, of England forming a friendſhip with France and Spain, and making it a national virtue to renounce for ever thoſe prejudiced inveteracies it has been her cuſtom to cheriſh; and which, while they ſerve to ſink her with an increaſing enormity of debt, by involving her in *fruitleſs* wars, become likewiſe the bane of her repoſe, and the deſtruction of her manners? We had once the fetters that ſhe has now; but experience has ſhewn us the miſtake, and thinking juſtly has ſet us right.

'The true idea of a great nation is that which extends and promotes the principles of univerſal ſociety. Whoſe mind riſes above the atmoſpheres of local thoughts, and conſiders mankind, of whatever nation or profeſſion they may be, as the work of one Creator. The rage for conqueſt has had its faſhion, and its day. Why may not the amiable virtues have the ſame? The Alexanders and Cæſars of antiquity, have left behind them their monuments of deſtruction, and are remembered with hatred; while theſe more exalted characters, who firſt taught ſociety and ſcience, are bleſt with the gratitude of every age and country. Of more uſe was *one* philoſopher, though a heathen, to the world, than all the heathen conquerors that ever exiſted.'

We

We are happy in being able to call the attention of our countrymen to ſentiments like theſe, without being obliged to apologize for the liberty, by ſaying, "*Fas eſt et ab hoſte doceri.*"

ART. XI. *Anglia Rediviva:* No Defence of the Ariſtocratic Party, but of the King and People, mutually reſtored to their Conſtitutional Action, with the Country at large to its dignity, and the Bleſſings of its Free Government, by a Reform in the Repreſentation and Duration of Parliament. 8vo. 2s. Cadell. 1782.

THE mixed Conſtitution of the Britiſh government, in which are blended the eſſential advantages of monarchy, ariſtocracy, and democracy, has claimed the warmeſt eulogiums from all who have attended to the happy co-operation of theſe three conſtituent principles in our political adminiſtration. It has been uſual to conſider the Revolution as the æra when this Conſtitution had the finiſhing hand put to it; but the Writer now before us deems the model then framed to be ſtill very imperfect; obſerving, that abuſes of the very firſt magnitude were loſt in the more clamorous grievances of the people, and found no part in the remedies then applied. This, perhaps, may be true; and, conſidering the imperfection of all ſublunary things, we fear ever will be true, were reforms carried to the utmoſt extent that the moſt clear and prolific political genius can conceive. For our poetical critic's aſſertion may with ſtrict juſtice be applied to every thing:

"Whoever thinks a faultleſs piece to ſee,
Thinks what ne'er was, nor is, nor e'er can be."

The whole drift of our Author's reaſoning is to prove, that the ariſtocratical influence has grown up among us to an inordinate degree, to the prejudice both of the rights of the crown and of the people; and that it is now endeavouring to delude the people into a ſtill farther and moſt dangerous diſmemberment of the royal prerogatives; a ſpirit of uſurpation he exhorts us ſtrenuouſly to guard againſt. Indeed, notwithſtanding the diſtractions between the houſes of York and Lancaſter, and the diffuſion of property by arts and commerce, had a ſalutary tendency to diveſt the old Barons of their feudal tyranny, yet the natural influence of great property, eſpecially in land, is at all times moſt ſenſibly felt, both in public and private tranſactions. But there is this diſtinction in property, that commercial acquirements do not in general inſpire ſuch narrow arbitrary notions, as thoſe which ſpring from hereditary territorial poſſeſſions. Still, however, it is natural for the people to look to the country party, as it is called, for aſſiſtance, when they wiſh, or are perſuaded to wiſh, for a change of miniſtry; and now we come to the point to which our Author directs our attention.

We

'We pay the Ariſtocratic party an apparent compliment, by ſuppoſing them by no means the enemies of their country, but rather oſtenſibly its friends. It is beſt to ſpeak out in the unequivocal ſimplicity of truth. They are Whigs. As ſuch, they poſſeſs the only principles of a juſt and happy adminiſtration of government, as ſettled at the Revolution, and the only cement which can bind together an adminiſtration happy and beneficial to this country. For the ſame reaſon they are friends to the freedom of the Subject. But how? To Freedom, as at the Revolution it was adjuſted; that is, as oppoſed to royal prerogative. What was then gained to the Conſtitution, and to popular Freedom, was chiefly gained in this view. Farther than this, or in conflict with any other circumſtances which might narrow it, the freedom of the people found no reforms to its extenſive claims. What gave the dimenſions then to conſtitutional freedom as oppoſed to the Crown, gives the dimenſions to the patriotiſm of the Ariſtocratic party. In oppoſition to the crown, they are the friends of the people; they abet the popular cauſe; they come forward with their countenance, and with a willing lead, on all occaſions that take this ground. Is an adminiſtration corrupt? They look not, they deſire not to look, any farther for the cauſe, than to the growing influence of the Crown. Are corrections neceſſary to this corruption in the very ſeat of legiſlature? They will give it in thoſe branches of office, or thoſe temporary and accidental abuſes, in whoſe correction the Crown will feel itſelf weakened; but the root of all, which would bring up with it abuſes more inveterate, they will not ſuffer to be touched. Do miſeries accumulate on the country? 'Tis the ambition of the Crown has brought them on. Is eſſential liberty verging to its ruin? 'Tis the Crown alone has generated and matured the danger.

'But the People look with broader views, and at the ſame time more direct to the cure of their own evils. The People are ſtraight in their ideas, becauſe in grievances they can have no partiality or preference: degrees of abhorrence they may have, and theſe riſe higheſt to the grievance that is moſt radical. They know that the ſame ſource which gave the Crown any corrupt power in Parliament, firſt gave an undue one to individuals of their fellow-ſubjects. They know, that were they releaſed from the whole loins of the Crown, the bare hand of Ariſtocratic party would leave a weight hardly lighter on their necks than thoſe loins themſelves. They look therefore to the bottom of the malady. They dwell not on partial excreſcences. They ſeek remedies, which ſhall leave the Conſtitution pure. But this is friendſhip to the Country. This is diſintereſted patriotiſm to the whole Government. Say rather, this is death to thoſe whoſe power ariſes from abuſe, and depends for its continuance on the excluſion of a radical reform. Let the Ariſtocratic party anſwer for themſelves, how often in public conjunctures they have ſtarted aſide like a broken bow. How often, in the numerous occaſions which have brought them and the People together in the courſe of late Adminiſtrations, that have unhappily filled the country with diſcontents for a courſe of years, they have deſerted the public ground, when once thus broadly taken, or have marred it by ſome artful meaſure, of more ſhew than moment; and thus have brought diſcerning men,

men, after repeated experience of theſe things, to the verge of guarding a credulous Public againſt the patriot profeſſions of a party, more dangerous to the People, becauſe they rank as their friends, than thoſe obnoxious Adminiſtrations, againſt which the People needed no guard, becauſe they expected no good from their hands.'——

'Let thoſe, as he adds in another place, who, affecting to befriend the intereſts of the public, approve the maxims of ſuch a ſyſtem, take to themſelves and avow at once the denomination which befits them; but let honeſt men, who mean no ſuch things, ſtand free from the imputation. It is high time the diſtinction ſhould be made and underſtood, that the friends of the people may be reſcued from the miſconſtruction, which the peculiar views of a few may have faſtened on a greater number; or, if the number be ſmaller, that they may be known for what they are. They are the friends of the People: but they are equal friends to the Crown, becauſe they are friends to the whole Conſtitution. They are friends to it on the moſt perfect independence of all its parts. But they are not Republicans: they will no more part with an iota of the monarchy, or its eſtabliſhed prerogatives, than with an article of *Magna Charta*, or *the Bill of Rights*. Neither are they friends to *Party*. For Party will level all boundaries to enlarge its own. It may aſſume the more inoffenſive name of *Connexion*: and connexions are honourable, when they do not thrive by depredation on others. It may plead to be *uſeful*, as a combined power is ſtronger than a ſingle one: and the plea would have merit, if any other than itſelf was in proſpect to be ſerved. It is convenient indeed for *weak* men, who have not abilities to figure by themſelves; or for *bad* men, who may wiſh to hide, or to ſtrengthen, the views of their abilities by the group of numbers. But it hath been the curſe of every Government that hath known it: and the public good of *England*, as well as the honour and efficiency of her Crown, have not leſs than any others to complain of at its hands.

'We will now haſten to the Concluſion for which we have been preparing. The view we have had of the advantage which has been taken of the Crown, and particularly within the preſent century, was needful to ſhew, how widely the defects of parliamentary Repreſentation have ſpread themſelves, having laid the foundation for thoſe partial abſorptions of political intereſts, which have held all the parts of the Conſtitution in a degree of bondage. It was needful, by pointing to the original ſource of the diſorder, and marking its progreſs, to ſhew whence the remedy muſt proceed, and of what nature it muſt be. So long as Factions, powerful in Parliament, and of courſe largely controuling the independency of that aſſembly, can maintain their footing there, the Crown muſt expect to be held at bay, and to endure thoſe diminutions of its independence, which it has been taught to experience. Let the Repreſentatives be reſtored to *their* independent purity, and the cure effected there will reach to every other wound, by which any other part of the Conſtitution has been maimed. It muſt reach every other in the nature of things, by the inevitable ſympathy with which all the parts of the political, as well as the natural body, never ceaſe to be mutually affected by what gives health or injury to each. The Crown will feel the reſtoration of its own powers in the moſt demonſtrative manner. Remove the weight

that

that keeps down a ſpring, and it will inſtantly fly into its priſtine action.

We will now attend to the remedy againſt the grievance complained of, which may perhaps exhibit the projected reform of parliamentary repreſentation, in a more favourable point of view than many have hitherto ſeen it in:

'We are prepared now to judge of the views and effects of Ariſtocratic Party, and how far it is the intereſt both of Prince and People to annihilate its power. If the queſtion be aſked, how will the *Repreſentation*, when conſtitutionally corrected, do this? The anſwer is plain. That which derives all its advantage from the inequality of power, muſt be gone, when the Power out of which it grows is rendered equal, or in proportion to the equality that ſucceeds. If the Great are enabled to become a diſtinct party in the country from the exiſtence of Boroughs, and from counties being made in point of ſuffrage but a larger ſort of Boroughs; either amputate or reduce the former, and give the latter the extent of ſuffrage which befits the name, with the increaſe of Members that ſhall befit their rank, and the cure of the complaint comes naturally forward by removing what fed the diſeaſe, and applying what tends to defeat its return. In the great maſs of people, through whom the origin of parliamentary power ſhall then be diſtributed, where ſhall any individual of whatever rank make ſure of an intereſt that ſhall enable a party to rear up its head?

'Annihilate faction, and there is not a branch of character in the country, that will not feel itſelf raiſed to a new Being, and new Capacities. THE MAN OF ABILITIES will then come forth as he ſhould do, and take the place in his circuit which is due to abilities, and which every wiſe ſyſtem will give them. Nothing will ſtill hinder the man of rank and fortune from poſſeſſing reſpect, and even degrees of influence. But the fool of fortune can never ſhine at large under this reform, and much leſs lead a Country. Abilities, conjoined with rank, will moſt probably give not a jot leſs power than any ſuch man now enjoys: but that power will be perſonal to himſelf; it will neither make the head of many others, as dependent upon him, nor paſs by hereditary deſcent to thoſe that are leſs gifted. Has the Country an evident intereſt in ſuch a courſe of things, or has it not? Ought any man to look for more than in this medium is before him?'

The diſeaſed part of our Conſtitution is thus pointed out to us; and the remedy in agitation, if it can be prepared and applied, may do much toward a cure; but when writers are indulging a train of ſpeculation, they frequently pleaſe themſelves with an operation of favourite plans, that a knowledge of human nature will not warrant. Thus, our Author, preſuming that reforming the repreſentation will 'annihilate faction,' goes on to argue, that the advantages of abilities and rank will then prove merely perſonal; but as no part of this plan extends to deprive our great men of their great eſtates, but only to bring a greater number of votes into the market, is it ſo clear that ſuch

a regulation will extinguiſh the influence over their numerous dependants, or do more in extended boroughs than reduce the price of votes?

It is no new obſervation, that in the eagerneſs of flying from one extreme, we are in danger of ruſhing to that on a contrary ſide. Thus our Author, impreſſed with the hazards we are expoſed to from an undue ariſtocratical influence in our government, complains in bitter terms of 'that infamous ſtatute paſſed in the 8th Hen. VI. which, without reaſon, or pretence of reaſon, threw the right of ſuffrage in counties from *men* to *property*.' This he conſiders as 'indeed a law of general diſfranchiſement; the firſt that ever was attempted, and a bold and daring one it was:' but the learned Judge Blackſtone obſerves, that 'the true reaſon of requiring any qualification with regard to property, in voters, is to exclude ſuch perſons as are in ſo mean a ſituation that they are eſteemed to have no will of their own. If theſe perſons had votes, they would be tempted to diſpoſe of them under ſome undue influence or other. This would give a great, an artful, or a wealthy man, a larger ſhare in elections than is conſiſtent with general liberty *.' Thus, in the opinion of a moſt able commentator, this *infamous* ſtatute had for its object the prevention of the very evil our Author aſcribes to it; but conſidering the great decreaſe in the value of money, however pernicious the reſtriction to freeholders of 40*s.* a year might have been at the time of paſſing this law, there is ſome comfort in reflecting, that age has ſufficiently cured it of every ariſtocratic tendency. A nation which has ſuffered ſo ſeverely under deſpotic barons on one ſide, and been in ſo much danger from the ſavage reforms projected by *Tylers* and *Straws* on the other, will, it may be hoped, maturely guard againſt either, in whatever regulations the circumſtances and temper of the times may call for.

The Reader who intereſts himſelf in queſtions of political importance, will, in this production, be gratified with a variety of obſervations on the danger of abridging the conſtitutional powers veſted in the Crown, as well as on the great points of parliamentary regulation, that now engage the attention of the Public: on their validity every one will judge according to the complexion of the principles he has adopted.

* Comm. B. I. ch. 2.

ART. XII. *An Eſſay on the Nature and Cure of the Phthiſis Pulmonalis.* By T. Reid, M. D. 8vo. 3*s.* 6*d.* Boards. Cadell. 1782.

THAT ſpecies of pulmonary conſumption which is preceded by *tubercles*, is ſolely treated of in the work before us.

After

After a general account of the origin and progreſs of the diſeaſe, the Author proceeds to conſider the effect of cold and moiſture on the body; which he is inclined to impute, not to the retention of the perſpirable matter, as is commonly ſuppoſed, but to ſuch a change induced in the exhaling veſſels, as cauſes them to ſecrete a matter too viſcid and coagulable. He next treats on the formation of *tubercles*, which he attributes to obſtructions in the exhaling veſſels; rejecting, with the late Mr. Hewſon, the ſuppoſition of their ariſing from diſeaſed lymphatic glands, none of which he allows to exiſt in the lungs. He traces the gradual progreſs of theſe tubercles; and the change in the expectoration from *mucus* to *pus*; the eaſieſt criterion between which he repreſents to be, the ready diffuſion of *pus* in water, from which, however, it afterwards ſeparates by ſubſidence; whereas *mucus* is difficultly mixed with water, but after mixture forms with it a permanently ropy fluid.

The hectic fever is the next object of the Author's conſideration. This, he contends, is improperly called *putrid*: and he goes farther, to ſhew, that neither is there any *acrimony* in the matter generated in a conſumption, which could excite a fever by its abſorption. This ſubject is more amply diſcuſſed in another chapter; in which a principal argument uſed to diſprove the opinion that the pulmonary hectic is occaſioned by abſorption of purulent matter from the lungs, is, that this fever is entirely of a different kind from that prevailing in abſceſſes of the liver or pſoas muſcle. He deſcribes it as conſtantly marked by morning remiſſions and ſweats, and evening exacerbations; whereas, a fever occaſioned by abſorption of pus would, he aſſerts, be of the continued kind. We ſhall leave to our Readers to determine from their own experience how far ſuch an eſſential difference in theſe caſes really exiſts. Another argument, on which the author dwells, appears to us of very little validity. He concludes, from analogy, that if matter were abſorbed by the lymphatics in the lungs, it would occaſion tumours in the lymphatic glands, about the clavicles, which lie in the courſe to the thoracic duct. As theſe are ſeldom found, he argues that no abſorption takes place. But ſurely abſorption may happen by a much ſhorter road. In an eroded ſtate of the lungs, there can be little doubt that matter would paſs very readily from the air cells into the extreme branches of the pulmonary vein, and thus be conveyed directly to the heart.

Having thus, as he thinks, overthrown the opinion, that the hectic fever is occaſioned by abſorption, the Author goes on to the more difficult taſk of pointing out what is the real cauſe of it. The affair, according to him, is very ſimple. The lungs are known to throw off a large quantity of fluid by inſenſible perſpiration. In a diſeaſed and obſtructed ſtate, the quantity

they are capable of expelling muſt be much diminiſhed. It is, then, this *retention* which occaſions all that diſturbance in the ſyſtem which puts on the form of the hectic fever. This it is the more likely to do, as, according to Dr. Prieſtley, the blood parts with much *phlogiſton* in its paſſage through the lungs. The maſs of blood is then augmented with the fluid which ought to have been thrown off by the lungs; and is, moreover, ſuperphlogiſticated; circumſtances which, in the Author's opinion, will ſufficiently account for the production of the hectic. The temporary relief afforded by the night ſweats, he ſuppoſes to be a confirmation of this notion. Some other arguments he adduces, for which we refer to the work itſelf thoſe who find probability enough in this new doctrine to deſire a fuller view of it.

With reſpect to the method of cure, which conſtitutes all the remainder of the volume, the moſt remarkable part of it is the frequent exhibition of vomits, which he directs to be repeated once or twice a day during the whole courſe of the diſeaſe. The medicine he prefers for this purpoſe is ipecacuanha. All the other uſual articles, medical and dietetical, are enumerated and commented on by the Author; but we meet with nothing under theſe heads which would be new or inſtructive to a well-informed Reader.

ART. XIII. *The Hiſtory of the Progreſs and Termination of the Roman Republic.* By Adam Ferguſon, LL. D. Profeſſor of Moral Philoſophy in the Univerſity of Edinburgh. 4to. 3 Vols. Illuſtrated with Maps. 2l. 12s. 6d. Boards. Cadell. 1783.

WE have here a new work conſtructed with old materials;—with materials, which have been in the poſſeſſion of the learned for many ages, and which have been often employed by various writers of different countries, and by ſome eminently diſtinguiſhed for their learning and genius. But though the account of the ancient Romans muſt be taken from writings which have been long known, though no facts can be produced but what have already been often related with ſufficient accuracy, yet we are far from thinking that the labours of thoſe who have gone before Dr. Ferguſon have rendered his work unneceſſary. On the contrary, we recollect no hiſtory of the very inſtructive and intereſting period, which is his principal object, that enters ſo deeply into the conduct and character of the ſeveral parties and their leaders, or places them in a clearer and more ſtriking light. Other hiſtorians of this memorable period give us a confined view of the ſubject, in compariſon of Dr. Ferguſon, who leads us to a more elevated ſituation, and a more extenſive proſpect. In a word, the philoſopher and the ſtateſman

man will read the hiſtory now before us with equal pleaſure and advantage.

The Doctor's ſtyle, in the main current of it, flows eaſily, and, though not remarkable for its elegance, is perſpicuous and manly, and well ſuited to the ſubject. Some inconſiderable negligences might undoubtedly be pointed out, but they are ſuch as may be unavoidable in ſo large a work; and he muſt be a faſtidious critic, indeed, who ſhould think them worth enlarging upon, as matter of cenſure. The narration is natural and eaſy; our attention is never diverted from the ſubject by minute refinements in language, nor are we ever dazzled by the ſplendour of gaudy and turgid periods.

We ſhall give our Readers an account of the Author's *plan* in his own words; and, in a future Article, ſhall lay before them ſuch extracts as will enable them to form a juſt idea of the *manner* in which it is executed.

'The Romans, ſays he, who made their firſt ſtep to dominion by becoming heads of the Latian confederacy, continued their progreſs to the ſovereignty of Italy; or, after many ſtruggles with nations poſſeſſed of reſources ſimilar to their own, united the forces of *that* country under their own direction, became the conquerors of many kingdoms in Aſia and Africa, as well as in Europe; and formed an empire, if not the moſt extenſive, at leaſt the moſt ſplendid of any that is known in the hiſtory of mankind. In poſſeſſion of this ſeeming advantage, however, they were unable to preſerve their *own inſtitutions*; they became, together with the conqueſts they had made, a prey to military government, and a ſignal example of the viciſſitudes to which proſperous nations are expoſed.

'This mighty ſtate, remarkable for the ſmallneſs of its origin, as well as for the greatneſs to which it attained, has, by the *ſplendor* of its national exertions, by the extent of its dominion, by the wiſdom of its councils, or by its internal revolutions and reverſes of fortune, ever been a principal object of hiſtory to all the more enlightened nations of the weſtern world. To know it well, is to know mankind; and to have ſeen our ſpecies under the faireſt aſpect of great ability, integrity, and courage. There is a merit in attempting to promote the ſtudy of this ſubject, even if the effect ſhould not correſpond with the deſign.

'Under this impreſſion the following narrative was undertaken, and chiefly with a view to the great revolution, by which the *republican* form of government was exchanged for deſpotiſm; and by which the Roman people, from being joint ſovereigns of a great empire, became, together with their own provinces, the ſubjects, and often the prey, of a tyranny which was equally cruel to both.

'As in this revolution men of the greateſt abilities, poſſeſſed of every art, and furniſhed with the moſt ample reſources, were acting in concert together, or in oppoſition to each other, the ſcene is likely to exhibit what may be thought the utmoſt range or extent of the human powers; and to furniſh thoſe who are engaged in tranſactions any way ſimilar, with models by which they may profit, and from which

which they may form ſound principles of conduct, derived from experience, and confirmed by examples of the higheſt authority.

'The event which makes the principal object of this hiſtory, has been ſometimes conſidered as a point of ſeparation between two periods, which have been accordingly treated apart--the period of the republic, and that of the monarchy. During a conſiderable part of the firſt period, the Romans were highly diſtinguiſhed by their genius, magnanimity, and national ſpirit, and made ſuitable attainments in what are the ordinary objects of purſuit—wealth and dominion. In the ſecond period, they continued for ſome time to profit by the attainments which were made in the former, and while they walked in the tract of the commonwealth, or practiſed the arts and retained the leſſons which former ages had taught, ſtill kept their poſſeſſions. But after the ſprings of political life, which were wound up in the republic, had ſome time ceaſed to act; when the ſtate was become the concern of a ſingle perſon, and the veſtige of former movements were effaced, the national character declined, and the power of a great empire became unable to preſerve what a ſmall republic had acquired. The example whether to be ſhunned or imitated, is certainly inſtructive in either period; but moſt ſo in the tranſition that was made from one to the other; and in the forfeiture of thoſe public advantages, of which the Roman people, in ſome part of their courſe, availed themſelves with ſo much diſtinction, and which, in the ſequel, they abuſed with ſo much diſorder at home, and oppreſſion of their ſubjects abroad.

'With this object before me, I haſten to enter on the ſcenes in which it begins to appear; and ſhall not dwell upon the hiſtory of the firſt ages of Rome; nor ſtop to collect particulars relating to the origin and progreſs of the commonwealth, longer than is neceſſary to aid the reader in recollecting the circumſtances which formed the conjuncture in which this intereſting change began to take place.

'For this purpoſe, indeed, a general deſcription of the ſtate and its territory, ſuch as they were in the beginning of this tranſaction, might have been ſufficient; but as it is difficult to fix the preciſe point at which cauſes begin to operate, or at which effects are complete, I have indulged myſelf in looking back to the origin of this famous republic, whether real or fabulous, and ſhall leave the reader to determine, at what time he will ſuppoſe the period of authentic hiſtory to begin, or at what time he will ſuppoſe the cauſes of this revolution to operate, and to produce their effects.

'As it is impoſſible to give, in mere deſcription, a ſatisfactory account of a ſubject which is in its nature progreſſive and fluctuating, or to explain political eſtabliſhments without ſome reference to the occaſions from whence they aroſe, I have, upon theſe accounts, endeavoured to give, even to the firſt part of my labours, the form of narration; and, together with the progreſs of political inſtitutions in the ſtate, remarked its territorial acquiſitions and conqueſts, in the order in which they were made. In proportion as the principal object of the hiſtory preſents itſelf, I ſhall wiſh, as far as my talents and the materials before me allow, to fill up the narration, and give to every ſcene of the tranſaction its complete detail. When this is done, and the cataſtrophe is paſſed, I ſhall wiſh again to contract my narration;

narration; and as I open with a ſummary account of what preceded my period, cloſe with a ſimilar view of its ſequel.

'The Romans are ſaid to have made their ſettlement in the end of the ſixth, or beginning of the ſeventh Olympiad *, about two hundred years before the acceſſion of Cyrus to the throne of Perſia, ſeven hundred years before the Chriſtian Æra, and long before the date of any authentic profane hiſtory whatever. The detail of their ſtory is minute and circumſtantial; but on this account is the more to be ſuſpected of fiction: and in many parts, beſides that of the fable, with which it is confeſſedly mixed, may, without any blameable ſcepticiſm, be rejected as the conjecture of ingenious men, or the embelliſhments of a mere tradition, which partakes in the uncertainty of all other profane hiſtory of the ſame times, and labours under the obſcurity which hangs over the origin of all other nations †.

'That the Roman ſtate was originally a ſmall one, and came by degrees to its greatneſs, cannot be doubted. So much we may ſafely admit on the faith of tradition; or, in this inſtance, infer, from the continuation and recent marks of a progreſs which the people were ſtill making, after they became an object of obſervation to other nations ‡, and after they began to keep records of their own: that they had been an aſſemblage of herdſmen and warriors, ignorant of letters, of money, and of commercial arts, enured to depredation and violence, and ſubſiſting chiefly by the produce of their herds, and the ſpoils of their enemies, may be ſafely admitted; becauſe we find them, in the moſt authentic parts of their hiſtory, ſupplying theſe defects, and coming forward in the ſame direction, and conſequently proceeding from the ſame origin, with other rude nations; being, in reality, a horde of ignorant barbarians, though likely to become an accompliſhed nation.'

* Dionyſ. Hal. lib. 2. † Liv. lib. vi. ‡ Dionyſ. Hal. lib. 1.

[*To be continued.*]

ART. XIV. *A Courſe of Sermons upon Death, Judgment, Heaven and Hell.* By John Whitaker, B. D. Rector of Ruan Langhorne, Cornwall. Small 8vo. 3 s. bound. Dilly. 1783.

WE have heretofore paid our reſpects to this gentleman, in the character of the hiſtorian. We have borne our free and unbiaſſed teſtimony to his merit as an elegant and ſpirited writer; a ſhrewd and acute diſputant; and if not an accurate, yet a very entertaining antiquary. His language, indeed, is ſometimes affected, and in general unequal; but it abounds with beauties of the more ſtriking kind; and here and there it poſſeſſes a matchleſs dignity—an irreſiſtible energy. He is ſometimes too ſanguine—too poſitive. His vehemence and ardour are often unſuitable to the ſlow, the ſteady, the ſerious ſtep of hiſtory. He is dextrous in combat; knows the power of his weapon, and is ſkilful in uſing it to advantage. But when he defeats his adverſary, he appears to enjoy his triumph too much. He exults over the mangled carcaſe, and would re-animate the dead

dead only to have the delicious pleaſure of killing them again.—But in his excellencies we almoſt loſe ſight of his defects; and are tempted to forgive the vanity of exultation, in the merit which fairly won the palms of conqueſt.

We repeat this teſtimony of our former applauſe, as an evidence of our good diſpoſition towards the Author. We ſhould rejoice to pay the ſame tribute of reſpect to the *Divine* as to the Hiſtorian; and moſt gladly would entwine in one wreath the honours of both. But what friendſhip ſometimes wiſhes, impartiality reſolutely forbids!

Theſe ſermons are dedicated to the Biſhop of Exeter: and the dedication, amidſt much tautology of declamation, couched in language ſometimes tumid, ſometimes myſtical, and ſometimes fantaſtical, contains, together with ſome very ſevere reflections on the nonconformiſts of the laſt century, a variety of ſenſible and elegant remarks on the general mode of preaching, that hath prevailed among the Engliſh clergy from the Reformation to the preſent day, and the beſt means of making ſermons anſwer the great ends of popular inſtruction.

'For nearly a century (ſays Mr. Whitaker) after the Reformation, the church-diſcourſes of our country ſeem to have been the dryeſt and the dulleſt addreſſes that were ever made to a popular aſſembly. A poor play upon words, a mere ſplitting of hairs, an involution of diviſions within diviſions, quotations from the Vulgate tranſlation, quotations from the Greek original, quotations from the Scholiaſt upon the latter, all minced and carved in the moſt fantaſtical faſhions, make up the body, and the ſoul too, of the celebrated compoſitions among them *. They are particularly ſtiffened over with the ice of ſcholaſtic learning. *A polar froſt reigns throughout.* And one cannot but pity the people who were to derive ſo much of their inſpiring warmth in religion from ſuch a freezing power. Only the feelings of the people, I ſuppoſe, were in a juſt proportion to the ſpirits of their preachers. And the ſtate of religion at the time, perhaps, required more of the light of inſtruction than of the fire of exhortation.

'In this dead ſtyle of our ſermons, a new mode was adopted by the Diſſenters. Enthuſiaſm now did in religion, what genius had done in poetry before. It ſtimulated the ſober ſpirits of the nation into the livelieſt exertions. It even did this with an additional load upon them from the gloomy hereſy of Calviniſm. And a warm impaſſioned kind of oratory prevailed univerſally in the conventicle. It there wrought wonderful effects. It thundered and it lightened in its own element of turbulence. It carried the common people along with it. It hurried them into ſchiſm, ſedition, and rebellion. It ſent them in arms againſt their ſovereign "with a controuling horror on their ſpirits †." And it terminated its career at laſt in the ſubverſion of our church and monarchy.

'This dreadful evidence of the power of the pulpit, when directed to engage the paſſions, and to agitate the ſoul, ſhould have carried conviction with it to the minds of the nation. It ſhould have induced

* Biſhop Andrews's, &c. &c. † Clarendon.

the clergy, eſpecially, to purſue the conduct of the Diſſenting teachers on a better plan, to catch a portion of their fire, and to preſent it at the real altars of religion. But ſo little is the human underſtanding influenced by reaſon, that the very ſucceſs of thoſe teachers prevented any imitation of them. They had abuſed the natural energy of the pulpit. They turned it into an inſtrument of diſtraction to the nation. They had ſwept reaſon and religion before it. And, therefore, the preaching of the clergy went on pretty nearly in its ancient manner.'

The ingenious Author conſiders 'the Reformation as the grand æra of emancipation to the oratory of the church.' He mentions Tillotſon's Sermons as compoſitions which ſome have regarded as models; but he ſeems only to conſider them as the fore-runners of a reformation of pulpit eloquence. 'They have (ſays our Author) been exceeded in all their characteriſtic excellencies by a variety of diſcourſes ſince.' Yet ſtill it is his opinion, that '*we are however far, very far from perfection.*' We have, it ſeems, 'a large portion of the national phlegm *ſtill* preſiding over the pulpit; and our diſcourſes from thence are almoſt as little calculated at preſent to win the heart, to *captivate* the paſſions, and to compel men into religion, as ever they were, even in the dulleſt and drieſt periods of our church eloquence.' The Author attempts to account for this defect. We are, in his opinion, more concerned to inform the judgment, by the ſlow ſteps of argument, than to rouſe the affections by the impaſſioned energy of rhetoric. We are more reaſoners than orators; and court the underſtanding more than the heart. Our *didactic* ſermons are frigid and unanimating. What they gain in conviction, they loſe in perſuaſion; their heat is not proportioned to their light. Our *ſentimental* diſcourſes are flimſy and futile. They *play round the head, but come not to the heart.* 'Or if (ſays Mr. W.) they ſometimes come to it, they reach it not in thoſe ſtrong ſtrokes, in thoſe deep and awful gaſhes, which conſtitute the very eſſence of effective oratory, and which the elevated ſpirit of the goſpel is ſo directly calculated to give.' The fault, it ſhould ſeem, of theſe diſcourſes lies in their refinement—a ſtudied 'rational refinement which condeſcends not to the livelier part of man, his paſſions—the moſt active, the moſt manageable half of the human frame.' The warm, ſtrong, ſublime oratory with which the political ſpeakers of former and preſent times have carried ſuch ſway in the world, though generally excluded from the pulpit, yet is moſt admirably calculated to effect its greater purpoſes, eſpecially when accompanied with the tremendous ſanctions of the Goſpel. Theſe will give it additional force; and make its energy irreſiſtible.

'The eloquence (ſays Mr. W.) which is adapted to the mixed numbers of a congregation is of a mixed kind itſelf. It conſiſts, I apprehend, not in elegance of language, not in refinement of thought, and not in both together; but in obſervations which lie level to the common intellects of mankind; in addreſſes that go directly to the feelings,

feelings, and in a bold, pointed, and popular language to convey them.'

The preſent diſcourſes are now offered to the Public as models of this bold and forcible ſpecies of eloquence; and the Author informs his Dioceſan, in the very outſet of his Dedication, that 'he publiſhes them with the view of recommending a change in the ſtructure of compoſitions for the pulpit.' The attempt is ſomewhat daring. To depreciate the compoſitions of others; to point out their defects; to ſhew the cauſes of them, required no great fortitude, and perhaps no great art. But after delineating the principles of more perfect and effective compoſitions, to attempt to illuſtrate them by examples formed upon theſe principles, and to exhibit them to the ſeverer eye of criticiſm (for criticiſm is allowed to be ſevere on all *reformers*) as models for general imitation, this—*this* called for courage beyond the ſtretch of common reſolution, and for ſkill beyond the reach of common ingenuity.

> Let ſuch teach others who themſelves excel
> And cenſure freely who have written well.

Mr. Whitaker thinks himſelf entitled to the privilege of the cenſor, in reward of his merit as a writer: and feels ſo ſtrongly his own excellence, that he ſeems to take it for granted, that it will of courſe make the ſame impreſſion on others. What bubbles we are to ourſelves! Vanity expands the ſlight filament, and imagination colours it!—But why ſhould we think of a bubble, when Mr. Whitaker would have us think of a God! Yes!—the God of the pulpit—the Jove of Oratory—who 'graſps the bolt—who darts the lightning of the Goſpel:'—or at leaſt its Cæſar or its Marlborough, who works 'its battering rams' againſt the citadel of the heart; or brings up 'the heavy artillery from the arſenal of heaven' to make the breaches 'deep and awful;' and calling forth 'the terrible graces of Chriſtian oratory, puſhes in at the open avenues of the heart:'—and to carry on the metaphor, takes it ſword in hand, and carries it by ſtorm!

> *Terva Mimalloneis implerunt cornua bombis:*
> *Et raptum* VITULO *caput*, &c. PERSIUS.

And this brings us to the ſermons.—They are in number eleven; and have the ſame common text, viz. "It is appointed unto men once to die," &c.

The firſt ſermon aſſerts, that the human body was originally deſigned by Divine providence to be totally exempt from infirmities, decay, and mortality: but yet, 'that death would *naturally* have happened to our periſhing frames, even in the ſcenes of Paradiſe, had it not been for the life-giving fruit there.' On the reſurrection of the body, our Preacher advances ſome of the moſt *curious* and *ſingular* hypotheſes that, we believe, were ever propoſed (in *earneſt*) by any man, who had the leaſt ambition to ſe-

cure even the ſlighteſt reputation for ſoundneſs of intellects. After remarking, that there are certain *fixed* parts of the body which remain *unchangeable* (though, it ſeems, their *fixed* and *unchangeable* parts actually admit of *growth*, and *increaſe in ſize!*) the Preacher gravely aſſerts, that 'they will continue to give the body'—what can the Reader ſuppoſe they will give? perhaps—an eſſential or a metaphyſical identity.—They will give more. They will, in ſhort, 'continue to give the body the SAME AIR, the SAME TURN of countenance, that it had before.' This very ſingular poſition our Preacher attempts to confirm and illuſtrate by the following remark: 'Our Saviour was *juſt the ſame* in his *looks*, in his *tone of voice*, and in his *peculiarities of action*, after his reſurrection, as he was before it: and, *conſequently*, we ſhall all of us be *equally the ſame.*'

And doth Mr. W. really ſuppoſe that the *glorified* body of Chriſt is of the ſame form, and texture, and quality, with *that* in which he appeared to his diſciples after his reſurrection? For *their* ſatisfaction it was neceſſary that it ſhould not only *be* the ſame, but preſerve alſo the *ſame appearance*, or, as the Preacher ſays, have 'the ſame looks, the ſame tone of voice, and the ſame peculiarities of action as it had before.' Had it been the "*glorious body*" into the image of which we ſhall at laſt be *changed*, when what is natural will become ſpiritual, and what is corruptible incorruptible, it could have carried no evidence to thoſe who could only judge of objects by the common organs of ſenſe; and conſequently their teſtimony to the reſurrection of their maſter would have been, at leaſt, equivocal and unſatisfactory, if Chriſt had not appeared with the viſible and palpable body that they had ſo long known, with all its characteriſtic features and 'peculiarities of action.'—But it is waſting time to *reaſon* on this ſubject. We do not enter the liſts with Mr. Whitaker as *diſputants.*—It is enough for our purpoſe to permit him to ſpeak for himſelf.

Mr. Whitaker's language, though in ſome places very ſtrong, and in others very beautiful, yet is frequently ſtrained by metaphors to the utmoſt pitch of affectation. They double, they redouble upon us; and we are ſcarcely recovered from the impulſe of one, before we are aſſailed by the ſhock of another:

'The weather-beaten ſailor is now approaching to port. The ſoldier, exhauſted with the fatigues of the campaign, is now retiring into quarters. And the religious ſoul, which has long been kept at a diſtance from her God, by the veil of human fleſh, and by the cloud of human infirmities, is now haſtening towards him. The veil of the fleſh is gradually tearing aſunder to let her in to the Holy of Holies beyond it. And the cloud of infirmities is as gradually brightening up before her into the light and luſtre of heaven.'

Firſt, the ſoul is a ſailor—then a ſoldier; and at laſt—we know not *what* or *whom* ſpecifically. We only know in general, that

that it is of the *feminine* gender. What a wonderful metamorphoſis! One might be tempted to imagine, that 'it is of the fairy race of Fancy (to uſe the Preacher's own words)—the equivocal generation of the Moon.' No wonder he talks *of* 'playing magic ſlights.' We have here the conjurer, and the conjurer's wand!

Though the Preacher is generally very poſitive, and delivers himſelf with deciſive authority, as much as to ſay, "*I am* SIR ORACLE!"—Yet ſometimes he is modeſt enough to deſcend to humble conjecture. Witneſs his comment on the following text, "The Sun ſhall be darkened, and the Moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken: and then ſhall appear THE SIGN OF THE SON OF MAN." 'This (ſays our profound Expoſitor) will, in all probability, be a great CROSS OF LIGHT, appearing in the ſky, and telling the approach of the mighty Saviour of the world to judge it.' Why a *Croſs?* The reaſon is obvious. 'Ever ſince the death of Chriſt upon the Croſs, THIS hath been the grand appointed badge of his religion, and ſo will form the propereſt SIGNAL of his coming. This awful ENSIGN of the Redeeming God will appear, *probably*, as borne up by ſome of the angels, and going before the reſt of the train. And it will *probably* throw a ſtrong light over all the now darkened compaſs of heaven and earth, and even ſerve as a kind of occaſional Sun to enlighten the whole ſolemnity.'

There is a figure in rhetoric called the *Oxymyron*. We never ſaw it uſed to better purpoſe than in the following very graphical deſcription of the proceſs of judgment:

'Let us ſuppoſe that we ſee him at this inſtant riſing up to pronounce the ſentence, with the appearance of the manhood and the majeſty of the Godhead united together. Pleaſure, indignation, and pity will then probably mingle in his face. He will appear rejoicing with ſatisfaction over the thouſands and ten thouſands of the religious, who will be ſtanding at his right hand, and to whom he is going to declare the approbation of God, and to whom he is going to deliver the happineſs of heaven. He will appear *calmly angry* at the thouſands and ten thouſands of the wicked, who will be ranged on his left, on whom he is now to pronounce the curſe of God, and to whom he is to aſſign the miſeries of hell. And he will yet look, we may ſuppoſe, with an eye of pity and tenderneſs on them. With theſe different paſſions *ſoftly blended* on his face, he now begins to riſe from the ſeat of judgment.'

Now for 'the terrible graces,' as the Preacher calls them.—"*On horror's head, horrors accumulate!*" *Calm anger*—the *ſoft blendings* of the face, are all exchanged for unmingled vengeance and fury without end! 'When the fearful ſolemnity of the laſt judgment is over with the wicked, and they are condemned, with their tempters, the devils, to their everlaſting reſi-

dence in hell, the angels will then put the dreadful ſentence in execution. The wretched numbers of the damned will be driven like a flock of ſheep before them, having the terms of their condemnation ſtill ſounding in their ears, having the preſence of their condemner ſtill appearing before their eyes, and ſhuddering with conſternation in every limb. They ſee his upbraiding looks; and they find themſelves driven haſtily to their place of condemnation by the outſtretched arm of their Judge. How powerfully muſt the appearance of the Judge work upon their ſunken ſouls!'

This is very dreadful!—and, much more ſo is the place to which this *flock* of damnation *will be driven.* 'It lies (ſays Mr. W.) ſomewhere on the outſide of the creation, and below the deepeſt foundations of the earth; as much indeed below the earth, in all probability, as the heaven of heavens is above it.' Cautious and modeſt again!—'Tis *ſomewhere.*—It is the *Terra incognita* of the pulpit. Hither the Preacher points his teleſcope; and like another Sydrophel—But we forbear: though *we*, alſo, "could a tale unfold."

Let Mr. Whitaker tell his own ſtory:

'When the condemned priſoners are carried to their dungeon of darkneſs, the leading angel will now cloſe the gates upon them. As theſe turn upon their hinges to ſhut them in, what a ſullen ſound of horror muſt run through their whole ſouls! The gates turn! The gates ſhut! And then the archangel applies his maſſy key to the lock. It goes through all its wards. It drives faſt all its bolts. And the depths of hell muſt re-echo to the diſmal ſound of their ſhooting. He then fixes the ſeal of God upon the gates. That ſeal not all the powers of hell can break. That ſeal not all the angels of heaven can diſſolve. It carries the voice of the Almighty Judge in its power. And it ſtamps an eternity of continuance upon their miſery. This done, we may ſuppoſe, he throws away the key as never more to be uſed, as never to unlock the gates of hell again. Never, never ſhall the ſound of its turning be heard again there. Never, never ſhall it again be applied to the lock. Theſe bolts have been now ſhut for ever And they ſhall be left to reſt in their holds THROUGH THE WHOLE ETERNITY OF GOD.'

The Preacher, in the concluſion, brings up all his '*terrible graces*' in battle array, to give thoſe '*ſtrong ſtrokes*' which make 'the gaſhes deep and awful.'—

'The breath of the Lord will blow perpetually in a ſtream of ſulphur, and keep it up in all its original fierceneſs of flaming. And they will have no reſt, no reſpite from its tormenting fury throughout the circling ages of eternity. When a thouſand years are gone over their heads, they ſhall ſeem to themſelves to be juſt entering on their ſufferings. And when ten thouſand times ten thouſand are equally gone, they ſhall know themſelves to be as diſtant as ever from the concluſion of their ſorrows. Time cannot take off from the edge of them. And they muſt for ever feel that they are now in the very extremity and bitterneſs of woe. The deep deſolations of their ſouls, therefore, muſt break from them in loud lamentations, and

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in dreadful groans. All hell reſounds with the melancholy cries. And that place of horrors itſelf is even made by them more horrible.'

Mr. Whitaker flatters himſelf too much, if he ſuppoſes that no one beſides himſelf hath ſtolen the *bolt* of Jove, or directed it "with a red right hand," equally flaming and powerful as his own. John Bunyan was beforehand with him, in his "Sighs from Hell; or the Groans of a damned Soul:" and ſo was another Boanerges of the ſame age, in a *Courſe of Sermons*, entitled, "Rebukes for Sin by God's burning Anger; by the Burning of London; by the Burning of the World; by the Burning of the Wicked in Hell-Fire." But we will go farther back; we will go back to what may be called the *Icy æra* of divinity;—Mr. Whitaker's 'polar froſt' of the pulpit. Hot and fiery as he is, we defy him to outblaze * Maſter Henry Greenwood's "Tormenting Tophet; or a terrible Deſcription of Hell, able "to break the hardeſt Heart, and cauſe it quake and tremble." Compared with the giants of this enchanted caſtle, Mr. Whitaker's 'terrible graces' are but pigmies.—Let the Reader judge from one extract: "In this their curſed eſtate, they ſhall re-"curſe—curſe God again becauſe he made them, and making "them adjudged them to death, and dying they can never find "death. They ſhall curſe his puniſhments, becauſe he pu-"niſhes them ſo vehemently. They ſhall curſe his benignities, "becauſe they are foured with contrary ſeverities. They ſhall "curſe Chriſt's blood ſhed upon the croſs, becauſe it hath been "available to ſave thouſands, and nothing available to ſave "them. They ſhall curſe the angels in heaven, and the ſaints "in bliſs, becauſe they ſhall ſee them in joy, and themſelves in "torment. Curſings ſhall be their hymns, and howlings their "tunes. Blaſphemy ſhall be their ditties, and tears the notes "of them. Lamentations ſhall be their ſongs, and ſcreeching "their ſtrains. Their meat ſhall be griping hunger and famine "intolerable, and their drink ſhall be lakes of fire and brim-"ſtone. Father ſhall cry againſt child, and child againſt fa-"ther that ever he begat him—WOE!—WOE!—WOE! *Woe*, "in regard of the bitterneſs; *woe*, in regard of the multitude; "and *woe*, in regard of the everlaſtingneſs of the torments of "Tophet." If this be the '*polar froſt*;' this, the '*icy* ſtiffening' of divinity, good heavens! what muſt its torrid zone be!

We do, indeed, moſt ſeriouſly think, that Mr. Whitaker hath wholly miſtaken his talents in the preſent attempt; and that the model which he offers to imitation is in almoſt every view corrupt and defective. He aims at what he calls '*effective oratory*;' but the effect produced by diſcourſes of this kind is, in general,

* Anno 1608.

neither ſalutary nor laſting. They are diſguſtful to men of ſenſe; and to perſons of leſs cultivated minds, if they carry terror, they carry no genuine conviction. They are neither level to their capacities, nor calculated to intereſt their feelings. They do not come home to men's buſineſs or boſoms. The heart bears no witneſs to their truth; the underſtanding, while ſcared by their horror, revolts with ſecret incredulity; and conſcience, ſtunned and ſtupified, feels no impreſſion that is either ſincere or permanent.—There is ſomething ſo infinitely ſhocking, "beyond all the reaches of our ſouls" in torments, ſuch as Mr. Whitaker labours to deſcribe, with all the horrid train of metaphors that an affrighted imagination could bring up from the 'hall'—'the dungeon'—'the ſtorehouſe'—'the vault' of 'damned ſpirits,' that we can ſcarcely conceive it poſſible that even the belief of them can in general be attended with any beneficial conſequences to the *true* intereſt of real Chriſtianity. As there is no kind of proportion between temporary ſins and eternal puniſhments, the bulk of profeſſing Chriſtians flatter themſelves with the hope of eſcaping them, by *ſome means or other*. The immenſity of the object creates a *ſuſpicion* that, at leaſt, borders on infidelity; and the ideas excited by it are ſo looſe and fluctuating, that there are very few who can ſo *realize* it, as to make a direct and home application of it to themſelves. We ſee but little influence that the doctrine of eternal torments hath on the reformation of thoſe who nevertheleſs pretend to believe it.—Were men firmly perſuaded that they ſhall receive the fruit of their doings by him who is no reſpecter of perſons—that the future trial will be in exact proportion to the groſſneſs of their natures, and the prevalence of their vicious habits—and that "what a man ſoweth, he ſhall alſo reap," by the eſtabliſhed courſe of things, which no miracle will controul—Were the notions of the efficacy of faith, repentance, and the ſacraments, at the laſt hour, rooted out of their minds, and the indiſpenſible neceſſity of a life of holineſs and virtue, formed on evangelical principles, and confirmed by the habits of duty to God and man;—was *this* indiſpenſible condition of being ſaved uniformly inſiſted on, and eſtabliſhed in the minds of men, we ſhould ſee ſuch a reformation of manners as it would be impoſſible for all the horrors of eternal damnation to effect. Wicked men may undoubtedly make a very ill uſe of this more lenient doctrine:—and may they not of any other, however univerſally aſſented to? What is ſecure from abuſe? Not even the grace of God.

We are well aware, that ſeveral ſuppoſitions have been made by ſpeculative and thoughtful men, in order to remove or leſſen the weight of thoſe difficulties with which they could not but feel the doctrine of endleſs miſery to be loaded; though taking it too haſtily for granted to be a ſcripture doctrine, and cloſely

connected with the intereſts of practical religion, they have not had the courage to give it up. Thus the neceſſity of ſo tremendous a *ſanction* to guard and to enforce the Divine law hath been much inſiſted on: and this argument hath been the moſt ſpecious of all that hath been alleged to ſupport it. But ſuppoſing the ſanction to be ſomething more than a threatening to deter the guilty; ſuppoſing that it will be actually and fully executed according to the letter, may it not be queſtioned, whether any evils occaſioned by the tranſgreſſion of thoſe laws can be equal to thoſe which are thus ſuppoſed neceſſary to enforce them? or whether the puniſhment can be conceived, on this ground of reaſoning, to take place with reſpect to thoſe who never were warned of their danger? If not, the next queſtion is, whether the Goſpel, wherein *alone* this dreadful ſanction is revealed, can juſtly, all things conſidered, be eſteemed a bleſſing to mankind?—eſpecially when it is conſidered that *many are called, but few are choſen.*

ART. XV. *Chemical Eſſays:* By R. Watſon, D.D. F.R.S. and Regius Profeſſor of Divinity in the Univerſity of Cambridge. Vol. III. 8vo. 4s. ſewed, Dodſley. 1782.

WE are ſorry to learn, from an advertiſement prefixed to this third volume of the learned and ingenious Author's Eſſays, that, for certain reaſons, reſpecting his want of leiſure, and health, this is the laſt publication of this kind which we are to expect from him. The ſubjects here diſcuſſed are treated in the ſame familiar and perſpicuous manner, as thoſe in the two preceding volumes of this collection. We ſhall conſider them in the order in which he has arranged them.

'Eſſay 1. *Of Bitumens and Charcoal.*'—The Author endeavours to account for the origin of the different *bitumens*, by ſuppoſing them to be the products of a ſubterraneous fire, ſituated in or near a ſtratum of pitcoal, turf, or foſſil wood; and that the four principal bituminous ſubſtances, *Naptha*, *Petroleum*, *Barbadoes tar*, and *Aſphaltum*, differ chiefly from each other, in conſequence of the different proportions of acid which enter into their compoſition. Some remarks follow on the nature of *jet*, *amber*, and *ambergris*. The eſſay is terminated with ſome obſervations on charcoal; where, in a note, the Author hazards a conjecture, which has, we believe, lately been fully verified by actual experiments;—'that the phlogiſton of metals is an elaſtic inflammable air.'—But we ſhall have occaſion to ſpeak more particularly of this curious diſcovery of Dr. Prieſtley's, in our next number.

'Eſſay 2. *On the Quantity of Water evaporated from the Surface of the Earth in hot Weather.*' From the reſults furniſhed by ſome

ſome experiments related in this Eſſay, the Author, calculates that the quantity of water evaporated from the ſurface of an acre of ground, in the ſpace of twelve of the hotteſt hours of the day, is not leſs than 1600 gallons. A large drinking glaſs was inverted on a graſs plat, where it covered an area of 20 ſquare inches, on which no rain had fallen for above a month; ſo that the graſs was become brown. In leſs than two minutes, the inſide of the glaſs was clouded with a vapour; and in half an hour, drops of water began to trickle down its inſide, in various places. Suffering it however to ſtand there only a quarter of an hour, its inſide was wiped dry with a piece of muſlin. [Bibulous filtering paper, cloſely folded, would probably perform this office more effectually and quickly, and with leſs loſs from evaporation.] The increaſe of weight acquired by the muſlin was found, on a medium of ſeveral experiments, to be ſix grains, collected from 20 ſquare inches of earth, in a quarter of an hour. The quantity of water raiſed from the ſurface of an acre, under ſimilar circumſtances, is eaſily calculated.

Two other trials were made, when the ground had been wetted the day before by a thunder-ſhower; and the heat of the earth, as eſtimated by a thermometer laid on the graſs, was 96 degrees. One experiment gave 1973 gallons from an acre in twelve hours; and the other, 1905. At another time, when there had been no rain for a week, and the heat of the earth was 110°, the evaporation, according to the preceding *data*, amounted to 2800 gallons.

The quantity of water thus condenſed on the inſide of the glaſs was found to be accurately proportionable to the time during which it ſtood on the graſs. Thus, in one experiment, 6 grains were collected in 10 minutes; and in another, 15 grains were collected in 25 minutes. On placing the inverted glaſs on a foot path, which was dry, and had no graſs growing upon it; the vapour roſe here too, as well as from the graſs, though not ſo abundantly.

A ſilver cup being placed in the ſame ſituation did not appear to condenſe the leaſt particle of vapour; but continued perfectly dry, though ſuffered to ſtand on the graſs for half an hour or more. Nay, a half-crown having been fixed to the inner ſurface of the glaſs above mentioned, by means of bees' wax, but ſo as not to be in contact with it, not only did not condenſe any of the vapour, but prevented it from ſettling on the glaſs contiguous to it; which was quite dry, as well as an annulus, or little ring of the glaſs ſurrounding the half-crown, to the diſtance of a quarter of an inch: ſo that it ſeemed as if the metal had actually repelled the vapour, and prevented its condenſation to that diſtance; though at the ſame time every other part of the glaſs was wetted with the condenſed vapour. Several ana-

logous

logous experiments of Muſchenbroecks', relative to *deſcending* vapour, or dew, ſeemingly attracted or repelled by various bodies, may be ſeen in his laſt and poſthumous work [*Introduct. ad Philoſ. Natural.* 4to. tom. 2. pag. 988.]; where, however, he leaves the matter wholly unaccounted for; as, we believe, it ſtill remains, even on the principles of electricity, or the conducting or non-conducting properties of bodies.

In the 3d Eſſay, the Author diſcuſſes, in a familiar manner, ſeveral of the phenomena relating to the aſcent, ſuſpenſion, and deſcent of vapours; together with the ſolvent power of the air, with reſpect to water; and in the 4th, he treats of the cold produced during the evaporation of water, and the ſolution of different ſalts in that fluid.

Eſſay 5. '*Of the Degrees of Heat in which Water begins to part with its Air, and in which it boils.*'— In the latter part of this Eſſay, the Author gives an account of an experiment made by him many years ago, which we ſhall abridge; as it very well illuſtrates the nature of ebullition: particularly that of water, in degrees of temperature much below its common boiling point, in conſequence of the diminution of the atmoſpherical or other preſſure on its ſurface.

A large glaſs veſſel, reſembling a thermometer, the bulb of which held above a gallon, and which terminated in a ſmall tube or ſtem above two feet long, was filled up to the very top of the tube with boiling water; it was then accurately cloſed with a cork, ſo as to leave no void ſpace between it and the ſurface of the water. In a ſhort time, the water, in conſequence of its having become cooler, ſunk in the tube; but, notwithſtanding this loſs of heat, it began to boil very violently; and though it gradually became cooler every inſtant, as it deſcended, yet the boiling continued above two hours. When a hot iron was held near the empty part of the tube, the boiling ceaſed; but, on its removal, was renewed; and it became more than ordinarily violent, when a cold wet cloth was applied to this part of the tube. When the boiling ceaſed, the temperature of the water was examined, and found to be only 130 degrees.

Theſe phenomena are eaſily explained; and depend on the removal or diminution of preſſure on the ſurface of the water. When the weight of the atmoſphere is ſuch as to raiſe the barometer to 30 inches, a heat of 212° muſt be applied before water will boil. In any place where the weight of the air is ſo far diminiſhed, as to make the barometer ſink to 26 inches, water will boil, according to M. de Luc, with a heat very little above 205°. On the Alps, or when the air has been highly rarefied under the receiver of an air pump, much ſmaller degrees of heat will produce ebullition. In the preceding experiment, a *vacuum*,

or

or rather a *medium* nearly approaching to one, was neceſſarily formed in the ſpace deſerted by the water in its deſcent, as it cooled; and conſequently the water was ſubjected to no other preſſure than what might be occaſioned by a part of its own vapour uncondenſed, or by the ſmall portion of air that might be expelled from it, or that might proceed from the cork.

The ebullition ceaſed on the application of the hot iron; as by its heat the elaſticity of any included air or vapour was increaſed; and conſequently their preſſure on the ſurface of the water. On the contrary, the cold cloth rendered the ebullition more violent; as cold diminiſhes the elaſticity of air, and condenſes vapour, and muſt, conſequently, in this caſe, diminiſh their preſſure on the water.

In the 6th Eſſay, the Author treats of ice; of the heat of ſpring water; and of a probable cauſe of the impregnation of ſulphureous waters. With reſpect to this laſt ſubject, the Author, ſpeaking of the controverſy among the chemiſts relating to it, gives an account of an obſervation made by him on the Harrowgate waters in 1780. On ſcraping off a whitiſh cruſt that adhered to the baſon, where it is contiguous to the ſurface of the water, he found that it burned with the flame and the ſmell of ſulphur. On this occaſion he adds—'I do not think that this experiment abſolutely warrants us to conclude, that *actual ſulphur* is contained in this and other waters generally denominated ſulphureous; we juſtly infer from it, that *ſomething* is ſublimed from the water, which either of itſelf is ſulphur, or which, in conjunction with the air or ſome other principle, conſtitutes ſulphur.'

It appears, from this reaſoning, that the learned Author does not know that Profeſſor Bergman has not only fully proved, that the waters called ſulphureous contain a pre-exiſtent ſulphur, actually diſſolved in them; but has likewiſe ſhewn the method of imitating them, by impregnating water with the new ſpecies of *air*, diſcovered by him, and called *Hepatic air*. He has ſhewn likewiſe, how the ſulphur contained both in the natural and artificial waters may be brought to view, or precipitated from them, either on the addition of nitrous acid, or dephlogiſticated marine acid, or ſimply by expoſing them to the action of common air.—We gave a pretty full account of theſe diſcoveries, in our *Review* for January 1780, p. 73—76.

It appears to us very probable, that the Author himſelf has produced this very air, in certain proceſſes, which he here briefly deſcribes. In theſe, a ſpecies of air is ſaid to have been procured, which gave the water impregnated with it the taſte, ſmell, &c. of the ſulphureous waters. This air, the Author informs us, was produced from the common Derbyſhire lead ore, and the ſubſtance called *Black Jack*, treated with the acid of vitriol,

in

in a proper degree of heat. Mr. Bergman originally procured it not only from *hepar ſulphuris*, but likewiſe from what may be called an artificial iron ore; we mean iron filings melted with ſulphur; and he has ſince (as may be ſeen in our *Review* for February laſt, p. 173.) obtained it in conſiderable quantities from the *Pſeudogalena*, an ore of zinc, which we believe is called *Black Jack*, by the miners in this country.

Eſſay 7. '*Of Derbyſhire Lead Ore.*' We gave an account of the principal contents of this eſſay in our *Review* for January 1780, p. 48. It was originally printed in the 68th volume of the *Phil. Tranſ.* for the year 1778.

In the 8th Eſſay, the Author deſcribes the methods of ſmelting lead ore, as practiſed in Derbyſhire; and ſuggeſts ſome improvements. In particular, he propoſes the ſubſtituting of a very long horizontal chimney (extending 2 or 300 yards) in the place of the perpendicular chimney now uſed; with the view of condenſing and collecting the great quantity of *ſublimed lead*, which now flies off in the form of vapour. A method is likewiſe propoſed of applying ſeveral glaſs or leaden receivers to the end of a chimney of this kind, in order to collect the vitriolic acid, produced by the decompoſition of the ſulphur, with which the ore abounds.

Eſſay 9. '*Of ſilver extracted from Lead.*'

Eſſay 10. '*Of Red and White Lead.*' We ſhall paſs over what may be called the technical part of theſe two eſſays, which terminate this volume; and ſhall only take notice of a ſalutary piece of advice given by the Author to thoſe ladies who make uſe of *ceruſe*, or white lead, or of *Spaniſh White* *, as coſmetics; either ignorant or regardleſs of the certain ruin of their complexions, conſequent on ſuch practices; to ſay nothing of the much more ſerious evils with which they are attended. The latter of theſe coſmetics is here ſaid to be in ſuch repute in London, that the chemiſts can ſcarce prepare it faſt enough to ſupply the demand for it. Should they neglect every other conſideration, the author warns them to forbear, at leaſt, the uſe of ſuch waſhes at Harrowgate, Moffat, and other places of the ſame kind;—'left they ſhould be in the ſtate of the unlucky fair one, whoſe face, neck, and arms were ſuddenly deſpoiled of all their beauties, and changed quite black by a ſulphureous water. Indeed all phlogiſtic vapours, and even the ſun itſelf, tend to give both the magiſtery of biſmuth, and ceruſe, a yellow colour.'

* This the *magiſtery of biſmuth*, which is made by diſſolving that ſemi-metal in *aqua fortis*, and then precipitating it from the acid, by water.

This

This obſervation, he adds, may explain a line in *Martial*, where a *ceruſed* lady is ſaid to fear the Sun.

" —— Cretata timet Fabulla nimbum
Ceruſata timet Sabella ſolem."

FOREIGN LITERATURE.

FRANCE.

ART. XVI.

I. *HISTOIRE de la Vie privée des François*, &c. i. e. A Hiſtory of the Private Life of the French, from the Origin of that People to the preſent Time. By M. Le GRAND d'AUSSY. 3 Vols. 8vo. Paris. 1782.——The hiſtory of mankind in domeſtic life, muſt be an intereſting object to the philoſophical obſerver of human nature; and the view of ancient manners, compared with thoſe that prevail in the preſent and more cultivated period of human ſociety, is both uſeful and entertaining. Such is the ſubject of the work before us. Inſtead of wars, negotiations, and public revolutions, the pompous diſplays of human ambition, iniquity, and folly, our Author ſhews us the citizen in his town, the peaſant in his cottage, the nobleman in his caſtle—in a word, the Frenchman in the midſt of his family and children, his pleaſures and occupations. In theſe three firſt volumes, indeed, we only ſee him at table; and as eating and drinking are no trifles, we imagine theſe volumes will excite the appetite of curioſity. The *firſt* contains an account of the vegetables, from which nouriſhment was derived by the ancient French, or Franks; the *ſecond* treats of their animal food; and the *third* informs us of their beverage: ſo that we have here greens, fleſh, and drink, and only want the deſert, and the table-talk, and how the gueſts paſſed their time before and after dinner. This we ſhall, no doubt, learn in the three ſucceeding volumes. There are ſeveral curious diſquiſitions, in thoſe already publiſhed, on the articles of fiſhing, hunting, gardening, and other objects relative to rural œconomy.

SWITZERLAND.

II. *Hiſtoire des Decouvertes faites par divers Savans Voyageurs dans pluſieurs Contrées de la Ruſſie, et de la Perſe*, &c. A Hiſtory of Diſcoveries, relative to Civil and Natural Hiſtory, Rural Œconomy, Commerce, &c. made by various learned Travellers in ſeveral parts of Ruſſia and Perſia. 4 Vols. adorned with cuts. Bern. 1782.——Theſe diſcoveries were made by Meſſ. *Gmelin*, *Pallas*, *Guldenſtedt*, and their aſſociates, whom the academy of Peterſburg had appointed, and furniſhed with inſtructions for that purpoſe. They relate to the following objects.—

The

The nature of ſoil and waters—The means of improving deſarts—The preſent ſtate of agriculture—The ordinary diſeaſes of men and animals, and the methods of healing or preventing them—The care of flocks, particularly of ſheep, and the culture of bees and ſilk-worms—Fiſhing and hunting—Minerals and mineral waters—Arts, trades, and other objects of induſtry.—It was particularly given in charge to theſe learned travellers, to make curious and uſeful plants an object of their reſearches; to rectify the ſituation of places; to make geographical and meteorological obſervations; and to note down, with accuracy, whatever they found remarkable in manners, cuſtoms, languages, traditions, and antiquities.

The laudable purpoſe of the academy has been accompliſhed by the labours of theſe learned men, in a manner that deſerves the higheſt applauſe. The reſult of their reſearches has been the matter of a voluminous German publication, the quinteſcence of which is contained in the inſtructive and entertaining French work, or extract, now before us. The *Introduction* ſhews, in an affecting manner, what the learned travellers had to encounter and ſuffer, in their paſſage through vaſt tracts of land, either barren and deſert, or inhabited by fierce and barbarous nations; and, indeed, the fate of three of them was diſmal. *Gmelin* finiſhed his days in a priſon; *Lowitz* was put to death by the rebel coſſacks of *Jaïk*; and the learned and ingenious *Falk* fell a victim to melancholy, which various diſaſters had unhappily augmented. This may form an addition to the curious book, *De Calamitatibus Literatorum*.—We ſhall extract a few particulars from this work, as ſpecimens of its curious and inſtructive contents.

M. *Gmelin* met with a Ruſſian at Torſchok, who extracted, from horſe-radiſh an oil, much celebrated for its healing efficacy in rheumatiſms, ſcorbutic complaints, boils, and inveterate ulcers. It is uſed internally, in doſes of half a dram, and the part affected is alſo rubbed with it.—His account of the rhubarb *(rheum palmatum)*, that is cultivated in the country about Moſcow, is worthy of attention; he eſteems it equal to that of China. His deſcription of the eagles, who build their enormous neſts, or rather houſes, on the ſummits of trees, in the neighbourhood of Woroneſch, will be read with that kind of pleaſure which one feels at being out of their reach. They devour foals, calves, ſheep;—and who knows if the ſhepherd always eſcapes their depredations? The *Jakutes* are ſaid to pay divine honours to theſe animals; and M. GMELIN tells a ſtory of one of them, which exhibits a curious line in their *moral* character, if the fact be true. He ſaw one day an eagle attacked by a bird of prey, of an inferior ſize and ſpecies (*Elliot*, ſuppoſe by *Crillon*), and what was the iſſue of the conteſt? Why—the

the lordly bird ſeized the aſſailant, ſtripped him of his wings and feathers, and then left him to cripple off as well as he could, without doing him any farther miſchief.—This is a word to the Carteſians;—for there was certainly *ſoul* in the buſineſs—and even elevation of mind.

We knew that the famous *Roſkolniki* ſchiſmatics, conſider the divine image in man as reſiding in the *beard*, and are diſpoſed to burn their orthodox neighbours, for writing the Saviour's name *Jeſus*, and not *Iſus*; but we did not know that they hold tea and coffee in abomination, and regard the uſe of tobacco as the ſum and ſubſtance of thoſe carnal pleaſures that are prohibited in the goſpel.

Our Author's account of the Don Coſſacks, whoſe conſtitution is entirely military, and which form a body of 50,000 men, is circumſtantial. Theſe troops make a figure in the Ruſſian armies. Their weapons are lances, arrows, fire-arms, and excellent ſabres. The agility of their horſes, and the dexterity of the riders in managing them, are well known.

The French tranſlator, who has added to his abridgment of the original work, a variety of judicious and inſtructive notes, takes notice of the colonies of ſtrangers that come ſucceſſively to ſettle in the territories of the Empreſs of Ruſſia. The number of theſe coloniſts, in the year 1770, amounted to 600,000, and, according to him, the favourable accounts which they give of their ſituation, of the manner in which they are treated, and of the punctuality with which the promiſes that have been made to them are fulfilled, draw more emigrants thither from day to day.

The deſcription of Zarizyn, or Zaritza, one of the moſt conſiderable towns on the Lower Volga, after Aſtracan, and alſo of this latter city, are intereſting. The ſituation of the former is in the 48th deg. and 20 min. of north latitude; and this climate exhibits the two extremes of heat and cold: for in January, Reaumur's thermometer deſcends 23 degrees below the freezing point, and in July riſes 27 degrees above it, which announces a more intenſe heat than that of Pondicherry. But what is much more ſingular is, the optical illuſion that takes place during this heat; for the air is then ſo thick, that objects, uſually ſeen at a certain diſtance, become inviſible, while, at the ſame time, the ſpectator thinks the view before him to be extenſive, and even vaſt. This error is the effect of certain undulating vapours viſible to the eye, which riſe ſucceſſively, and give the ſmalleſt hillocks the aſpect of large mountains, and the graſs of the meadows the appearance of diſtant foreſts. Optical illuſions of a like kind have been obſerved by travellers in the deſerts of Arabia, and in the icy mountains of Switzerland.

We

We have not ſeen any where ſo full and intereſting an account of Aſtracan as M. GMELIN's, in the work before us. Buſhching ſuppoſes, that the number of inhabitants in that city amounts to 70,000. This does not anſwer to Mr. GMELIN's account of the number of its houſes, in which there may be a preſs-error. The Ruſſians have twenty-five churches at Aſtracan, the Armenians two, the Romaniſts and Lutherans each one; the Tartars have ſeveral moſques, and the Indians have a little temple for their idols in the middle of their caravanſara. This exhibits a pleaſing aſpect of religious liberty and toleration. The Armenians, who count 1200 males, enjoy the moſt ample privileges and immunities, both civil and religious. They have their particular town-houſe, bells to their churches, and the liberty of making public proceſſions. M. GMELIN gives a very accurate account of their doctrines and cuſtoms, and an unfavourable one of their national character. He repreſents them as, almoſt all, ſtrangers to probity and fair dealing; as cheating others, and perpetually jealous, even to antipathy, of each other;—and ſeems rather to exaggerate the portrait to a ſort of caricature. He attributes the great fecundity of the Armenian women, not (as ſome do) to the uſe of garlic in their victuals, but to the frequent and rigorous faſts obſerved by that people, during which there is an interdiction of connubial commerce between the ſexes.

There are many things to be learned in this volume, with reſpect to the manner of preparing the red and yellow Ruſſian leather at Aſtracan, and the ſalmon and ſturgeon fiſheries that are eſtabliſhed on the Volga. New objects were preſented to Mr. GMELIN, in his voyage from hence, through the Perſian provinces. Theſe he deſcribes largely, and gives a full account of the characters, manners, religious and civil cuſtoms of their inhabitants. An epidemical ſmall-pox manifeſts itſelf in the northern parts of Perſia every eighth or tenth year, and is always preceded by a ſouth wind, which blows from Arabia. Inoculation is practiſed in this country, where it has been known from time immemorial, and is performed with the greateſt ſimplicity, much according to the method now adopted in Europe.—*Maſanderan*, which is one of the moſt conſiderable Perſian provinces, furniſhed our traveller with a variety of objects worthy of attention. Cotton, ſilk, rice, and wine, are the principal objects of culture and commerce in this diſtrict. The abundance of the firſt of theſe articles may be judged of by the lowneſs of its price, thirty-three pounds of cotton being eſtimated no higher than two roubles and a half, which make about twelve ſhillings of our money. The votaries of Bacchus will not read with indifference M. GMELIN's account of the Perſian wines. Thoſe of *Schiras* are of three kinds, the red, the

orange-coloured, and the white, all of the moſt exquiſite taſte and flavour. Next in merit is the wine of *Iſpahan*, which reſembles old Champaign; and that of *Schamachi*, which is not inferior to the beſt Burgundy. The wines of *Aſtrabad* and *Ghilan* reſemble the red wines of Provence and Languedoc. A multitude of other obſervations, relative to the natural hiſtory of Perſia, render the relations of M. GMELIN inſtructive and curious.

Not leſs ſo are the accounts which Mr. PALLAS gives of the Caſpian ſea, its figure, depth, and productions; of the winds that uſually blow there, and render its navigation different from that of other ſeas; of the quality of its waters, and the birds that frequent its borders. A curious account of a copper mine, lately diſcovered in the neighbourhood of Orenburg, is alſo given by this celebrated naturaliſt: the veins of the yellow grit, in which the mineral is found, often of a deep green hue, abound with fragments of petrified trunks of trees; which ſeem to have been thrown pell-mell by a current of water, and mix with the mineral. On the ſurface of theſe fragments, marks of rottenneſs, anterior to their transformation, are diſtinctly viſible. The kind of ſtone they form is ſonorous, and ſtrikes fire with ſteel.

The *Kalmoucks*, *Kirgiſians*, and *Baſchires*, are very circumſtantially deſcribed by M. PALLAS, who omits nothing that can contribute to convey an accurate knowledge of theſe three nations. He points out their origin, cuſtoms, characters, political conſtitution, the ſeveral diſorders to which they are ſubject, their methods of curing them; and has added to his deſcription, figures that repreſent the individuals of each of theſe tribes. His obſervations on the ſalt marſhes of *Gurjef*, and the ſaline dews that adhere, in the open air, to ſmooth ſurfaces in that country, are alſo curious.

The laſt of the four volumes of this work contains inſtructive and entertaining details concerning the varniſh of *Newjanſk*, which comes near in perfection to that of China; the flying-ſquirrel; and the methods uſed in hunting the ſables and martens, and other objects of natural hiſtory. The varniſhers of Newjanſk make a ſecret of their art; but Mr. PALLAS thinks he has diſcovered it. It conſiſts, according to him, in boiling common lint-ſeed oil with litharge of lead, until they thicken into a conſiſtence, to which is added black produced by ſmoke.—They let the oil remain, for a conſiderable time, in furnaces well heated, that the litharge may be fully incorporated with the oil, and then they ſpread it on their work with their fingers in thin layers, at eight or ten different times, taking care at each time to dry the work that is varniſhed, in a very hot oven. The ornaments of every kind that are to be painted on the

work

work, are cut out in paper with the point of a pen-knife, or other inſtruments of that kind, and being laid on the varniſh, are covered with a colour of gold, which is moſt uſually employed. On this are afterwards ſpread ſeveral layers of tranſparent varniſh ſucceſſively dried.

MONTHLY CATALOGUE,
For APRIL, 1783.

POETICAL.

Art. 17. *Ode on the late Change in Adminiſtration* *, inſcribed to the Right Honourable Charles James Fox. 4to. 1 s. Cruttwell, Bath.

THIS honeſt and well-meaning bard (who by the bye is no legitimate ſon of Pindar) is very triumphant on the overthrow of Lord North's adminiſtration, little foreſeeing that the gentleman whom he principally compliments on that occaſion would, in the ſpace of a few months, endeavour to be the inſtrument of that nobleman's re-exaltation! *Quantum in rebus inane!*

Art. 18. *Two Dithyrambic Odes.* I. On Enthuſiaſm. II. To Laughter. By the Author of Rimes. 4to. 6d. Dilly. 1782.

Theſe Odes, which are compoſed in a ſtyle of affected ſingularity, are harſh, laboured, and unintereſting. Abſtract poetry requires, what Mr. Pinkerton certainly poſſeſſes not, the ſublimeſt powers of imagination. His efforts, like the motions of a paralytic, are without progreſſion, all toil and ſtruggle. His mind is continually labouring under the influence of a poetical Incubus, which his vanity as conſtanty miſtakes for the vivid inſpiration of enthuſiaſm.—But our opinion of this writer's poetry, with proper vouchers in ſupport of it, are already before the Public. See M. R. Vol. LXV. p. 13.; alſo Vol. LXVII. p. 109.

Art. 19. *An Heroic Epiſtle to the Right Honourable Lord Viſcount* Sackville. 4to. 1 s. 6d. Kearſley. 1783.

The topics and tendency of this ſpirited and (for the moſt part) well-written poem, will be ſufficiently gueſſed at, if we only hint that it is not *panegyrical.*

Art. 20. *A Poem ſacred to the Memory of the late Sir* John Clarke, Bart. By Joſeph Gellibrand. 4to. 1 s. Buckland. 1782.

We learn, from this poem, that Sir John Clarke was a youth of a moſt excellent character. Mr. Gellibrand laments his death, in ſtrains that will do more honour to his feelings as a man,—as a friend to virtue—than to his reputation as a poet.

Art. 21. *The Progreſs of Poetry.* By Mrs. Madan. 4to. 1 s. 6d. Dodſley. 1783.

Written by the late Mrs. Madan, who many years ago gave a ſpecimen of her poetical abilities, in an anſwer to Mr. Pope's Epiſtle from Eloiſa to Abelard. The Editor conſiders the preſent poem as her maſter piece, and thinks the literary world under great obliga-

* The grand change, when Lord North, and his party were routed.

tions to him for no longer with-holding it from the Public *. We are ſorry to be under the neceſſity of differing from him. He muſt be a very indulgent critic, who can diſcover either fancy or invention in it; or who can think the characters not faintly and imperfectly drawn. It is in ſhort little better than a muſter-roll of ſome of the principal poets in chronological order, from Homer down to Granville and Rowe. The verſes, conſidered abſtractly from the ſubject, or the images they convey, are, however, paſſable enough; they are, for the moſt part, eaſy and harmonious.

Art. 22. *The Call of the Gentiles:* a Poetical Eſſay. By the Rev. Spencer Madan, M. A. of Trinity College Cambridge. 4to. 1s. Dodſley. (Kiſlingbury Prize.)

If this gentleman be an immediate deſcendant from his name-ſake, the authoreſs of the preceding poem, he will excuſe us, if we tell him, that at making verſes, *he is not even a better man than his mother.* The utmoſt praiſe that can be allowed him is, that he is not worſe than his Kiſlingbury predeceſſor of *un*poetical fame, Samuel Hayes.

Art. 23. *Moral Tales.* A Chriſtmas Night's Entertainment. By Lady *******. 4to. 2s. 6d. No Bookſeller's Name. 1783. Since advertiſed for T. Becket.

Lady ******* is ſome impudent *fellow*, with a great deal of wit, but more indecency.——Ah! our old friend H***, in petticoats! why, you cut a more prepoſterous figure in this diſguiſe, than Garrick uſed to do in the character of LADY *Brute?*

Art. 24. *The Naval Triumph.* A Poem. 4to. 1s. Kearſley. 1783.

This is a compliment to the victorious Rodney, and his gallant aſſociates. What is ſaid of the glorious triumvirate, whoſe lives paid part of the purchaſe of that important victory that is here celebrated, may not be unacceptable to our readers:

'But, ah! what mournful ſounds are theſe invade,
With ſighs of woe, the ſtartl'd Muſe's ear?
The ſun-bright triumph of the day o'erſhade?——
Heart-rending ſcene!—Flow, flow unceaſing tears!
Oh ſee where blooming MANNERS bleeding lies!
While Conqueſt plumes his creſt, Death's ſlumbers ſeal his eyes.

Oh glorious Youth! in thee with luſtre ſhone,
Like Spring's fair morn, the honours of thy race;
In thy clear breaſt firm Valour fix'd his throne,
Temper'd with ſocial Virtue's ſofter grace:
Pride of thy friends! this heart-felt verſe receive,
'Tis all the ſorrowing Muſe to worth like thine can give.

In vain gay Fortune pour'd her laviſh tide,
And Pleaſure warbl'd ſoul-diſſolving airs
To woo the Hero from Bellona's ſide;
While milder Fame her civic wreath prepares:

* The preſent Editor, however, is miſtaken, in ſuppoſing that he is the firſt who has given this poem to the Public; it having been printed in different miſcellanies, at leaſt twice before its preſent appearance.

Unmov'd

Unmov'd he view'd her amaranthine flow'rs,
And Fortune's golden throne, and Pleaſure's roſeate bow'rs.
Through groves that glow'd with vegetable gold,
Where nightingales ſoft trill'd their plaintive tales,
Pure ſapphire rills in ſoothing murmurs roll'd,
And all Arabia breath'd in gentle gales;
Unmov'd by fair Armida's ſyren ſong,
Thus, fam'd Rinaldo paſs'd to Glory's field along.

Nor ſhall your ſignal worth, ye gallant pair!
Die, while a lyre of gratitude be ſtrung:
Through diſtant times, the names of BAYNE and BLAIR,
Shall live with honour, and with pride be ſung:
Their kindred Fate, calm Courage long ſhall mourn,
And nautic Science crown with ſea-green gems their urn.

Lamented chiefs! if aught your ſouls can move,
Beneath the ſtar-pav'd manſions of the ſkies;
Behold the tribute of your country's love,
Among her ſages, Kings, and warriors riſe!
Where, o'er your breathing marble, ſad ſhe ſtands,
Weaving a triple wreath, with fond, maternal hands.

There, future Bards, by the Moon's penſive light,
That through the bright-ſtain'd windows trembling ſhines,
Shall muſing rove, and, with ſublime delight,
Hear Angels, hov'ring o'er the hallow'd ſhrines
Their requiems ſing, while ſlow and ſolemn join
The ſwelling organ's notes amid the choir divine.

Yet, while, departed Chiefs! ye claim her tear,
Permit the Muſe one tribute ſtill to pay;
With filial rev'rence on a Parent's bier,
One laurel branch with cypreſs twin'd to lay:
Early, like you, he plough'd the ſtormy wave,
And hurl'd on Britain's foes the vengeance of the brave.

Their banner, thick with gilded lilies ſtrown,
That flam'd with radiance like the martial ſtar,
He won, to wave upon the Britiſh throne
'Midſt countleſs trophies of triumphant war:
Nor ceas'd the vet'ran's toils, 'till o'er his head,
For ten long luſtre's, Time, his hoary ſilver ſpread.

Thrice-honour'd Shade!——Oh deign theſe rites to own;
No longer then the drooping Muſe ſhall mourn
Her Genius chill'd by adverſe Fortune's frown,
Save that ſhe wept not o'er thy recent urn.
Heard not thy parting bleſſing fervent riſe,
Nor clos'd, with pious care, thy life-forſaken eyes.'

Though the poem before us contain no glaring improprieties, there are nevertheleſs, ſome inaccuracies in it which ought not to be overlooked. For inſtance,

' Yet, though no daring flights the verſe may deck,
That bore the Theban bard ſublime to fame;
Haply theſe ſtrains may emulation wake,' &c.

Not to dwell upon the imperfection of the rhymes, deck and wake, it

may be aſked, how can daring flights be ſaid to deck the verſe? There is a like incongruity of metaphor in the following paſſage; in which alſo there is a nominative caſe unaccompanied by a verb. Speaking of Mr. Burke's cenſure of the St. Euſtatia buſineſs, the Poet obſerves,

'*He*, from whoſe lips ſuch elocution flows,
As peace to ſtormy ſenates can impart;
He, who with ſoftneſs of the feathered ſnows,
Falls on the ſenſe, then melts into the heart.'

A man (for *the man* is in this paſſage identically and unfiguratively ſpoken of) falling on the ſenſe, and then melting into the heart, is an expreſſion which no conſtruction of language can reconcile with propriety. Another inſtance or two of a ſimilar inadvertency might be pointed out; but as they are ſuch as the ingenious Author cannot fail of remarking, ſhould his poem undergo a reviſal, it would be invidious to dwell upon them.

NOVELS.

Art. 25. *Extract from the Life of Lieutenant Henry Foley, of his Majeſty's —— Regiment of Foot.* 2s. 6d. ſewed. Robinſon.

One more added to the long—long liſt of Sterne's imitators! This Author, however, is not ſo unfortunate in his adventure, as moſt of his brethren who have gone before him in this wild gooſe chaſe—and are now, with their works, at an everlaſting reſt, in that "oblivious pool" where the "*flaſhes*" of their "*wit*" vaniſhed into night, and the "*roar*" they thought to raiſe by their "*infinite humour*" (for ſo, alas! they fancied it to be) became "*huſh as death.*"

A vein of ſprightly ſentiment runs through this little work; and the features of ſome characters are hit off very happily.

Art. 26. *Frailties of Faſhion.* 12mo. 2s. 6d. Liſter. 1782.

This publication is equally remarkable for its ſtupidity and obſcenity. The only circumſtance in favour of ſo wretched a performance, is its more than ordinary dulneſs and abſurdity; which may counteract its bad tendency, and make what was bad in its deſign, abortive in its effect.

Art. 27. *The Fairy Ring, or Emmeline.* A moral Tale. By a Lady. 12mo. 1s. 6d. Lane. 1783.

This little trifle is diſtinguiſhed by that pleaſing train of imagery, and thoſe romantic ſituations which uſually characteriſe this viſionary claſs of productions. Emmeline received at laſt the reward of her virtue and perſeverance. Her marriage is happy; and her poſterity proſperous, for they reign over the *hearts* of a '*free people.*' May ſuch ever be the lot of virtue and integrity! Thoſe who poſſeſs ſuch a treaſure can ſcarcely form a wiſh beyond it. It is the ſolid foundation of a happy government to receive the homage of freedom, not as a taſk of conſtrained duty, but as the voluntary offering of gratitude and affection. It is a nation's beſt tribute: and it is a monarch's firſt and higheſt honour.

Art. 28. *The Wedding Day*; or Marriage delineated. With practical Rules for promoting conjugal Happineſs, particularly uſeful to the Fair Sex. 12mo. 1s. Milne.

A catch-penny compilation from variety of authors, good, bad, and indifferent. The beſt thing is "the Bride-Cake, a Dream," from the Connoiſſeur.

MISCEL-

MISCELLANEOUS.

Art. 29. *The Flowers of Literature*, or Treaſury of Wit and Genius. Containing the Eſſence of the Beauties of Johnſon, Swift, Fielding, Pope, Goldſmith, Hervey, Sterne, Watts, &c. In Two Vols. Small 8vo. 5s. Cooke.

We were ſick of theſe beauties on a larger ſcale: we are not quite ſatisfied with them now they are reduced to a ſmaller. They are now, it ſeems, ſubtilized to *eſſences!* We ſhall ſoon expect to ſee them ſo ſublimated, as to become *quinteſſences*; and then they have only to evaporate into "air—into thin air; and like the baſeleſs fabric of a viſion leave not a wreck behind!"

Art. 30. *An Account of the Scots Society in Norwich, in Great Britain, founded in* 1775. 8vo Pamphlet. [No Price.] Norwich. Chaſe. 1783.

It ſeems, from the account given by the humane Author of this publication, that, by the laws of England no proviſion whatever is made for any poor (be they foreigners, or even Scotſmen or Iriſhmen) but for ſuch as are Engliſhmen: ſo that, if a native of Scotland, for inſtance, who has left his country, and has not met with encouragement here, falls ſick; or if diſtreſſes befall an induſtrious foreigner, who has ſpent his whole life in contributing to the advantage of this country, without gaining a ſettlement: they have no legal claim to be relieved, and are actually in danger of ſtarving; for, having no pariſh ſettlement, nobody is obliged to relieve them.

The laudable deſign of this Society is to ſupply this defect in the Engliſh law. Their benevolent intentions were at firſt, on account of the ſmallneſs of their original fund, confined to ſuch natives of *Scotland* only, as ſhould want their aſſiſtance, in the city of Norwich, and county of Norfolk. It is curious to obſerve, that the germ of this fund was only an overplus of 3s. 6d. left after paying the reckoning, at an annual meeting of ſeveral Scotch gentlemen at Norwich, on St. Andrew's day 1774. The fund however having been increaſed in 1779, by the liberality of the Earl of Roſeberry (their preſent Governor) and others, to above 100*l.*; the Society immediately reſolved to extend its charity to the natives of all other nations reſiding in England, who are proper objects of it. Since that time, branches have been eſtabliſhed at London and elſewhere; with a view of co-operating with the original Society, in adminiſtering relief to thoſe objects who have been overlooked in the framing of our poor laws.

Too much cannot be ſaid in praiſe of this humane inſtitution (eſpecially ſince the extenſion of their charitable plan), nor of the zeal and genuine philanthropy of their Preſident, who appears to be the Editor of this publication; which, beſides the hiſtorical account of the inſtitution, contains the articles and regulations of the Society, the Preſident's annual addreſs, and inſtructions for the agents; all which appear to be founded on the pureſt principles of univerſal charity and benevolence.

Art. 31. *An Apology for ſome of Mr.* Hooke's *Obſervations concerning the Roman Senate.* With an Index to the Obſervations. By Mr. Bowyer. 4to. 1s. Nichols.

Thoſe who are acquainted with the controverſy between Mr. Hooke and ſeveral of his cotemporaries, particularly Dr. Middleton, Dr.

Chapman, and Mr. Spelman, concerning the Roman ſenate, will think this apology for Mr. Hooke, in anſwer to Mr. Spelman's ſhort view of Mr. Hooke's obſervations *, together with the Index here ſubjoined, a valuable addition to what has already been publiſhed on this ſubject.

Art. 32. *The Art of Pleaſing*; or Inſtructions for Youth in the firſt Stage of Life; in a Series of Letters, to the preſent Earl of Cheſterfield, by the late Philip Earl of Cheſterfield. Now firſt collected. 12mo. 2s. Kearſley. 1783.

Now firſt collected!—Theſe letters, Reader, are copied, *ſeriatim et verbatim*, from the third volume of Lord Cheſterfield's miſcellaneous works, publiſhed in 4to. in the year 1778, to complete the edition of his Lordſhip's works begun by the late Dr. Maty.

Art. 33. *The Mentor:* or Uſeful Inſtructions for the Head and Heart. In Proſe and Verſe. Suited to all who wiſh to become wiſe at a ſmall Expence. 16mo. 6d. Milne.

'Tis very unreaſonable for any one to expect more than ſix-pennyworth of wiſdom for ſix-pence: but the purchaſer muſt be very poor in this commodity, who does not think this ſix-penny medley a hard bargain.

SCHOOL-BOOKS.

Art. 34. *A Claſſical Vocabulary*, French and Engliſh; to which is added a Collection of Letters, familiar and commercial, Bills of Exchange, Promiſſory Notes, &c. in both Languages. By N. Wanoſtrocht, Teacher of Languages, and Author of the Practical Grammar of the French Tongue. 12mo. 2s. bound. Booſey.

This uſeful vocabulary has conſiderable merit, in the ſelection and arrangement of its materials. Vulgar and inelegant words are excluded; and care has been taken to admit only ſuch as are of general uſe. The letters, &c. are proper models for imitation as far as reſpects the French language; but the Engliſh verſion is frequently more literal than the idiom of our language will allow: for example, 'Give me leave to devote to you all the impulſes of a heart *who* owes to your pious *examples*,' &c.—'The Captain has had *for me all the attention* that can be imagined—Be aſſured I ſhall during my whole life have a real eſteem *for your perſon*.'

Art. 35. *The Elements of the Latin Language*; or an Introduction to the Latin Grammar, in a new, eaſy, and conciſe Method. 11mo. 2s. Robinſon.

In conſequence of the difficulties and inconveniencies attending the uſe of the common grammar, in which the rules are in Latin, Mr. Valpy, the author of the manual before us, was induced to try the experiment of compiling a ſet of rules in Engliſh; and in which he endeavoured alſo to be as conciſe as poſſible. The ſucceſs of his experiment has, he tells us, anſwered his expectations; his ſcholars making as great a progreſs in three months, as they uſually did before in ſix. If the grammar in uſe before the introduction of theſe Elements was the old one of Lilly's, we are ready to give him credit for the aſſertion. Mr. V.'s Compendium is judiciouſly drawn up, and the Rules are expreſſed with perſpicuity and conciſeneſs. If any

* See Review, Vol. XIX. p. 310.

objection

objection lies againſt Mr. V.'s method, it is, perhaps, that of being ſometimes too conciſe.

MEDICAL.

Art. 36. *Obſervations on the Means of preſerving and reſtoring Health in the Weſt Indies.* 12mo. 2s. Dilly. 1783.

The Author of this little work (Mr. Rollo) in a treatiſe publiſhed not long ſince, on the diſeaſes of St. Lucia †, gave ſome general directions for the preſervation of health in the Weſt Indies. Theſe he has now enlarged and methodized, ſo as to compoſe a brief compendium of rules for diet, manner of living, &c. calculated for thoſe climates; which we heartily recommend, as founded on the beſt authorities, and delivered in a very intelligible and agreeable method. They are more particularly adapted to the uſe of military men; but many of the rules may be applied by any European obliged to reſide in thoſe dangerous regions.

Art. 37. *A brief Hiſtory of the late Expedition againſt Fort San Juan*, ſo far as it relates to the Diſeaſes of the Troops: together with ſome Obſervations on Climate, Infection, and Contagion; and ſeveral of the Endemial Complaints of the Weſt Indies. By Thomas Dancer, M. D. Phyſician to the Troops on that Service. 4to. 2s. 6d. Kingſton, Jamaica. Murray, London. 1781.

This ſhort account of a very fatal military expedition, in one of the moſt unhealthy climates on the globe, may have a ſalutary effect in operating as an additional diſſuaſive againſt any future unadviſed attempts of a ſimilar kind. But, alas! the lives of men are a very ſmall conſideration, when oppoſed to the ſchemes of ambition or avarice. The medical reader muſt not expect any new information from this detail,—the Author of which was himſelf a ſufferer under diſeaſe, in common with the reſt who partook of the expedition.

Art. 38. *Obſervations on the Sulphur Water at Croft*, near Darlington. By Robert Willan, M. D. 8vo. 1s. 6d. Johnſon, &c. 1782.

The Croft water, though termed ſulphureous, does not exhibit, according to this writer, any ſulphur in a bodily form. Its ſulphur principle is what Bergman calls *hepatic gas*, an elaſtic fluid ſimilar to that produced by decompoſing liver of ſulphur by an acid. The other ingredients of this water are a vitriolic ſalt with an earthy baſis, like that of Epſom, and a ſmall portion of ſea-ſalt. Croft water has been famed for its medicinal qualities, both drank, and uſed as a bath; and it ſeems the chief deſign of this writer to recal the attention of the Public to its virtues. He enumerates the various diſeaſes in which it may be of ſervice, and mentions the pleaſantneſs of its ſituation, and other circumſtances which may induce invalids to reſort to it.

COMMERCIAL.

Art. 39. *Plan of the Chamber of Commerce* (in the Building late the King's Arms Tavern, Cornhill), or Office for Conſultation, Opinion, and Advice, Information, and Aſſiſtance, in all Commercial Inſurance, Maritime Affairs, and Matters of Trade in general. 8vo. 6d. Richardſon and Urquhart, &c.

† See Monthly Review for Feb. 1782.

This

This inſtitution, we underſtand to be formed and offered to the commercial world by Mr. Weſkett, Author of the *Complete Digeſt of the Laws, &c. of Inſurance*, mentioned in our Review, Vol. LXV. p. 205. and we will credit him with being as ſufficient for ſuch an extenſive taſk, as any *individual* can be ſuppoſed to be.

MILITARY.

Art. 40. *A Treatiſe on Military Finance*; containing the Pay, Subſiſtence, Deductions, and Arrears of the Forces on the Britiſh and Iriſh Eſtabliſhments; and all the Allowances in Camp, Garriſon, and Quarters, &c. With an Inquiry into the Method of Cloathing and Recruiting the Army; and an Extract from the Report of the Commiſſioners of Public Accounts, relating to the Office of the Paymaſter General. 12mo. 2 s. bound. Egerton. 1782.

A compendium of this kind muſt, we apprehend, be very acceptable to military gentlemen, if the particulars are found to be accurately ſtated, and correctly printed.

Art. 41. *The Elements of Military Arrangement*; comprehending the Tactic, Exerciſe, Manœuvres, and Diſcipline of the Britiſh Infantry; with an Appendix, containing the Subſtance of the principal Standing Orders and Regulations for the Army. 8vo. 5 s. Boards. Egerton. 1781.

When we obſerve that the ſubjects above ſpecified are treated in a clear, methodical, and conciſe manner, we apprehend that all the purpoſes to be anſwered by ſuch a work are fulfilled. The Dedication to the Earl of Harrington is ſigned, John Williamſon.

AMERICA.

Art. 42. *Obſervations on ſome Parts of the Anſwer of Earl Cornwallis to Sir Henry Clinton's Narrative.* By Lieutenant General Sir Henry Clinton, K. B. To which is added, an Appendix; containing Extracts of Letters and other Papers, to which Reference is neceſſary. 8vo. 2 s. 6 d. Debrett.

After much rejoinder, about the times of ſending orders, receiving diſpatches, producing and withholding letters, &c. which the parties concerned will underſtand much better than any of their readers; Sir Henry Clinton repeats that Lord Cornwallis miſconceived his orders and intentions *; that 'it will appear from the correſpondence, that his Lordſhip's diſcretionary powers were unlimited from the firſt moment of his taking charge of a ſeparate command: and it will, I believe, be admitted, that his lordſhip acted in moſt caſes as if he conſidered them as ſuch †.' Upon this ground, Sir Henry declares, 'I will frankly own that I ever diſapproved of an attempt to conquer Virginia, before the Carolinas were abſolutely reſtored. However, when I ſaw that Lord Cornwallis had forced himſelf upon me in that province, I left him at liberty to act there as he judged beſt ‡.' He cloſes theſe obſervations with the following paragraph: 'I ſhall now beg leave to conclude with an opinion, which I preſume is deducible from the foregoing (I truſt candid) review of circumſtances; which is, that Lord Cornwallis's conduct and opinions, if they were not the immediate cauſes, may be adjudged to have at leaſt contributed to

* P. 24. † P. 32. ‡ P. 16.

bring

bring on the fatal cataſtrophe which terminated the unfortunate campaign of 1781 §.'

It is to be hoped, an altercation, from which the Public have nothing to hope, will not be any longer continued.

Art. 43. *An Addreſs to the People of Great Britain*, containing Thoughts entertained during the Chriſtmas Receſs, on the Independence of America. 8vo. 2 s. 6 d. Milne.

This Writer is a ſtrenuous advocate for that Britiſh declaration of American independence that has lately taken place; as well on the ground of policy as of neceſſity: and as he has employed a great profuſion of words to enforce the propriety of it, there is no improbability in ſuppoſing he may claim the merit of having been inſtrumental in its accompliſhment. There is an energy in conciſeneſs, while amplification exhauſts herſelf, and grows feeble by unneceſſary labour. The preſent Writer, in controverting opinions that he continually terms fooliſh and abſurd, employs as many tedious arguments and illuſtrations againſt them, as a zealous Polemic would eſteem neceſſary to overturn the moſt ſpecious and crafty attacks of infidelity.

Art. 44. *Monitory Hints to the Miniſter*, on the preſent State of the Nation, the Diſmemberment of the Empire, the neceſſary Alterations of the Conſtitution, &c. In a Letter to the Right Honourable the Earl of Shelburne: with occaſional Obſervations, elucidating many Paſſages in a Pamphlet lately publiſhed, entitled, A Defence of the Earl of Shelburne, &c. 8vo. 2 s. Bew.

This is intended as a counterpart of the Defence of the Earl of Shelburne *; rather for the ſake of contraſting another character of Mr. Fox, with that given in the pamphlet alluded to, than for any more ſerious purpoſe. If the anecdotes and characters thus given of ſtateſmen by writers of oppoſite parties, ſhould all of them be admitted to have ſome foundation on facts; what muſt be the obvious inference from the whole? The intended objects of political reformation are alſo here exploded by the argument called *reductio ad abſurdam.*—When we reflect on the oppoſition which has ever been made to every kind of public REFORMATION, we are led to conclude that there are men who are apt to be terrified by the very word, and conſider it as ſynonymous to RUIN.

EAST INDIES.

Art. 45. *Hiſtorical Fragments of the Mogul Empire*; of the Morattoes, and of the Engliſh Concerns, in Indoſtan, from the Year 1759. 12mo. 5 s. ſewed. Nourſe. 1782.

From the above title to this little entertaining portion of hiſtory, it might be eſteemed an independent publication; but this is by no means the caſe, for, on opening the firſt page, it appears to appertain to another work; though from diſſimilarity of ſize, and a ſtudied obſcurity of expreſſion, it required ſome ſagacity, or a very ready recollection, to diſcover what that work might be. 'We have already publiſhed ſome portion of the military tranſactions of the Britiſh nation in Indoſtan from the year 1744,' is all the connexion we are fa-

§ P. 34. * See Vol. LXVII. p. 465.

could

voured with! Without ſtopping to conſider who might be implied under the vulgar plural, or regal ſingular, deſignation of *we*, a work on the ſame ſubject, and of the ſame ſize, was in vain ſtudied for; until at length from the words, we called to mind an ingenious, well compiled "Hiſtory of the Military Tranſactions of the Britiſh Nation in Indoſtan," in two volumes 4to. * of which work this duodecimo is to be conſidered as an epiſodical part. Theſe Fragments are to include the decline of the Mogul ſovereignty, from cauſes that took place at the death of the famous Aurengzebe; and in this volume we have as clear and well-connected a general view of his reign, and of the extraordinary enterprizes of Sevagi, the founder of the Morattoe nation, as the authentic materials the accurate Author could have recourſe to would furniſh: it is from the deficiency of his reſources that Mr. Orme gives his collection under the modeſt title of Fragments.

Sevagi, indeed, appears to have been a moſt extraordinary perſonage; but as no one of his atchievements can give the Reader ſo clear an idea of his military qualities, as a general review of the whole, we ſhall extract the character here given of him:

'The name of his family was Bonſolo; which, claiming their deſcent from ancient princes of the Rajpoot nation, were exempted (we ſuppoſe in convenience to military exertions) from ſome of the ſtricter obſervances of the general religion; from which, nevertheleſs, he never deviated for the ſake of indulgences; and affected the deepeſt reverence to his bramins, undertaking no expedition without their auſpices; and was as punctual in his private devotions, as aſſiduous in the ceremonies of public worſhip; it ſhould ſeem from conviction; but whether ſo or no, his practice gained the public reſpect: and as he delighted in every occaſion of throwing defiance againſt Aurengzebe, he frequently ſtiled himſelf, in his correſpondence and manifeſtoes, the champion of the Hindoo gods againſt the ſanguinary violator of their temples; which, with his own example, ſharpened the antipathy of his troops againſt the Mogul's, whom they deemed it religious retaliation to deſtroy.

'His private life was ſimple, even to parſimony; his manners void of inſolence or oſtentation; as a ſovereign he was humane, and ſolicitous for the well-being of his people, as ſoon as aſſured of their obedience; for he gathered them as we have ſeen by degrees.

'Conflicting againſt the Mogul, Viziapore, and Golcondah, the revenues of his own territories, all wreſted from their dominions, were not ſufficient to ſupply the means of maintaining effectual war againſt ſuch rich and mighty powers; but his genius created the reſources which nature had denied. The cavalry of the three Mahomedan ſtates were always drawn from the northern countries and borders of India, with eſpecial regard to the ſtrength and ſize, as well of the riders as their horſes; whoſe pampered maintenance was of vaſt expence; but their ſhock was not to be reſiſted by any of the native cavalry to the ſouth of Delhi, and all the conqueſts ma-

* See Rev. Vol. XXIX. p. 299. Vol. LIX. p. 430. V

'7.

the Mahomedans in this lower region may be imputed to this unequal decision. Sevagi firſt diſcerned and provided the equivalent oppoſition, by eſtabliſhing a cavalry, of which the requiſites were agility and endurance of fatigue: many muſt have periſhed in the probation; but beſides the ſupplies of purchaſe and capture, broods were raiſed from the moſt approved. The horſe without a ſaddle was rode by a man without clothes, whoſe conſtant weapon was a truſty ſabre; footmen enured to the ſame travel, and bearing all kind of arms trooped with the horſe: ſpare horſes to bring off the booty, and relieve the wearied or wounded. All gathered their daily proviſions, as they paſſed. No purſuit could reach their march; in conflict their onſet fell whereſoever they choſe, and was relinquiſhed even in the inſtant of charge. Whole diſtricts were in flames before their approach was known, as a terror to others to redeem the ravage. Nor were they ſo wanton in bloodſhed as reported by affright; but gave no quarter to reſiſtance or interruption: in the towns, they only ſought the wealthy inhabitants to carry them off for future ranſom. Such was their war of plunder. In regular campaigns, in which fortreſſes were to be reduced, they muſt have moved with the uſual incumbrances; but Sevagi ſeems to have beſieged none at an inconvenient diſtance from others of which he was in poſſeſſion; excepting when he invaded the Carnatic, of which we have acquired no circumſtances.

'We are not apprized in what manner he ſatisfied and paid his ſoldiery and their officers; but believe with portions of the cumbrous plunder, grain, land, honour, privileges, exemptions, and very little ready money, for the continual influx of treaſure from his predatory excurſions raiſed the fame of the caves of Rairee to a proverbial ſymbol of eaſtern wealth, as a repoſitory from which nothing returned. Nevertheleſs, nothing neceſſary to the ſucceſs of his operations was ſtinted, and what capture did not furniſh, was procured by purchaſe. He ſpared no coſt to obtain intelligence of all the motions and intentions of his enemy, and even of minuter import; for his detachments always knew the opulent houſes of the towns they attacked, and often the very cell in which the treaſure they ſought was buried: he was ſtill more profuſe in corrupting the generals with whom he contended; the Mogul's governors of Surat, his Subahs in the Decan, and even Sultan Mauzum his ſon, and the heir of his empire, had more than once accepted the gold of connivance from Sevagi.

'The ſame principles of frugality and expence were obſerved in the municipal diſburſements of his government: for, ſuperior himſelf to magnificence, none of his officers were led to expect more than competence; but nothing was ſpared which might contribute to the internal defence of his country. Regular fortifications, well armed and garriſoned, barred the opener approaches; every paſs was commanded by forts, and in the cloſer defiles, every ſteep and overhanging rock was occupied as a ſtation to roll down great maſſes of ſtone, which made their way to the bottom, and became the moſt effectual annoyance to the labouring march of cavalry, elephants, and carriages. It is ſaid that he left 350 of theſe poſts in the Concan alone.

'Sevagi poſſeſſed all the qualities of command: every influence, howſoever latent, was combined in his ſchemes, which generally comprehended the option of more than one ſucceſs; ſo that his intention could

could rarely be aſcertained, and when accompliſhed, did not diſcover the extent of its advantages, until developed by ſubſequent acquiſitions. In perſonal activity he exceeded all generals of whom there is record; for no partizan appropriated to ſervices of detachment alone, ever traverſed as much ground, as he at the head of armies. He met every emergency of peril, howſoever ſudden and extreme, with inſtant diſcernment and unſhaken fortitude: the ableſt of his officers acquieſced to the eminent ſuperiority of his genius; and the boaſt of the ſoldier was to have ſeen Sevagi charging ſword in hand.

'Thus reſpected, as the guardian of the nation he had formed, he moved every where amongſt them with unſuſpicious ſecurity, and often alone; whilſt his wiles were the continual terror of the princes with whom he was at enmity, even in the midſt of their citadels and armies. Whenſoever we ſhall obtain a hiſtory of his life, written in his own country, he will doubtleſs appear to have poſſeſſed the higheſt reſources of ſtratagem, joined to undaunted courage; which, although equal to the encounter of any danger, always preferred to ſurmount it by circumvention; which, if impracticable, no arm exceeded his in open daring. Gallantry muſt lament that it ſhould once have been ſtained by the blood of aſſaſſination.

'Aurengzebe could not ſuppreſs the emotions of his joy, on hearing of Sevagi's death, nor the juſtice due to his character, which he had denied during his life. "He was," he ſaid, "a great captain, and the only one who has had the magnanimity to raiſe a new kingdom, whilſt I have been endeavouring to deſtroy the ancient ſovereignties of India; my armies have been employed againſt him for nineteen years, and, nevertheleſs, his ſtate has always been increaſing."

'This ſtate comprized, on the weſtern ſide of India, all the coaſt with the back country of the hills, from the river Mirzeou to Verſal; excepting the ſmall territory of Goa to the ſouth, Bombay, Salcette, and the Portugueſe country between Bacein and Daman to the north. Along the other ſide of the ridge, all, as far as the mountains continued to the weſtward, likewiſe belonged to Sevagi. The whole, at a general amount, may be eſteemed 400 miles in length, and 120 in breadth: at the diſtance of 300 miles from this dominion, he was in poſſeſſion, towards the eaſtern ſea, of half the Carnatic, which alone equalled moſt of the Rajahſhips of India; all acquired by his own abilities from an origin of little note, and left at his deceaſe a permanent ſovereignty, eſtabliſhed on communion of manners, cuſtoms, obſervances, language, and religion; united in common defence againſt the tyranny of foreign conquerors, from whom they had recovered the land of their own inheritance.'

'Sambagi, his ſon and ſucceſſor, poſſeſſed all the courage and activity of his extraordinary father, but little of his diſcretion and political ſagacity; he was intemperately attached to women, which laid the foundation of his deſtruction. Cablis Caun, the miniſter of his pleaſures, betrayed him into the brutal hands of Aurengzebe, in an excurſion concerted for the purpoſe of ſtealing away the beautiful bride of a young Hindoo of diſtinction. His ſad fate is thus affectingly related.'

* Sambagi

'Sambâgi appeared before Aurengzebe with undaunted brow; who reproached Cablis Caun, not with his treachery, but the encouragement which his proſtituted miniſtry had given to vices which at length had led his ſovereign to ruin; and ordered him ſo inſtant death. To Sambagi he proffered life and rank in his ſervice, if he would turn Mahomedan; who anſwered by an invective againſt the prophet, and the laud of his own gods. On which he was dreſſed in the fantaſtic ornaments of a wandering Indian devotee, who begs in villages with a rattle and a cap with bells. In this garb, he was tied, looking backwards, upon a camel, and led through the camp, calling on all the Rajpoots he ſaw to kill him, but none dared. After the proceſſion, his tongue was cut out, as the penalty of blaſpheming Mahomed. In this forlorn condition Aurengzebe, by a meſſage, again offered to preſerve his life if he would be converted; when he wrote, "Not if you would give me your daughter in marriage;" on which his execution was ordered, and performed by cutting out his heart, after which his limbs and body were ſeparated, and all together were thrown to dogs prepared to devour them. Manouchi ſays, that Aurengzebe beheld and enjoyed the ſpectacle, which is ſcarcely credible. Nevertheleſs, human nature wonders at his inflexible cruelty, as much as it admires the invincible courage of Sambagi; whoſe death produced not the expected effect of ſubmiſſion from any part of the Morattoe government, which it only animated the more to continue the war.'

Three ſuch chiefs, as the two above mentioned, and Hyder Ally, are more than ordinarily fall to the ſhare of one people in one century!

This little volume, with the notes, contains a great deal of hiſtorical information, carefully ſelected; the uſe of which is facilitated by a full Index. But though the Author's attention deſcends to the minuteneſs of recording even the day of the month when the ſeveral parts of it were printed; he leaves us uncertain, what more we are to expect on the ſubject, or whether under the name of Hiſtory or Fragments. What we now have under the latter term, being called Section I. does indeed imply a continuation; which thoſe who intereſt themſelves in Eaſtern hiſtory, will no doubt be very glad to receive in his own manner: and the general merit of the whole leads us to wiſh there were fewer quaintneſſes of phraſeology, as well as fewer errors of the preſs, to be found in it.

It were moreover to be wiſhed, that writers upon Eaſtern affairs, who may poſſibly multiply, would ſettle the orthography of Eaſtern names and offices, ſo that we might not miſtake them when they occur in different works, and at different times.

POLITICAL.

Art. 46. *Conſiderations on the Proviſional Treaty with America, and the Preliminary Articles of Peace with France and Spain.* 8vo. 2s. 6d. Cadell. 1783.

In this defence of the peace, which is conducted with coolneſs, perſpicuity, and judgment, the Author reaſons on the principles of general equity and national policy. The ground he takes is liberal; and the arguments which he raiſes on it, in ſupport of the main ob-

ject of his work, are confirmed by an appeal to clear and indubitable facts.

After a few obſervations on the deſtructive policy of the American war, and the neceſſity, not of partially amending, but of totally altering the wrong ſyſtem which had given it ſupport, he enters more particularly into an examination of the ſeveral articles which compoſe the treaty for peace; and vindicates them from the miſtakes and miſrepreſentations of thoſe who had not well-weighed them, or were intereſted in decrying them.

He obſerves, that we had not a moment to loſe; and that if we had loſt the opportunity of reconciliation with America, it would, in all probability, never have returned till England was totally undone. 'Surely (ſays he) it was the buſineſs of a wiſe politician to ſeize the moment of conciliation, and to prevent the eſtabliſhment of a union [with France] which might have been followed with the moſt fatal effects. It is a remarkable fact, and a fact but little known in this country, that the Americans had it in contemplation to have a book compoſed, containing a diſtinct and ſeparate hiſtory of the ſufferings their people had endured; which book was to be made uſe of in the inſtruction of their children, to inſpire them with a laſting ſenſe of the calamities their forefathers had experienced. Such an inſtitution would have continued an evil ſpirit for ages, and might for ever have prevented a coalition of intereſts, and the recovery of a real and durable affection. But ſince the ceſſation of hoſtilities, and the acknowledgment of the independency of the United States, the deſign hath been wholly laid aſide, and I truſt that no circumſtance will ever hereafter occur which ſhall occaſion farther animoſities.'

On this occaſion we cannot but recollect the effect which the narrative [whether literally true, or exaggerated] of the cruelties of the Dutch toward our countrymen at Amboyna. Thoſe details, with Dryden's tragedy on the ſame ſubject, have made impreſſions on the minds of Engliſhmen which many centuries, perhaps, will not be able to eraze.

The Author examines, in regular detail, the ſeveral ſtipulations of the Proviſional Treaty, and the Preliminary Articles; but as we cannot follow him through the whole of his obſervations, we will ſelect thoſe which appear to us of the greateſt importance; leaving our more informed Readers to judge of their force and propriety.

Objections, ſomewhat plauſible, have been made to the ſecond Article of the Proviſional Treaty, reſpecting the boundaries aſſigned to the United States in the northern diſtricts bordering on Canada. To obviate the objections which have been urged on this head, the Author remarks, that 'the limits which are fixed upon, are, for the moſt part, thoſe natural limits which are pointed out by the courſe of lakes and rivers; and conſequently they are the only ones that could have been choſen, without giving afterward occaſion to much diſorder and contention.—It may farther be obſerved, that the boundaries allotted to the United States are the boundaries which were formerly conſidered as belonging to the country. Indeed, by the Quebec Act, paſſed in the year 1774, the limits of Canada were greatly extended. But that was an act that was calculated for tyran-

local purpoſes, and which was particularly hoſtile to the North Americans; and therefore it was not to be expected that it ſhould be fixed upon as the baſis of the preſent treaty.

'That the Canada fur trade will in part be affected, cannot be denied. In conſequence of the late troubles in America, the Quebec merchants have for ſome time poſſeſſed the monopoly of that trade: but it was not in the nature of the thing, that the monopoly ſhould always be preſerved: and it is not an object ſo great as to merit the continuance of the war.' He obſerves, that the beſt part of the fur trade will ſtill be in the hands of Britiſh merchants; for the beavers are in the greateſt plenty, and beſt cloathed with fur, in the countries which lie northward of the lakes. As this is the caſe, it will be our merchants' own fault, if the Indians who hunt in our territory, trade with any other perſons; eſpecially as the articles for which they exchange their game, are thoſe which this kingdom is beſt able to ſupply.

With reſpect to the forts which lie on the ſouth ſide of the Britiſh boundary, the Author remarks, that the retention of them would have been inconſiſtent with every principle of prudence and policy. They would have created jealouſies, and have been a perpetual ſource of diſcord and contention. Add to this, the ſupport of them would have been attended with an enormous expence to this country: to which the advantage that would have accrued from them would have borne no proportion. We are here informed, from the moſt authentic records of the Treaſury (for our Author's information comes from high authority, and is not picked up from common report, or the vague and precarious accounts of the news-papers), that the province of Canada hath coſt the government for ſix years and four months, ending in October 1782, the prodigious ſum of five millions two hundred and ninety-nine thouſand pounds and upwards. A compariſon, in the Appendix, is made between the expences of the province and its trade with England; and it appears on a fair eſtimate that all its imports and exports in the ſame period taken together, fall vaſtly ſhort, even by many hundred thouſand pounds, of this enormous ſum that government hath expended in its protection; and yet of late years, from peculiar circumſtances, its trade hath conſiderably increaſed.

On the Article reſpecting the *Loyaliſts*, the Author ſpeaks with much candour and good ſenſe. 'It was not in the power of the American Commiſſioners to proceed farther than they did; neither is it in the power of Congreſs to do more than *earneſtly to recommend* the Loyaliſts to compaſſion and favour. Each particular State in America is ſovereign and ſupreme in itſelf, with regard to legiſlative and judicial authority; and, therefore, cannot be controuled in the exerciſe of its juriſdiction over its own ſubjects. Every man's caſe muſt be determined by the laws and judicature of the province to which he belongs; and from the deciſion that takes place there can be no authoritative appeal. Congreſs can only interfere by an *earneſt recommendation*; and the earneſt recommendation of Congreſs, unleſs impeded by imprudent conduct on this ſide the water, cannot fail of producing powerful effects. It would be better to truſt, in ſome degree, to the wiſdom and liberality of the American States, better to ſuppoſe that

they may be capable of an enlarged and generous behaviour, than to awaken their prejudices, and excite their anger, by premature ſuſpicions and accuſations. Government could not do more for the Loyaliſts than it has done, unleſs it had abſolutely continued the war on their account. But certainly it would be more eligible to recompence them here to the full amount of their demands, than to ruin the nation, by perſiſting in that courſe of hoſtilities, the fatal conſequences of which we had already ſo deeply experienced.'

The Author concludes his obſervations on the Proviſional Treaty, with the following ſpirited reflections: 'Thoſe who had ſo long reprobated the war with the Colonies as impolitic, ruinous, and even unjuſt, ought to be the laſt to complain of the return of peace. However hoſtile they may be to the perſons of ſome great men, conſiſtency of character and conduct would require, that they ſhould approve of meaſures which they themſelves would have adopted, had they continued in power. As to thoſe who were the moſt ſanguine for American ſubjugation, and the moſt active in attempting it, it behoves them to remember, that if any unpleaſant conditions have been ſubmitted to, their bad counſels and wretched management have impoſed that neceſſity upon the nation. It would therefore be decent in them, from a conſcious ſenſe of ſhame and reproach, to ſeal their lips in eternal ſilence.'

With the ſame ſpirit of candour and good ſenſe, this judicious Writer enters on the conſideration of the ſeveral Preliminary Articles with France and Spain. He attempts to ſhew, that the ceſſions we have made were either inconſiderable or unavoidable. The places we have given up have been rated too high. At all events it was politic to part with them for the ſake of peace (the greateſt bleſſing we could wiſh for, and an object that was become of ſuch indiſpenſible neceſſity that it could be protracted no longer without immenſe hazard or inevitable ruin) ſince an obſtinate retention of them, for the ſake of honour, would only have added to the evils which our pride and folly have already accumulated on this diſtreſſed country. This point is reaſoned with much ſolidity and perſpicuity, by an inveſtigation of facts and circumſtances, calculated to throw light on the general argument: and, on a view of the whole, the Author makes this animated appeal to the general ſentiments of the people: 'Notwithſtanding the clamours which have been attempted to be raiſed againſt the peace, is there a man among us, who, without regard to private purpoſes, wiſhes for the continuance of the war? Is there a man who ſeriouſly thinks, that more advantageous terms were to be expected? Is there a man who can lay his hand upon his heart, and, looking to God and his country, aſſert, that he wiſhes the nation to be again involved in its conteſt with France and Spain, Holland and America? If there be thoſe who make light of ſuch a confederacy; if there be thoſe, who not only imagine that a better treaty might have been negociated, but that the terms agreed upon were ſo inadequate to what we had reaſon to expect, that the renewal of hoſtilities would have been more eligible than to have yielded to the conditions we have complied with; if there be politicians who fancy, that in going on for a campaign or two longer, we ſhould have met with nothing but victory, and that we ſhould have entirely beaten the fleets and armies of our enemies, let me be permitted to tell them, that nothing can

be

be ſo idle and groundleſs as imaginations of this kind; and that to have acted upon them would have been the height of folly and infatuation. What little reaſon there could be to prefer the continuance of the war to the peace which has been obtained, will appear to a demonſtration, if we advert to the ſtate of our army, the ſtate of our navy, and the ſtate of our finances.'

With reſpect to the *army*, it is obſerved by our intelligent Author, that 'more than twenty-five thouſand men were wanting to render the eſtabliſhment effective; and that the recruiting ſervice had become deſperate.' Though our fleet be in a flouriſhing ſtate, yet it was by no means equal to the combined force of our enemies: we having only ninety-nine ſhips of the line capable of ſervice, and the enemy, according to the loweſt calculation, one hundred and twenty-ſix. The ſtate of our finances is alſo very alarming. The national debt, on the 5th of January 1783, funded and unfunded, amounted to two hundred and forty-ſeven millions, three hundred and twenty thouſand pounds and upwards. The total of the yearly intereſt is eight millions, one hundred and fifty thouſand pounds and upwards. 'Was this a period to protract the war; to protract it in the hopes of gaining advantages highly improbable, and perhaps impoſſible to be gained; to protract it only to be reduced to a more deplorable ſituation, with an accumulated load on ourſelves and our poſterity? Whatever ignorance, pride, or faction may dictate, peace was abſolutely neceſſary, and the acquiſition of it ſhould be a matter of thankfulneſs and congratulation.'

The Author hints, that, if ſome ſecrets of very great conſequence were diſcloſed, the neceſſity of the peace would ſtill appear more obvious. But as the revealing them would be highly improper in our preſent circumſtances, he pays a compliment to the late miniſtry for their prudence and generoſity in declining to have recourſe to them in ſelf-vindication, notwithſtanding the irritating reflections which have been ſo liberally thrown on their conduct and characters, for acting a part which deſerves the warmeſt applauſe of their country. What theſe ſecrets are we know not; but we think enough is known to reſcue the reputation of the miniſtry from that load of infamy which intereſted and party zeal would throw upon it.

Art. 47. *Thoughts on the Difficulties and Diſtreſſes in which the Peace of* 1783 *has involved the People of England*; on the preſent Diſpoſition of the Engliſh, Scots, and Iriſh, to emigrate to America; and on the Hazard they run (without certain Precautions) of rendering their Condition more deplorable. Addreſſed to the Right Honourable Charles James Fox. By John King, Eſq. 8vo. 1 s. 6d. Fielding.

The thoughts of John King, Eſq; are very deſultory, and harſhly expreſſed, in a declamatory ſtrain; he glances at many private anecdotes of a political nature, and treats characters of all complexions and degrees with great aſperity: but what end is to be anſwered by the publication beyond his own gratification, does not readily appear. The addreſs to Mr. Fox is a bitter invective againſt that celebrated orator.

Art. 48. *Conſequences* (Not before adverted to) *that are likely to reſult from the late Revolution of the Britiſh Empire*; with the

probable Effects upon the Territorial Poſſeſſions, the Commercial Intereſts, Naval Strength, Manufactures, Population, Reſources, Landed Intereſt, and Public Funds of Great Britain; and a Comparative Review of the Strength, Reſources, and Public Credit, of the late Belligerent Powers, at the Concluſion of the Peace. 8vo. 1 s. Wilkie, &c.

When a political writer undertakes to condemn any public meaſures, nothing ſhort of the abſolute ruin of the nation is to follow from them! We have, however, had the attending conſolation of others, who have equally fed our hopes with views of proſperity: and between one and the other, we have made ſhift to go on as we have done ever ſince political meaſures have been ſubject to general diſcuſſion; that is, fluctuating between better and worſe. We hope ſtill to do at leaſt as well; for, notwithſtanding this peace is big with ruinous conſequences, our Author, in his compariſon between the circumſtances of the contending powers, gives us a glimmering of comfort, by aſſuring us, that France could not have raiſed the current ſupplies for another campaign ſo eaſily as great Britain could have raiſed 'fifty or ſixty millions ſterling, which, if even ſo much was neceſſary, would not have been difficult, while taxes were to be found to ſecure payment of the intereſt, with which we are *amply* provided. And if either the Firſt Lord of the Treaſury, or the Chancellor of the Exchequer, who were concerned in making this peace, will avow that this is not the caſe, the AUTHOR here pledges himſelf to the Public to refute ſuch avowal.' Though we do not clearly perceive the nature of this pledge, given by the Lord knows who, we believe he will agree with us, that it is poſſible we might even yet eſcape ruin, if ſo able a financier were aſſociated in the memorable coalition.

Art. 49. *The important Debate of Monday, March* 24, in the Houſe of Commons, on an Addreſs to his Majeſty, beſeeching him to form an Adminiſtration. 1 s. Bladon.

No explanation neceſſary.

Art. 50. *Obſervations on Miniſterial Anarchy:* moſt reſpectfully addreſſed to the Conſideration of the Independent Part of the Conſtitution, with a View to future Prevention, as well as preſent Redreſs. 4to. 1 s. Southern.

It is not eaſy to paſs over in abſolute ſilence the ingenuity that could ſtring together ſixteen pages of rhapſodical, ill-conſtructed ſentences, without expreſſing one clear idea!

Art. 51. *The Coalition*; or, an Eſſay on the preſent State of Parties. 8vo. 1 s. Faulder. 1783.

A few natural but ſevere remarks on a late miniſterial compromiſe, that has occaſioned no little aſtoniſhment in the political circle. Yet it may be queſtioned, how far prudence is concerned in reprobating ſuch a connexion, at a time when every one was alarmed at the miniſterial interregnum, and every voice called aloud for ſome reſponſible adminiſtrators of public affairs! The former animoſity of the preſent contracting parties, with the example they exhibit of Chriſtian forgiveneſs, may operate to check the eccentricities of each; and to keep them mutually in the only proper line of conduct that can ſilence the obſervations of wonderers.

Art.

ART. 52. *The Reports of the Commiſſioners appointed to examine, take, and ſtate, the Public Accounts of the Kingdom*; preſented to his Majeſty, and to both Houſes of Parliament: with the Appendixes complete. By William Molleſon, Secretary to the Commiſſioners. Vol. I. 4to. 1l. 1s. Cadell. 1783.

When affairs appear to go wrong, either in regard to a political ſtate, or a private individual, prudence dictates an examination into circumſtances with a view to œconomy, wherever there may be opportunity for ſavings. Our reſpectable *brother Reviewers* have paid great attention to this important work, and have acquitted themſelves to general ſatisfaction. Their Reports, ſeven in number, have been ſufficiently retailed in the public papers; and are employed on the following ſubjects:

I. Balances in the Hands of the Receivers General of the Land-tax.
II. Accountants who receive Public Money from the Subject, to be paid into the Exchequer.
III. Balances in the Hands of the Treaſurers of the Navy.
IV. Balances in the Hands of Paymaſters General of the Forces, out of Office.
V. Balances in the Hands of Paymaſters General of the Forces, in Office.
VI. Salaries, Fees, and Gratuities, received by Officers and Clerks in the Pay-Offices of the Navy and Army, and in the Receipt of the Exchequer.
VII. Accounts of the Extraordinary Services of the Army, incurred, and not provided for by Parliament.

The publication of the Reports made during the preſent ſeſſion, is to follow, with a general Index to the whole.

ART. 53. *The Chronicle of the Kingdom of Caſſiterides*, under the Reign of the Houſe of Lunen. A Fragment. Tranſlated from an ancient Manuſcript. 8vo. 1s. Wilkie. 1783.

It is eaſy to conceive, on reading this title, that ſome preſent temporary event may be couched under the guiſe of an ancient chronicle; but as the only end of attempting the ſtory of the American war in the ſtile of Jewiſh hiſtory muſt have been humour, we have only to wiſh the Author had laboured for a better purpoſe: he might then, probably, if ſucceſsful, have reaped ſome advantage; at preſent, he has laboured in vain.

ART. 54. *Sequel to an Eſſay on the Origin and Progreſs of Government* *. 8vo. 6d. Cadell. 1783.

Conſiſts of deſultory thoughts (but not without a conſiderable ſhare of vivacity and good ſenſe) on the pernicious tendency of a Tory-Adminiſtration, and its unſuitableneſs, in every point of eſſential conſequence, to the conſtitution of England. The Writer not only reaſons ſpeculatively on the principles of that conſtitution, but ſupports and confirms his argument by an appeal to clear and indiſputable facts. Some of his alluſions are happy enough; but there are others that are far-fetched and inapplicable, not to ſay low and vulgar. 'The city of Troas was overthrown by *mice*; and England and its conſtitution (ſays he) have been undermined, and more than

* See Review for November laſt, p. 385.

once

once nearly ſhaken to ruin by *Turin.*' There is no wit in this compariſon—at leaſt in plain proſe; though it might be admitted very properly in a burleſque poem, where objects, the moſt heterogeneous in quality, and the moſt diſtant in ſituation, may be aſſociated; and where the aſſociation is always thought the happieſt, when thoſe that are the ſartheſt aſunder are united by ſome unexpected tie of ſimilitude.

The Writer traces out the origin of repreſentation, conſiders its defects, and offers ſome hints for improvement. He calls on men of all ranks to attempt the great work of reformation; and flatters himſelf, that this important object will not be neglected by thoſe who have the greateſt influence in the government. 'One ſolid foundation of hope is formed (ſays he) by the concurrence of perſons in high rank, even in Adminiſtration, who have pledged themſelves to the people for that purpoſe.'

When this pamphlet was publiſhed, *Lord North* was not in the Miniſtry. We ſhall ſoon ſee whether *coalition* and *converſion* be ſynonimous terms.

Art. 55. *Free Parliaments:* or, A Vindication of the Parliamentary Conſtitution of England. In Anſwer to certain Viſionary Plans of modern Reformers. 8vo. 1 s. 6 d. Debrett. 1783.

The Writer informs us, that he is not an author by profeſſion.—Whether this declaration proceeds from pride or modeſty, we profeſs to be ignorant. The pamphlet, however, appears to be the production of no common pen. We have in it much accurate information, and much plauſible reaſoning. The Author treats, *firſt*, of the DURATION of parliament—*annual*—and *triennial*; and, ſecondly, of REPRESENTATION—of *counties*—and of *cities* and *boroughs*. With reſpect to the former, he obſerves, that originally there exiſted no law to limit the duration of parliament; and that, conſequently, an appeal to the early periods of the conſtitution can avail nothing in the preſent argument. The utmoſt that can be urged is, the obligation that the King was under to order parliament to meet every year. But what parliament? a new one? No. It was the old parliament that was to be ſummoned—unleſs the King diſſolved it by virtue of his prerogative. 'If, ſays this Writer, the freeholders and freemen have a *right* to an annual election, the King has no right to diſſolve the parliament, becauſe the diſſolution would take place, at the end of the annual ſeſſion, as a thing of courſe. If the claim to ſuch right is juſt, the prerogative to diſſolve whenever the crown ſees fit, is an uſurpation. If the prerogative is juſt, the claim to ſuch right is an attempt at uſurpation.'

There are thoſe who drop the claim of *right*, and only argue on the ground of *expedience*. Such are many of the great advocates for triennial parliaments. The Author meets them on their own ground; and ſhews the impolicy and danger of frequent elections. He conſiders them as a ſource of popular confuſion and licentiouſneſs, and ought to be diſcountenanced by all who wiſh for the peace and order of ſociety. At preſent, he obſerves, we experience the great inconveniencies of popular elections; that the evil would certainly be increaſed with its frequency; and that members, eſpecially, who are ſollicitous to introduce a change as to the duration of parliament, neither conſult

ſelf their own intereſt and quiet, nor the peace and proſperity of the community at large.

The preſent ſtate of repreſentation, like every human ſyſtem, muſt be imperfect and defective. But that which hath been rendered venerable by time, ſhould be touched with a very delicate hand. The raſh removal of one imaginary grievance may open a way for the introduction of numberleſs real ones. The Author thinks it more ſafe to permit the former than run the hazard of the latter. He ſtrengthens his opinion on this ſubject by a declaration of Lord Chatham's, in his celebrated ſpeech in the Houſe of Lords [January 22, 1770], on the Marquis of Rockingham's motion, for appointing a day to take into conſideration the ſtate of the nation. One expreſſion is very remarkable. Speaking of the *Corniſh* boroughs (ſo generally ſuppoſed to be the rotten parts of the conſtitution, as being mere ſaleable things to the beſt bidder), that great ſtateſman confeſſed, that, like ſome natural infirmities in the body, they muſt be borne with patience, becauſe they cannot be removed without danger. 'The limb, ſays he, is mortified, but amputation might be *death*.' Junius * (who is alſo appealed to by this writer), appeared to have entertained the ſame ſuſpicions of the hazard that we ſhould run, by any attempts to produce a change in the ſtate of repreſentation, either by additions or diminutions.

But however ſhrewdly and ingeniouſly this writer reaſons, yet from his own conceſſions we gather, that matters are bad; and all we learn is, that an attempt to mend will probably make them worſe.

LAW.

Art. 56. *The Trial of Mrs. Elizabeth Williams*, Wife of John Williams, Eſq; of the City of Exeter, at the Arches Court of Canterbury, Doctors Commons, for committing Adultery with John Peyton, Eſq; Capt. of the Bever Sloop. 4to. 2s. 6d. Bladon.

Art. 57. Another Edition of the above Trial. 8vo. 1s. Peate.

Art. 58. *The Trial of Mrs. Hankey*, (formerly Eliz. Thomſon), Wife of John Hankey, Eſq; Son of Sir Thomas Hankey, Knight, for Adultery. 8vo. 1s. Axtell, &c. 1783.

The leſs ſaid, the better:—on *ſuch* ſubjects.

RELIGIOUS.

Art. 59. *The great Duty and Delight of Contentment.* By E. Harwood, D. D. 12mo. 1s. Robinſon. 1782.

The Author's deplorable ſituation under a late ſevere ſtroke of the palſy, hath very naturally directed his thoughts to this ſubject. We wiſh his reflections may promote his own comfort, and adminiſter to the ſupport of others under affliction. But for Chriſtians—we ſay for *Chriſtians*, ſome better examples were needed than thoſe which are brought from the ſchools of Paganiſm. We would not depreciate the virtues of heathens; nor ſpeak ſcornfully of the maxims of the philoſophers; but on a ſubject, ſuch as that of contentment, where the Goſpel propoſes the beſt, and indeed only proper motives to give it ſtability, and illuſtrates it by the moſt powerful and recommending examples, we ſhould naturally, from a *Chriſtian*, divine have expected ſomething

* Said very confidently by the Author to be at preſent in India.

more edifying and more evangelical than the trite ſaws of ethnic ſages, and pedantic and hacknied quotations from Cicero, and Juvenal, and Horace, and Seneca, and Euripides, and Marcus Antoninus, and Epictetus. We think a text of Scripture hath as much elegance in a diſcourſe on contentment, as a ſchool-boy's mottto to his Saturday's theme. We do not ſay that the Author hath wholly neglected the motives of Chriſtianity; but they are but ſlightly touched on; and the GREAT EXAMPLE of the virtue he recommends is not once hinted at. O Socrates! O Ariſtippus! what were ye, in contentment and reſignation, to the *man of ſorrows*, who repreſſed the fervor of the impatient diſciple by this gentle expoſtulation, "The cup which my father hath given me to drink, ſhall I not drink it?"—"Father! not my will, but thine be done."

Ye little ſtars, hide your diminiſh'd rays.

Art. 60. *Le Ciel ouvert à tout l'Univers: et l'Enfer aneanti. Par Adr. Louis.* (i. e.) Heaven opened to all, and Hell annihilated. By Adr. Louis. 8vo. Dodſley, &c. 1782.

A ſtring of vehement exclamations, againſt impoſture and prieſt-craft, ſuperſtition and enthuſiaſm, nonſenſe and abſurdity. All, unqueſtionably, bad things, and proofs, ſufficiently humiliating, of human folly and depravity.—But can philoſophy deviſe no better way of driving them out of the world, than hooting and ſpurning at them? Is it not poſſible to find out ſome more likely method of making men wiſe, than by calling them fools?

*** "A Correſpondent," who dates his letter "Holborne, March 29th," and who complains of our long delay, with reſpect to a late tract on "the Lord's Supper," not yet mentioned in our Review,—is referred to the Note relative to *Lindſay's Catechiſt*, &c. in anſwer to the inquiry of "A conſtant Reader." The ſame anſwer muſt be given to our preſent Correſpondent; as our *ſeeming* negligence has been really owing to the very ſame cauſe:—which we hope will ſpeedily and entirely ceaſe.

☞ If X. Y. P. Q. will favour us with a ſight of the publications mentioned in his letter, they ſhall be duly noticed. Our Collector profeſſes that he cannot meet with them; but we ſuſpect that he is rather ſhy of extending his north-eaſt walk ſo far as Upper Moorfields and the Foundery.

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§§§ In anſwer to Φιλομηρος, we can only ſay, that we do not recollect any other publication by the "learned Lady who made the poetical tranſlation of the Song of Solomon, from the original Hebrew," which was noticed in the 66th volume of our Review; nor have we yet heard that the 2d volume of Lavater's *Eſſai ſur la Phyſiognomie* has made its appearance. We believe it is yet unpubliſhed.

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†††† An account of MUIRHEAD's "Diſſertations on the Federal Tranſactions between God and his Church," will appear in due time.

Erratum in our Review for January laſt, viz. p. 56, l. 21. for organization, r. *origination*.

THE

MONTHLY REVIEW,

For MAY, 1783.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXII. For the Year 1782. Part I. 4to. 8s. ſewed. Davis.

PAPERS *relating to* CHEMISTRY.

Article 15. *Continuation of the Experiments and Obſervations on the ſpecific Gravities, and attractive Powers, of various ſaline Subſtances:* By Richard Kirwan, Eſq; F. R. S.

IN this Article Mr. Kirwan proſecutes his curious and profound inveſtigations with ſingular addreſs and ingenuity. After aſcertaining, in a very ingenious manner, the quantity of pure acids requiſite to ſaturate the mineral and volatile alcali, calcareous earth, magneſia or muriatic earth, and that of alum; he diſcuſſes one of the moſt profound and intereſting ſubjects of chemiſtry: we mean the nature of *phlogiſton*, and even the quantity or *weight* of this principle, that is contained in ſeveral compounds; particularly in *nitrous air*, *fixed air*, *vitriolic air*, *ſulphur*, and *marine acid air*. We do not add, *inflammable air*; for the capital reſult of the Author's reſearches into this ſubject is—that perfectly pure *inflammable air and phlogiſton are one and the ſame ſubſtance.*

Phlogiſton, the Author obſerves, exiſts in metals and various other ſubſtances, in a *concrete* or *fixed* ſtate, in the ſame manner as fixed air, or the aerial acid, exiſts in marble; where, he obſerves, that this laſt fluid is nearly of equal denſity with gold: but neither can phlogiſton, nor fixed air, be exhibited in a concrete ſtate, ſingle or uncombined with another ſubſtance; for the inſtant that they are by any means diſengaged from the bodies with which they had been combined, and by which they had been fixed, they aſſume a fluid and elaſtic ſtate, and reſpectively appear under the forms of inflammable air and fixed air.

On this occaſion, the Author, availing himſelf of Dr. Black's theory of *ſpecific fire*, accounts for the manner in which both the aerial acid, and phlogiſton, undergo this great change in their conſtitution; or are rendered fluid and elaſtic, by a union with the ſame principle, elementary fire. Paſſing over the Author's proofs and illuſtrations relative to this part of his ſubject, we muſt be content to explain his general doctrine in a few words.

When the aerial acid, combined, in its concrete and unelaſtic ſtate, with marble, is expelled from thence by a ſtronger acid, the vitriolic for inſtance, and is volatiliſed and rendered elaſtic; a *double decompoſition* is ſuppoſed to take place. The vitriolic acid parts with a ſufficient quantity of its ſpecific fire to the fixed aerial acid; which, by this addition, immediately becomes a volatile and aerial ſubſtance, and appears under the modification of fixed air: and the vitriolic acid immediately combining with the calcareous earth forms another compound. In the ſame manner, the vitriolic acid, acting upon iron, parts with a portion of its *ſpecific fire* to the phlogiſton of the iron; which, on its union with this principle, immediately aſſumes an elaſtic ſtate, and flies off under the form of *inflammable air*; while the vitriolic acid forms another compound, by combining with the martial calx.

Among various other inſtances brought to prove the identity of inflammable air and phlogiſton, the Author, with very great propriety, in our opinion, adduces the precipitation, or, as it may be called, the reduction of one metallic earth, by the phlogiſton of another metal. The experiment itſelf is well known, and is not a *unique*; but it ſo well illuſtrates, we may ſay proves, the truth of the preſent doctrine, that, inſtead of abridging, we ſhall enlarge upon, what the Author ſays upon the ſubject.

When a piece of iron is immerged in a ſaturate ſolution of copper in the vitriolic acid, it is well known that, though the acid undoubtedly acts upon and diſſolves the iron, no effervescence ariſes, nor does any *inflammable air* appear; though that elaſtic fluid is always generated when iron is ſingly expoſed to the action of that acid. The fact is, that the *phlogiſton* of the iron, inſtead of aſſuming the *modification of inflammable air*, even for an inſtant, enters peaceably into the calx of the copper, under its *other modification of phlogiſton*; and the earth of the copper, in conſequence of this union, is precipitated in a metallic ſtate.

In three words—The *very thing* which, had it eſcaped from the iron through the liquor, might have been actually caught under the form of *inflammable air*, now paſſes into the earth of the copper; and, under the form of *phlogiſton*, gives it all the qualities of a metal. But the ſubſtance which converts metallic earths into metals is allowed by all (who allow the exiſtence of the principle

itſelf)

itſelf) to be phlogiſton: inflammable air, therefore, is phlogiſton.

The preceding parallel drawn between fixed air and phlogiſton may be extended to the illuſtration of this caſe. No ſigns of effervescence appear when, in the preparation of magneſia, a mild alcali is added to a ſolution of Epſom ſalt; and though the fixed air of the alcali is undoubtedly expelled from it by the vitriolic acid in the Epſom ſalt, it does not, even for an inſtant, aſſume its aerial form: on the contrary, it quietly paſſes, in its concrete or non-elaſtic ſtate, into the precipitated magneſia; in the very ſame manner as the phlogiſton of the iron moved into the earth of the copper in the preceding caſe.—This ſubject is more largely diſcuſſed in the Appendix to *Dr. Prieſtley's Experiments, &c.* vol. ii. p. 392; and in the Appendix to his 3d volume, p. 393.

From a variety of other conſiderations the Author infers, that 'inflammable air is the principle that metallizes metallic earths: and if metals contain only a ſpecific earth and phlogiſton, inflammable air certainly contains nothing elſe but phlogiſton.'—But we need not extract more from this part of the preſent article on this particular ſubject: as, from a PS. ſubjoined to it, it appears, that the Author has been informed that Dr. Prieſtley has, ſince the publication of his laſt volume, directly and ſatisfactorily aſcertained the identity of inflammable air and phlogiſton.—In a jar, containing pure inflammable air, he has, it ſeems, by means of the ſolar heat, *reduced* the calces of iron, copper, lead, and tin. It may, indeed, be alleged, that theſe experiments prove only that inflammable air *contains* phlogiſton: but it is to be obſerved, that there is no decompoſition of the inflammable air in this caſe; for whether inflammable air be a ſimple or a compound ſubſtance, it appears evidently to reſtore the calces to their former metallic ſtate, by being received into them *in toto*, or in its *whole ſubſtance:* for the inflammable air, that remains in the jar after the proceſs, is found, we are told, to be as inflammable, or pure, as before this abſorption of the greateſt part of it.

The Author concludes his obſervations on phlogiſton by affirming, that he has already diſtinguiſhed eight different ſtates of this ſubſtance; viz. from its moſt *rarefied* known ſtate, or that of inflammable air, to its moſt *condenſed* ſtate, or that in which it is combined with metallic earths.——'Each of theſe, ſays he, differs from the other by the portion of elementary fire they contain: this quantity being, as far as I can judge directly, as the rarefaction of the phlogiſton; but theſe reſearches are foreign to my preſent ſubject. I ſhall only remark, that phlogiſton, in a ſtate perhaps 100 times rarer than inflammable air, and conſequently containing much more fire, *may poſſibly conſtitute the electric fluid.*'

As the weight of inflammable air is known, Mr. Kirwan employs that knowledge, as furniſhing an eſſential *datum* towards aſcertaining the quantity or weight of phlogiſton contained in various ſubſtances.—To give one example—100 cubic inches of nitrous air (which weigh 39.9 grains) contain 6.7 *grains of phlogiſton*, and 33.2 grains of nitrous acid.

Mr. Kirwan next proceeds to aſcertain the quantity of phlogiſton contained in fixed air. On this occaſion he enters on a minute inveſtigation of the nature and origin of this fluid. Reaſoning on a great variety of experiments that have been made, relative to this ſubject, he maintains the opinion which he had before advanced, in the notes annexed by him to Dr. Forſter's tranſlation of M. Scheele's treatiſe on fire;—that *fixed air* is a compound ſubſtance, conſiſting of *reſpirable air* and *phlogiſton*; or that phlogiſton converts pure or reſpirable air into fixed air. The numerous obſervations which the Author has collected, to prove the truth of this ſingular propoſition (which, however, has likewiſe been maintained by others) evince his extenſive acquaintance with the ſubject, and his addreſs in the application of the experiments to the ſupport of his hypotheſis; though ſeveral of them may be ſatisfactorily explained on different principles. The reſult of his analyſis of fixed air is, that 100 cubic inches of that fluid contain 8.357 grains of phlogiſton, and that the remainder is elementary air.

Dr. Prieſtley, in ſeveral parts of his writings, particularly in his laſt volume, [*Experiments and Obſervations*, &c. vol. ii. p. 108.] has controverted the hypotheſis here maintained by Mr. Kirwan; and which had, by many perſons, very unaccountably been aſcribed to him. It now appears, however, that the Author, having read this account of the nature of fixed air to Dr. Prieſtley, 'had the ſatisfaction to find it met with his entire approbation, which he authorized him to mention, notwithſtanding what he had advanced to the contrary in his laſt publication.'—Nay, we have been lately informed, that Dr. Prieſtley, ſince the publication of this paper, has had further reaſons for adopting this hypotheſis; in conſequence of his having actually produced fixed air from two ſubſtances, one of which is known to furniſh *only* pure air, and the other *only* phlogiſton.

Article 2. *Nova Experimenta Chemica quæ ad penitiorem Acidi e Pinguedine eruti cognitionem valere videntur. Scribebat* D. Laurentius Crellius.

In this Article the Author continues the account of the experiments made by him with this new acid. [See M. Rev. Vol. LXIV. April 1781, p. 266.] They are very numerous; but we ſhall confine ourſelves to a few which appear the moſt intereſting.

Not-

Notwithſtanding what is affirmed in the page of our Review above referred to, it does not appear that the Author has ſucceeded in diſſolving gold, while in its metallic ſtate, with this acid ſingly. He might poſſibly be deceived by the golden colour which this acid aſſumes, even when alone, after about one half of it has been drawn off in diſtillation. He ſucceeded however in diſſolving a calx of that metal.

Employing a precipitate of gold made by ſalt of tartar, and digeſting eight grains of it, during a month, with half an ounce of the animal acid; it was evident that, though a conſiderable part of the calx remained at the bottom of the veſſel, a ſenſible part of it had been diſſolved: for, on adding to the clear fluid a little of the volatile tincture of ſulphur, a portion of gold fell down, in the form of a darkiſh yellow precipitate. A part of the ſame clear ſolution, likewiſe, being evaporated, exhibited irregular yellow cryſtals.

On the addition of a ſmall portion of nitrous acid to the animal acid, the Author procured a ſolution of gold, in its metallic ſtate. When to 80 drops of animal acid he added only 20 of ſpirit of nitre, he obſerved evident ſigns of a gentle ſolution. On adding 20 drops more of the nitrous acid, and employing heat, a leaf of gold was totally diſſolved. This experiment, ſays the Author, evinces a notable difference between the new acid, and that of ſalt: for it is evident that gold cannot be diſſolved by a mixture of two parts of ſmoking marine acid, and one of aqua fortis.

The Author proceeds to relate the reſults of various experiments made with this acid, and the different metals and ſemimetals, as well as ſeveral neutral ſalts: but for his account of theſe numerous trials, we muſt refer our chemical Readers to the Article itſelf.

Article 1. *Relazione di una nuovo*, &c. *Account of a new Kind of Rain.* Written by the Count de Giſeni, an inhabitant of the 3d Region of Mount Ætna, &c.

This article contains the chemical analyſis of 'a coloured cretaceous grey water,' which fell in a ſhower of rain, that extended over the fields, about 70 miles, in a right line from the top of Ætna. On evaporating a portion of it, and *touching* it (to uſe the language of the Tranſlator) with vegetable alcaline liquors [ſolutions of fixed vegetable alcali] and mineral acids; a ſlight effervescence was occaſioned by the latter. Syrup of violets being added to it, had its colour changed to a pale green. Hence the noble Author was perſuaded that it contained what he calls a 'calcareous ſalt.' By this term we afterwards learn, that he means 'a marine *ſalt* combined with a calcareous ſubſtance' by a violent heat. We ſuppoſe the Author underſtands, marine *acid* combined with calcareous earth. The earth left on the total evaporation of the water, being calcined, was

found to contain iron in a metallic ſtate. On the whole—for our noble obſerver does not appear to be a profound chemiſt—we may infer, that the ſolid contents of the rain in queſtion were the effects of a volcanic eruption.

Article 6. *An Account of ſome Scoria from Iron Works, which reſemble the vitrified Filaments deſcribed by Sir William Hamilton:* By Samuel More, Eſq.

In the 70th volume of the Philoſophical Tranſactions, Sir William Hamilton, treating of an eruption of Mount Veſuvius, gives an account of certain long filaments of vitrified matter, like ſpun glaſs, which were mixed with and fell with the aſhes. The origin and nature of theſe curious filaments are explained by the Author of this Article; who has preſented the Society with a ſpecimen of ſome *ſlag*, or vitrified cinder, taken from one of the largeſt works in England for ſmelting iron; and which, by means of the ſtrong blaſt of air from the bellows, has been drawn out, while in its fluid ſtate, into cobweb-like threads (ſome of them 10 or 12 feet in length) which being driven upwards by the blaſt, fix themſelves to the beams and other parts of the bellows room. They are ſo extremely ſlender, as to reſemble cotton in appearance; but, being examined with a microſcope, are found in all reſpects ſimilar to thoſe deſcribed by Sir William Hamilton; which are undoubtedly formed of the melted *lava*, ejected from the mouth of the crater, and probably drawn out into threads, by the force of thoſe violent torrents of air which muſt be required to ſupport ſo intenſe a body of fire as that of the volcano.

ELECTRICITY.

Article 16. *Del modo di render*, &c. *Of the Method of rendering very ſenſible the weakeſt natural or artificial Electricity:* By M. Alexander Volta, Profeſſor of Experimental Philoſophy in Como, &c. &c.

There are few philoſophers who have contributed more largely to the improvement of electricity, and indeed of ſome other branches of philoſophical knowledge, than the very ingenious Author of this Article; who here gives us ſome electrical obſervations of a curious and ſingular nature: particularly the deſcription of a ſimple apparatus, by means of which, the ſmalleſt, and otherwiſe imperceptible, degrees either of natural or artificial electricity are rendered ſenſible. What the microſcope effects, in bringing to our view bodies otherwiſe totally inviſible, is performed by this *electrical magnifier*, with reſpect to electricity; by its rendering ſenſible ſuch ſmall quantities of that fluid, as would otherwiſe wholly eſcape the notice of our ſenſes. Nor is this a mere matter of barren curioſity only; but may—it will ſoon appear that it has already—let us into ſome of the ſecrets of nature's operations, particularly reſpecting meteorology.

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The apparatus, by which theſe effects are produced, is no other than the Author's well-known *Electrophorus*; the reſinous coat of which ought to be exceedingly thin (not perhaps above the 50th part of an inch in thickneſs); and its ſurface, as well as that of the metal plate adapted to it, ſhould be as plain and as ſmooth as poſſible.

When the ſky is perfectly clear, and free from electrical clouds, ſo that an inſulated conductor, fitted up to obſerve the electricity of the atmoſphere, does not exhibit the leaſt ſign of electricity, by even attracting the fineſt thread; if a temporary metallic communication be made by means of a wire between the atmoſpherical conductor and the metal plate, lying on the reſinous ſurface; and this communication be ſuffered to ſubſiſt for *a certain time:* on removing the wire, the metal plate will, on being lifted up, exhibit evident ſigns of electricity, by attracting light bodies, and giving ſparks. In this caſe it is ſometimes found neceſſary to preſerve the communication of the *electrophorus* with the atmoſpherical conductor even 8 or 10 minutes. But if the atmoſpherical conductor alone be capable of barely attracting a light thread; the communication above mentioned need to laſt a few ſeconds only: in which time the metal plate will receive, and, as it were, condenſe ſuch a quantity of electricity, as to dart even a ſtrong ſpark.

The effects produced by this apparatus appear as extraordinary in diſcovering the preſence of artificial electricity, when it is ſo weak as to be ſcarce or at all perceptible by any other means. Theſe appearances too are connected with a hitherto unobſerved property of what may be deemed a new claſs of bodies, ſuch as marble, dry wood, &c. and which may be called *ſemi-conductors*, or *half-conductors*. In this caſe, the reſinous plate is not wanted:—but the relation of one experiment will beſt explain our meaning.

Let a Leyden vial be charged, and then diſcharged; ſo that it will ſcarce affect a light thread: or—as we have varied the experiment, in order to obviate certain objections—let an uncharged Leyden vial be brought to the conductor of an electrical machine; ſo as to receive from it only two or three moderate ſparks. If the metal plate only of the *electrophorus* (or *condenſer*) be placed on a dry marble ſlab, a table, or dry piece of wood, or any other imperfectly conducting ſubſtance; and the knob of the vial be made to touch the metal plate, or, in ſome caſes, to paſs over its ſurface; the latter, on being lifted up, by its inſulating handle, will be found to be highly electrified, ſo as to give very ſtrong ſparks: and this it will do repeatedly for ſome time, on alternately applying the knob of the vial to the metal plate, and then lifting up the latter from the ſlab, and examining it.

This method of *huſbanding* and condenſing ſmall quantities of electric matter, ſo as to procure ſtrong ſparks by means of a vial which is not ſufficiently charged to give a ſingle perceptible ſpark, is peculiarly applicable to the firing and lighting the Author's inflammable air-piſtol and lamp: eſpecially if the operator be provided with one of Mr. Cavallo's electrical pocket vials. Theſe vials will retain a *ſenſible* charge for ſeveral days; and an *inſenſible* one for weeks, or months. Even in this laſt caſe, when the electricity of the vial appears to be extinct; the Author, with his *condenſer*, is enabled to procure ſparks from it, ſufficient to fire the inflammable-air piſtol.

Mr. Cavallo, reaſoning on the phenomena of the Author's *condenſer*, has carried this matter ſtill further; ſo as greatly to increaſe the *magnifying power* of the inſtrument, by employing another in addition to it. When the electricity, even of the condenſer itſelf, is ſo ſmall, as not to affect an extremely ſenſible electrometer, he produces a ſenſible degree of electricity, by applying it to another, but ſmaller metal plate, or *condenſer*, placed likewiſe on marble, &c. and not exceeding the ſize of a ſhilling. M. Volta does not think that he ſhould exaggerate, were he to affirm, that, by means of both theſe *condenſers*, the intenſity of the original ſtock of electricity is increaſed 1000 times.

We have not room to explain the theory by which M. Volta accounts for theſe phenomena. It is founded on ſome curious obſervations and experiments of his, on the *capacity* of ſimple *conductors*, compared with that of a Leyden vial (or a *non-conducting* coated ſurface) which he publiſhed in a philoſophical Journal at Milan, in the year 1778. He there ſhews, that the *capacity* of 16 ſquare inches of coated ſurface (in a Leyden vial, or glaſs plate coated), is equal to the capacity of a conductor made of ſilvered, wooden, cylindrical rods, and nearly 100 feet long; the capacity of which is ſo great, that its *ſpark* occaſions a ſhock conſiderably ſtrong. It will be ſufficient for us to obſerve, that the phenomena of the *condenſer* depend on this circumſtance—that a metal plate, or other conducting ſubſtance, poſſeſſes a much greater capacity for acquiring and preſerving electricity, when ſupported by marble or other imperfectly conducting bodies, than when it is perfectly inſulated.

But one of the moſt curious diſcoveries, in our opinion, which the Author has made with this delicate *electrical teſt*, is his having ſucceeded in exhibiting, by its means, electrical phenomena, and even ſparks, produced by the *evaporation* of liquids, *combuſtion*, *effervescence*, &c. To account for the manner in which the clouds acquire their electricity, many experiments had been made by others, as well as the Author, but without ſucceſs; notwithſtanding Dr. Franklin's luminous experiment

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of the ſilver can and chain [See his *Experiments*, &c. Letter 12, p. 121.], by which he attempted to explain (it now appears, on very juſt grounds) by what means the electricity of the clouds was produced. It is now evident, that their failure in this inquiry was occaſioned, not by an erroneous theory, but, through the want of an inſtrument ſufficiently delicate to detect ſmall or evaneſcent quantities of electricity. Without reciting the various circumſtances neceſſary to be attended to, in the conduct of theſe delicate experiments, we ſhall only relate the principal reſults.

The firſt trials in which the Author was ſucceſsful were made at Paris laſt year, in company with *M. Lavoiſier*, and *M. de la Place*. Chafing-diſhes, containing burning charcoal, were placed on a large inſulated metal plate; and a communication was then formed between it and the condenſer, laid on a piece of marble. After a proper interval of time, the metal plate of the *condenſer* being lifted up, was found, on preſenting it to Mr. Cavallo's electrometer, to have acquired *negative electricity*. Inſtead of the chafing-diſhes, four veſſels containing iron filings were placed on the inſulated plate. Diluted vitriolic acid being poured into them, and a ſtrong effervescence excited, the *condenſer* not only charged the electrometer with *negative* electricity, but gave a *ſenſible ſpark*. Electrical appearances likewiſe occurred, by means of the effervescences in which fixed air and nitrous air are produced.

At this time, the Author's experiments on the *evaporation of water* were not perfectly ſatisfactory; but he afterwards ſucceeded in London, on uſing the expedient of throwing water on the lighted coals contained in an inſulated chafing-diſh. After this he met with equal ſucceſs, on throwing only a ſpoonful of water on three or four ſmall coals burning in an inſulated crucible. In theſe caſes, the *ſudden* evaporation of the water never failed to electrify the chafing-diſh *negatively*, ſo as to render the electricity ſenſible, even by means of the ſimple electrometer, without having recourſe to the *condenſer*; though on uſing that inſtrument the effects were greater, ſo as that ſparks were obtained. We ſhould imagine that the electrical appearances would be greatly increaſed, ſo as to produce a ſtrong ſpark, by giving water an extraordinary degree of heat, in a *Papin's digeſter*, and then *ſuddenly* giving vent to the vapour: as, in the caſe of the common, ſlow evaporation, the ſlight degree of electricity which is generated is diſſipated nearly as faſt as it is produced, in conſequence of the unavoidable imperfection of the inſulation.

Miscellaneous Articles.

Art. 10. *Account of an improved Thermometer:* By Mr. James Six.

It is ſcarce poſſible, without the aſſiſtance of a figure, to give a clear

clear idea of this inſtrument: though perhaps we may ſucceed in explaining the ingenious manner in which the principal effect, for which it is conſtructed, is produced. The intention is to aſcertain the greateſt degree of heat and cold that has happened in the courſe of 24 hours, in the abſence of the obſerver. It is properly a ſpirit thermometer; though mercury is employed in it, for the purpoſe of ſupporting a certain index. The tube in which the mercury moves is of the form of a U, and contains an index in the cavity of each ſide or leg. This index conſiſts of a ſhort piece of glaſs tube, uſed as a *float*, and which is adapted to the bore of the curve thermometrical tube, ſo as to move freely in it. This float contains a piece of *ſteel* wire in its cavity; the uſe of which will ſoon appear. From its upper end riſes a ſpring of glaſs, of the fineneſs of a hair; which, being ſet a little oblique, preſſes lightly againſt the inner ſurface of the thermometrical tube.

Suppoſing the index, on one ſide, to float on the ſurface of the mercury, the latter, when it riſes, carries it up along with it. When the mercury, after having attained its greateſt height, deſcends, it leaves the index behind it: becauſe its ſituation in the tube is preſerved, by means of the preſſure of its glaſs ſpring; the extremity of which points out the greateſt *heat*, on a ſcale placed parrallel to the tube. On the contrary, when the mercury has deſcended to its loweſt ſtation on the ſame ſide, during the intervals of obſervation, the index, or float, on the other ſide, is proportionably elevated, and ſhews the obſerver the greateſt degree of *cold* that has exiſted in that interval.

It is evident, that this inſtrument, from its conſtruction, muſt require rectification daily. This is eaſily effected by the following ingenious contrivance. The Author only applies a ſmall magnet to that part of the tube againſt which the index reſts; by the action of which, the included piece of ſteel wire (and conſequently the index) is eaſily brought down to the ſurface of the mercury. When this has been done, the inſtrument is rectified for the next day's obſervation; without heating, cooling, ſeparating, or at all diſturbing the mercury, or moving the inſtrument.

The conſtruction of this inſtrument appears to be difficult; but it has been executed by the Author, who informs us in a note, that 'with a thermometer of this ſort, he obſerved the greateſt heat and cold that happened every day and night throughout the year 1781.'—Other, and ſomewhat ſimilar conſtructions are likewiſe deſcribed; in which the above mentioned thermometer is, as it were, divided into two ſeparate parts; one of which only ſhews the greateſt degree of heat, and the other the greateſt degree of cold.

Article

Article 3. *Obſervations on the Bills of Mortality at York:* By William White, M. D. F. A. S. &c.

According to the Author, it appears evident from other undeniable proofs, as well as thoſe here exhibited, that this nation, both with reſpect to population and healthfulneſs, is in a general and progreſſive courſe of improvement; and that the births have become more numerous, and the deaths fewer, in proportion, in almoſt every place where the regiſters have been conſulted. At York, at leaſt, where there is little increaſe or decreaſe of the people by acquiſition, or emigration, theſe ſymptoms of improvement appear very conſpicuous and evident. Among the general cauſes of increaſe and healthineſs the Author enumerates the introduction of inoculation, the cool regimen in fevers, and the admiſſion of freſh air, the general uſe of antiſeptic medicines and diet, and the more judicious management of children.

Article 4. *Account of a Monſtrous Birth:* By John Torleſe, Eſq; Chief of Anjingo, &c.

This monſtrous production conſiſted of two children that lived above three days, having only one body in common, and diſtinguiſhed by other peculiarities; ſuch as that 'one head would ſleep, whilſt the other was awake; or one would cry, and the other not.' A plate accompanies this ſhort Article.

Article 5. *Experiments with Chineſe Hemp Seed:* By Keane Fitzgerald, Eſq.

The few grains of ſeed with which the Author made theſe experiments were not, through accident, ſown till June; though they ought to have been ſown in April. They nevertheleſs vegetated ſtrongly; ſo that many of them, in October, when they came into bloom, meaſured more than 14 feet in height, and 7 inches nearly in circumference; having grown, at different times, nearly 11 inches *per* week. The rough hemp that was peeled from 32 plants, when thoroughly dried, weighed three pounds and a quarter; though they were not ſuppoſed to have come to full maturity. At the Author's requeſt, the Directors of the Eaſt India Company have promiſed to give orders to their factors to procure and ſend over hither a ſufficient quantity of the beſt ſeed, that can be obtained in China, of this valuable plant.

The remaining Articles (excluſive of the Mathematical and Aſtronomical Papers) are—Article 7. *An Extract of the Regiſter of the Pariſh of Holy Croſs, Salop:* By the Rev Mr. William Gorſuch, Vicar. Art. 9. *Quantity of Rain which fell at Barrowby, near Leeds:* By George Lloyd, Eſq; F. R. S. Art. 17. *Abſtract of a Regiſter of the Barometer, &c. at Lyndon, in Rutland,* 1780: By Thomas Barker, Eſq.: and Art. 18. The *Meteorological Journal of the Society.*

ART.

ART. II. *The Neceſſitarian*; or, The Queſtion concerning Liberty and Neceſſity ſtated, in Nineteen Letters. By Benj. Dawſon, LL.D Rector of Burgh in Suffolk. 8vo. 2s. 6d. Johnſon. 1783.

THIS queſtion hath been ſo much embarraſſed by the ſubtleties of metaphyſicians, and the true ſtate of it kept ſo much out of ſight by equivocal and indefinite terms, that a clear and diſtinct diſcuſſion of it was much wanted. We think Dr. Dawſon hath brought forward the leading and eſſential objects of this curious controverſy with equal judgment and perſpicuity, and arranged them with ſuch accuracy and preciſion, as to give the reader a very clear view of the ſeveral arguments, by which the doctrines of Liberty and Neceſſity have been ſupported by their reſpective advocates. He hath particularly expoſed the fallacy of the common objections to Neceſſity, drawn from a ſuppoſition of its being inconſiſtent with merit; and hath, we think, fully eſtabliſhed his propoſition—that *the will is always impelled by motives*, and that it is the *quality* of an act that conſtitutes the ground of merit or demerit; from whence ariſes a conſciouſneſs of acting well or ill, the approbation or diſapprobation of our own minds.

In theſe Letters *Philemon* undertakes the defence of Liberty. The oppoſite argument is maintained by *Cleanthes*. The debate is carried on, ſtep by ſtep, with ſtrict logical propriety. The difficulties of Philemon, on the doctrine of Neceſſity, are removed gradually and ſatisfactorily. No objection is left unanſwered. No cloud is permitted to reſt upon the ſubject; and Palemon is at length convinced, that he had been miſled by words, and had oppoſed the doctrine becauſe he had not a clear and conſiſtent knowledge of it. The laſt letter contains this candid acknowledgment, and, at the ſame time, gives a general view of the principal ſubject in debate. We will preſent it to our Readers, as a ſpecimen of the Author's manner of reaſoning on this nice and curious point of metaphyſical ſpeculation.

'I am appealed to, Whether I am conſcious that I acted under *force* and *conſtraint* in what I did. To decide upon this, I conſult my own feelings on a review of the act. I find that I was free from any force or conſtraint, *ab extrà*, at leaſt. How was I affected from *within* then?—Was I actuated by *fear* or any other motive which *conſtrained* me to act againſt my *will*, as we ſay, againſt my own *conſent*, againſt my own *choice*?—No. I certainly choſe to do it. I acted from *choice*. But did I not act *neceſſarily*?—Was not my will *determined*, *neceſſarily* determined by a motive?—This is no leſs certain. I was moved by *Fellow-feeling*, *Compaſſion*, a *Deſire* to relieve my neighbour's diſtreſs. And ſhall I call this *force*, and *conſtraint*?—Shall I ſay—I was *forced* and *conſtrained* to do that which I *deſired*, which I *choſe*, which I *wiſhed* to do?—It is a manifeſt perverſion of language

nguage to call it by ſuch names. I cannot any longer heſitate to ſwer to this appeal to my own feelings—"I am *not* conſcious of ving acted under *force* and *conſtraint* in what I did."

Thus did I deliberate with myſelf and decide upon your appeal, fore I paſſed on to the other parts of your letter; in reading which ſay that I am fully confirmed in the reſult of the above ſoliloquy, ould be to give you a very inadequate idea of the effect it had upon e. I begin to feel the force and importance of thoſe *diſtinctions* to hich you have ſo often, in vain, called my attention. They are not oſe affected *refinements* upon words which I took them for. They e not mere *ſubtleties*, devi ſed for the purpoſe of evaſion and——but bluſh, my friend, to recollect the light in which I conſidered, and e levity with which I treated them.

I plainly perceive it was never your intention to reſt the foundation morality and religion upon *that* neceſſity to which the motions of ere matter are ſubject; nor yet upon *that* neceſſity by which the ute creatures are ſwayed in all their motions, but upon *that* deter- ination of the will by *motives*, of which neither matter nor the in- rior creatures are in any degree capable—upon that *capacity* or (to ide by our definition) "*power* in man of chooſing to act, forbear tion, or continue action" on moral and religious motives, with hich he *alone* in this lower creation is endowed. This power of ling, peculiar to man, diſtinguiſhes him, in this reſpect, from the ferior creatures—conſtitutes him a MORAL agent—renders him ac- ountable for his conduct as SUCH;—and therefore why not conform your language (I begin to think it may be proper), and denominate m a FREE AGENT?—But this, as it ſhall appear under your illuſ- ation, and when tried by the juſt rules of philoſophizing.'

The ingenious Author hath only diſcuſſed the ſubject on mo- l and metaphyſical principles. He hath not availed himſelf of e argument drawn from the doctrine of the divine decrees, hich, from a hint in the Preface, we had ſome expectation of. Ve ſhould be glad to ſee the queſtion brought forward anew, n theological grounds, by this able and acute diſputant.

RT. III. *A Catalogue of the MSS. preſerved in the Britiſh Muſeum, hitherto undeſcribed*; conſiſting of Five Thouſand Volumes, including the Collections of Sir Hans Sloane, Bart. the Rev. Thomas Birch, D. D. and about Five Hundred Volumes bequeathed, preſented, or purchaſed, at various Times. By Samuel Ayſcough, Clerk. 4to. 2l. 2s. boards. Davis, &c. 1782.

MR. Ayſcough's compilation will prove exceedingly uſeful to thoſe who are engaged in making elaborate and exten- ve collections for the hiſtory of Science and Literature. The aterials are very copious; and the arrangement is here made ith judgment and perſpicuity; ſo that recourſe may be had, ith the utmoſt facility, to ſuch treatiſes as are wanted in every partment of human knowledge.

The general ſubjects (which branch into a great variety of ſubordinate

ſubordinate heads) are the following: Theology—Eccleſiaſtic Hiſtory—Hiſtory—Commerce—Arts—Mathematics—Aſtron omy—Philoſophy—Chymiſtry—Medicine—Natural Hiſtory—Voyages—Grammars, &c.—Literary Hiſtory—Biography—Letters—Poetry—Judicial Aſtrology—Magic—Miſcellaneous MSS. in Icelandic and Oriental Languages.

Two indexes, which appear to be very accurate, and m have coſt the compiler much time and indefatigable aſſiduit are added to this Catalogue, to direct the enquirer where to fi the book he is in ſearch of, both in the Muſeum and in the pr ſent volumes. The ſecond index contains all the names me tioned in the Catalogue, by which may be diſcovered wh books have been written by any author, and what occurs rela ing to him.

Mr. Ayſcough particularly acknowledges his obligations to t Rev. Mr. White, Laudian Profeſſor of Arabic, and Nath. Braſſ Halhed, Eſq; for the aſſiſtance they have afforded him in e plaining the titles of books in the Oriental claſs.—The Wo hath been the compiler's ſole employment for upwards of tw years; and we believe, with him, that there is no example ſuch a work being completed in ſo ſhort a time. As an inſtan of the attention that it required before a perſpicuous arrang ment could be made for public uſe, we are informed that th Catalogue was originally written on 20,000 looſe ſlips of pape and reduced to order afterwards.

In general, the compiler hath only given us the title of th book. However, in ſome inſtances he hath been more minut and preſented us with ſome particulars reſpecting the author an the contents.

In the claſs of Alchymy (which is very copious), we me with many very ſtrange titles: witneſs the following.

PHILIP MULLER.

No. 3761. Proceſs (which he gave to a noble Earl of Scot land, under a ſevere oath of ſecreſy, and a collection of othe authors, agreeing and confirming the ſame) for making th White and Red Elixir, or *lapis philoſ.*

ANONYMOUS.

2623. 'The Privy Seal of God's Secretts, which, upon pai of damnation, is not unadviſedly to be broken up or revealed but with great care and many cautions.'

353. 'The Quinteſſence of all Things—The Book of Ge neral Remedies, in curing and healing all manner of Infirmitie —Alexus Affricke, Diſciple of Robert Eladder, after the actua and fruitful book of old Kyrame's, the which was fellow t Ypocras, the grete leche and clerc. This preſent book follow ing was found by Relative, of the grete cite of Troye, in tombe

tombe, with the bones of the firſt Kinge Kyrame, of the Virtue of VII Herbes.'

2203. 'Paraliſm on the Regeneration of Man, and the Purification of Metals.'

A Behmeniſt might here find a moſt delectable repoſitory of all that is profound in nature, and all that is myſterious and unintelligible in grace!

The treatiſes on Judicial Aſtrology, Magic, and Witchcraft, are alſo very numerous. Among the aſtrological writers we meet with the names of Agrippa, Albertus Magnus, Coley, Dee, Forman, Lilly, Raymund Lully, Sir Thomas Middleton, Bapt. Porta, &c. &c. &c. Under the article of Magic, we meet with the name of Longobardus. His MS. belonged to the collection of that celebrated dealer in aſtrology, Mr. Elias Aſhmole. The title of one of the pieces is, 'A prayer to be ſaid before the calling forth of elemental or infernal powers, or ſpirits of darkneſs.'

But if the curious want information with reſpect to particulars, we muſt refer them to the Catalogue itſelf, which is calculated to afford them the readieſt, cleareſt, and moſt ample gratification.

ART. IV. *Thirty Letters on various Subjects.* Two Vols. Small 8vo. 4s. ſewed. Cadell. 1783.

FROM this pleaſing Miſcellany we could ſelect a variety of obſervations on *Men*, *Manners*, *Opinions*, and *Times*, that would equally amuſe and inform the Reader. Many of the Author's reflections are ſprightly and novel; many very ſenſible and judicious; ſome few are problematical: and here and there we have a daſh of the ſceptic.

The Letters treat of the following ſubjects:—The Force of Cuſtom—Riches, Cards, and Duelling—Languages—Judging by the Perceptions of others—Painting—Temporary Taſte—Muſical Expreſſion—Parentheſis and Anticipation—Catches—Engliſh Language—Homer's Scale of Heroes—Different Manners of Reading—Shakeſpeare—Writing Hand—Want of accurate Views—The Analogy of the Arts—Bad Aſſociation—The poet Quarles—Warm Colouring—Falſe Principle in Painting expoſed—Paſſages in Shakeſpeare—Petition of *To* and *The*—Self-Production—Some Phraſes explained—Obſtructions in the way of Fame—Alliteration and Literation—Common Superſtitions—Wrong Repreſentations of the Solar Syſtem.

On Painting and Muſic the Author expreſſes himſelf with the accuracy of an artiſt, and the refinement of a man of taſte.—His obſervations on that abortion of Melpomene, called *Catches*,

are ſo juſt, and at the ſame time ſo ſpirited and ingenious, that we will make no apology for giving them entire.

'The productions of genius require ſome ages to be brought to perfection. The liberal arts have their infancy, youth, and manhood; and, to carry on the alluſion, continue ſome time in a ſtate of ſtrength, and then verge by degrees to a decline, which at laſt ends in a total extinction. The Engliſh language, poetry, and muſic, exhibit proofs of this obſervation, as far as they have as yet gone. With the two former I have at preſent nothing to do, but ſhall confine what I have to ſay on this ſubject to the latter.

'What the muſic of the times preceding Harry the VIII. was, I confeſs myſelf ignorant; nor, indeed, is the knowledge of it neceſſary. We may conclude that it was more barbarous than that of the ſixteenth century, as the times in which it was uſed were leſs enlightened. Some maſſes, motetes, and madrigals, are what have reached us. The whole conſiſts of a ſucceſſion of chords, without art or meaning, and perfectly deſtitute of air. In Elizabeth's reign appeared ſome compoſers, Tallis, Bird, Morley, and Farrant, which improved the barren ſtyle of their predeceſſors. They had more choice in their harmony, and made ſome little advances in melody. There are ſome pieces of inſtrumental muſic compoſed at this time which ſtill exiſt: particularly a book of leſſons for the virginals, which was the Queen's.—Whether the compoſers thought that her ſacred Majeſty excelled in muſical abilities as much as in rank, or as ſhe wiſhed to do in beauty, I know not; but this is certain, that theſe pieces are ſo crowded with parts, and ſo aukwardly barbarous, as to render the performance of them impoſſible—ſo natural is it, even in the infancy of art, to miſtake difficulty for beauty.

'I do not recollect any compoſer that really improved muſic for the firſt half of the ſeventeenth century, except Orlando Gibbons; of whom, a ſervice for the church, and two or three anthems remain, the harmony of which is good, and the melody pleaſing. In the Gloria Patri of the Nunc Dimittis is the beſt canon, in my judgment, that was ever made. Gibbons was alſo a compoſer for the virginals, but in no reſpect better than his predeceſſors. I believe it was about this time that the ſpecies of canon called the catch, was produced.—The intent of my making this ſhort recapitulation of the former ſtate of muſic is purely prefatory to what I have to ſay upon the ſubject of catches.

'This odd ſpecies of compoſition, whenever invented, was brought to its perfection by Purcel. Real muſic was as yet in its childhood; but the reign of Charles the Second carried every kind of vulgar debauchery to its height. The proper æra for the birth of ſuch pieces as, "when quartered, have ever three parts obſcenity, and one part muſic."

'The definition of a catch is, a piece for three or more voices, one of which leads, and the others follow in the ſame notes. It muſt be ſo contrived, that reſts (which are made for that purpoſe) in the muſic of one line, be filled up with a word or two from another line; theſe form a croſs purpoſe, or catch, from whence the name. Now, this piece of wit is not judged perfect, if the reſult be not the rankeſt indecency.

'Perhaps

'Perhaps this definition may be objected to, and I may be told that there are catches perfectly harmleſs. It is true, that ſome pieces are called catches that have nothing to offend, and others that may juſtly pretend to pleaſe; but they want what is abſolutely neceſſary for a catch—the break, and croſs-purpoſe.

'It may alſo be ſaid, that the reſult of the break is not always indecency. I confeſs there are catches upon other ſubjects—drunkenneſs is a favourite one; which, though good, is not ſo *very* good as the other: and there may poſſibly be found one or two upon other topics which might be heard without diſguſt; but theſe are not ſufficient to contradict a general rule, or make me retract what I have advanced.

'I will next examine their muſical merit.—And this, as compoſitions muſt conſiſt either in their harmony or melody; or their effect in performance.

'The harmony of a catch is nothing more than the common reſult of filling up a chord.—There is not contrivance enough to make it eſteemed as a piece of ingenuity. "What! they are all canons!" So is every tune in the world, if you will ſet it in three or more parts, and ſing thoſe parts in ſucceſſion as a catch—but a *real* canon is not ſo eaſily produced; it is one of thoſe difficult trifles which coſts an infinite deal of labour, and after all is worth nothing. I do not except the famous *Non nobis* of Bird, in which are ſome paſſages not to be endured. The excellence in the compoſition of a catch conſiſts in making the breaks, and filling them up properly. The melody is, for the moſt part, the unimproved vulgar drawl of the times of ignorance.

'Let us next attend to the manner of performance. One voice leads, a ſecond follows, and a third, &c. ſucceeds, unaccompanied with any inſtrument to keep them in tune together. The conſequence is, that the voices are always ſinking, but not equally; for the beſt ſinger will keep neareſt the pitch, and the others depart fartheſt from it. If the parts are doubled, which is ſometimes the caſe, all theſe defects are multiplied. To this let there be added the imperfect ſcale of an uncultivated voice, the *departing* from the real ſound by way of humour, the noiſe of ſo many people ſtriving to outſing each other, the confuſion of ſpeaking different words at the ſame time, and all this heightened by the laughing and other accompaniments of the audience—it preſents ſuch a ſcene of ſavage folly as would not diſgrace the Hottentots indeed, but is not much to the credit of a company of civilized people.

'As the catch in a manner owed its exiſtence to a drunken club, of which ſome muſicians were members—upon their dying, it languiſhed for years, and was ſcarce known, except among choir-men, who now and then kept up the ſpirit of their foreſathers. As the age grew more poliſhed, a better ſtyle of muſic appeared. Corelli gave a new turn to inſtrumental muſic, and was ſucceſsfully followed by Geminiani and Handel; the laſt excelled in vocal as well as inſtrumental muſic.

'There have been refinements, and confeſſed improvements, upon all theſe great men ſince; and no doubt but at this time there are much better performers, and more elegant, though leſs ſolid compoſers.

bird, this ingenious and candid writer enters his proteſt againſt the unjuſt treatment which Quarles hath received from the wits, and thoſe who have mechanically echoed their ſentiments and ſmart ſayings. 'I will riſque the declaring, that where he is good, I know but few poets better. He has a great deal of genuine fire, is frequently happy in ſimilies, admirable in epithets and compound words, very ſmooth in his verſification, ſo different from the poets of his own age [Charles I.], and poſſeſſed that great qualification of keeping you in perpetual alarm—ſo different from the elegant writers of the preſent times.'

To confirm this opinion of the merit of Quarles, our Author quotes a variety of paſſages from his poems, and illuſtrates them by critical remarks. The *Second Hieroglyphic*, which compares man to a taper—firſt unlighted—then touched by a hand from heaven, with this motto, *Neſcius unde*, 'cannot (as it is here obſerved) be enough admired, for the cloſeneſs of the reaſoning, and the freedom of the verſes. It would be difficult, if not impoſſible, to reaſon ſo ſhortly, and yet ſo clearly in proſe.' We entirely agree with the Author. We never read a piece in which the ſubtlety of metaphyſic argument is ſo curiouſly blended with the harmony of numbers, and the elegance of alluſion. —The laſt letter in this collection proſecutes this ſubject, and illuſtrates the genius of Quarles by more copious extracts, particularly a very noble one from the 12th *Emblem* of the 3d book —the ſubject of which is the impoſſibility of eſcaping the vengeance of the Almighty, taken from the 139th Pſalm.

'Tis vain to flee!—till gentle mercy ſhow
Her better eye, the farther off we go,
The ſwing of juſtice deals the mightier blow.

The ingenuous child, corrected, doth not fly
His angry mother's hand, but clings more nigh,
And quenches with his tears her flaming eye.

'To ſay only that this ſimile is appoſite and beautiful, comes very ſhort of my ſenſations when I read it. Let me confeſs honeſtly, that I think it one of the nobleſt inſtances of the ſublime pathetic.'

On the whole, we think theſe letters ſhow the hand of a maſter; whoſe ſketches and outlines convince us how well qualified he is to give us more copious and finiſhed delineations, if he would call in labour to the aid of genius.

ART. V. *Emilius and Sophia*; or, The Solitaries. By J. J. Rouſſeau. Being a Sequel to Emilius. Alſo ſome Additions to Eloiſa. By the ſame Author. Both found amongſt his Papers after his Deceaſe. Small 8vo. 2 s. 6 d. Becket. 1783.

THESE fragments are undoubtedly authentic. Every page ſpeaks the pen of Rouſſeau—that wild but original pen,

which he ſometimes dipped in the pure fount of nature, and ſometimes in the mingled ſtream of fancy and folly.

This *Sequel to Emilius* conſiſts of two letters; the moſt intereſting is the firſt, and contains ſome of Rouſſeau's moſt pathetic touches, and ſome of thoſe maſterly ſtrokes of a bold and fervid genius, that enter deep into the heart, and awaken all its feelings. In this letter we are informed that Sophia, by a train of deteſtible artifices, is at length tempted to violate her conjugal honour. The ſenſe of ſhame and guilt operates with ſuch irreſiſtible force on her mind, that ſhe is impelled to communicate the dreadful ſecret to her unſuſpecting huſband, at the very moment when he was attempting to careſs her with all the fondneſs of virtuous love. 'Hold, Emilius,' ſays ſhe, 'I am no longer your's; another has defiled your bed—I am with child—our perſons ſhall never be united—" and, ruſhing with impetuoſity into her cloſet, ſhe ſhut the door.

'I remain confounded.——

'My friend, this is not the hiſtory of the events of my life; they are little worthy to be related; it is the hiſtory of my paſſions, of my feelings, of my ideas. Suffer me to ſpeak at large of the moſt terrible revolution that ever my heart experienced.

'The greater wounds of the mind, as well as of the body, do not bleed the moment they are given, nor is the pain they occaſion immediately felt. Nature collects all her force to ſuſtain its violence, and the mortal wound is often given before it is felt. At this unexpected ſcene, at theſe words which my ears ſeemed to ſhut out, I remain motionleſs, annihilated; my eyes cloſe, a deadly cold runs through my veins; without fainting, I feel all my ſenſes benumbed, all my faculties ſuſpended; * *an univerſal anarchy reigns in my mind, like the chaotic appearance of a changing theatre, when the preſent ſcene diſappears, to give place to a new creation.*

'I am ignorant how long I remained in this ſituation, on my knees, and without daring to move, leſt I ſhould diſcover that all which had happened was not a dream. I wiſh that this ſtate of ſtupefaction had laſted for ever. Being rouſed at length, my firſt ſenſation was an inexplicable horror for every thing that ſurrounded me. I riſe immediately, I ruſh out of the room and down ſtairs, without ſeeing any thing, without ſpeaking to any one; I get out into the ſtreet, and, with haſty ſtrides, fly away with the rapidity of a ſtag, which thinks to avoid, by his velocity, the dart he carries buried in his ſide.

'Thus I ran without ſtopping, without moderating my flight, into a public garden. The light of day, and of the heavens, was a burthen to me; I ſought for darkneſs under the trees: at length, being out of breath, I let myſelf fall, half dead, upon the graſs—Where am I? What is become of me? What have I heard? What a cataſtrophe? Madman! what a chimera have you followed? Love, honour, faith, virtue, what is become of you? The elevated, the noble Sophia, is nothing but a proſtitute! This exclamation, ex-

* This alluſion is one of the ſublimeſt we ever met with, and we believe it original.

ſorted by deſpair, was followed by ſuch agonies of mind, that, choaked with my ſobs, my breath and utterance remained ſuſpended.—Had it not been for the ſtorm of paſſion that followed, this agony would have ſtrangled me. O who could expreſs that conflict of different ſenſations, which ſhame, love, rage, ſorrow, pity, jealouſy, raiſed all at once in my mind. No; ſuch a ſituation, ſuch a war of paſſions, cannot be deſcribed. The intoxications of extreme joy, which by an uniform progreſſion ſeems to dilate, and, as it were, rarefy our whole being, we eaſily conceive. But when exceſſive anguiſh aſſembles in the breaſt of a ſingle wretch all the furies of hell; when, wounded on every ſide by a thouſand different ſtings, he feels all, without being able to diſtinguiſh any; when torn a hundred different ways, by a hundred different cords—multiplied in his ſufferings, he ſeems to loſe the unity of his being, and every ſingle torment takes up his whole exiſtence. Such was my ſituation, and ſuch it remained during ſeveral hours—How ſhall I picture it to you? Volumes would be neceſſary to deſcribe the ſufferings of every ſingle inſtant. Happy mortals! you, whoſe narrow and frozen minds are inſenſible to every thing but the viciſſitudes of fortune, undiſturbed by every paſſion but the deſire of gain, may you always conſider this dreadful ſtate as a fiction, and never experience the cruel torments, which the diſunion of more worthy attachments occaſions in hearts capable of feeling them."

ART. VI. *Specimen of a Hiſtory of Oxfordſhire.* By T. Warton. The Second Edition, corrected and enlarged. 4to. 3 s. Nichols. 1783.

MR. Warton obſerves, that hiſtories of counties have been condemned as the dulleſt of compilations; and he might have added, that this ſentence of condemnation is ſeldom unjuſt. The charge of dullneſs is not, however, to be imputed ſo much to the ſubject itſelf, as to the manner in which it is too frequently treated. The topographical hiſtorian has an ample field for the diſplay of his ingenuity; and, indeed, to execute his taſk with tolerable ſucceſs, requires a conſiderable portion of knowledge and ſagacity. But it ſeldom happens, that he thinks any other exertion is neceſſary than that of diligence, or that any thing farther is expected from him than fidelity and exactneſs. The height of his ambition is to be tediouſly circumſtantial, or triflingly minute. His labours are, however, not without their uſe: they furniſh materials to the more liberal enquirer, and frequently ſave him the trouble of much uſeleſs inveſtigation.

Mr. Warton expreſſes his ſurprize that Oxfordſhire has not hitherto had its legitimate hiſtorian. The only one who has profeſſedly written its hiſtory is Dr. Plot, a writer on ſubjects that particularly fell within his own province, or to which the faſhion of the times gave importance, remarkably laborious and exact.

exact. Had he lived in an age when curioſity, inſtead of being employed on the puerilities of ſcience, had learned to direct itſelf to its proper objects, his Natural Hiſtory of Oxfordſhire might have been an entertaining performance, and the vehicle of much uſeful information. In its preſent ſtate, notwithſtanding the reputation it once had, it is of little value. To ſay the truth, the good Doctor's reſearches are, for the moſt part, trifling, nugatory, and ridiculous.

This ſpecimen of a hiſtory of Oxfordſhire is confined to the pariſh of Kiddington, of which the Hiſtorian is the Rector. That the Reader may ſee what Mr. W.'s ideas of this ſpecies of compoſition are, we ſhall give a curſory analyſis of it.

After giving the etymology of its name, and its relative ſituation in the county, the Hiſtorian proceeds to the hiſtory and deſcription of the church. Then follows a catalogue of its Rectors. This is ſucceeded by a diſſertation on a venerable monument of religious antiquity, the font, in which Edward the Confeſſor has been by ſome writers ſuppoſed to have been baptized. Notice is next taken of Aſterley, a hamlet appendant to Kiddington, though formerly a diſtinct pariſh. The ſcite of the church is unknown. Mr. Warton conjectures that it was in a field called Chapel-breke, which he ſuppoſes to mean the chapel cloſe or incloſure. His ſuppoſition is partly right, though the preciſe meaning of the term does not ſeem to have occurred to him; it implies an incloſure taken from the waſte, or common, for the purpoſe of ploughing, or *breaking* up. In this ſenſe it is ſtill familiar in one of the northern counties.

The hiſtory of property is next conſidered. This commences at an early period, and is traced down through the ſeveral hands by which it has been tranſmitted to the preſent poſſeſſors. On this part of its hiſtory the Author ſeems to have dwelt with truly archæological delight; and, though the notices of people, many of whom are now no farther known than, perhaps, as witneſſes to a charter or grant of lands to a monaſtery, cannot be very edifying or intereſting, it muſt yet be confeſſed, that Mr. Warton has had the addreſs to draw his readers forward without wearineſs or diſguſt. Should he, however, be thought tediouſly particular in this part of his work, the information contained in the ſubſequent part of it, in which he conſiders what may be called its military hiſtory, will amply compenſate for the dryneſs of what had preceded it.

We muſt, however, obſerve, that, ready as we are to concur with Mr. Warton in his ſentiments on moſt ſubjects, we can by no means join with him in the wiſh, that every village ſhould be thus circumſtantially delineated. Many, no doubt, will diſſent from us; for there are ſome who think reſearches of this kind can never be too minute, and that enquiry ſhould be ex-

tended to every petty object of poſſible diſcuſſion. They ſeem in ſhort to think of book-making, as one would ſuppoſe ſome politicians do of the national debt, that it may be extended *ad infinitum*. If the hiſtory of every inconſiderable village in this iſland were to be dilated through ſeventy quarto pages, where is the purſe that could purchaſe, the patience that could read, or the private library that could contain them? If compiled by the mere literary drudge, they muſt diſguſt; if executed with genius and taſte, the reader will regret that ſuperior talents ſhould be thus diverted from nobler purſuits, and that the race-horſe ſhould be condemned to the drudgery of the ox.

ART. VII. *Memoir of a Map of Hindooſtan*, or the Mogul's Empire: with an Examination of ſome Poſitions in the former Syſtem of Indian Geography; and ſome Illuſtrations of the preſent one; and a complete Index of Names to the Map. By James Rennel, F. R. S. late Major of Engineers, and Surveyor General in Bengal. 4to. 5s. Faden. 1783.

SINCE Great Britain, by the ſchemes of the commercial cabinet in Leadenhall-ſtreet, and the political activity of their agents in the eaſt, has become ſo much intereſted in the affairs of the Hindooſtan empire, Mr. Rennel has rendered a very eſſential ſervice to his country, by the great attention he has employed in forming a general map of that extenſive region, the interior parts of which are ſo little known to Europeans. The ingenious Author obſerves, that 'whilſt the theatre of the Britiſh wars in Hindooſtan was limited to a particular province of it, little curioſity was excited toward the general geography of of the country: but now that we are engaged, either in wars, alliances, or negociations, with all the principal powers of the empire, and have diſplayed the Britiſh ſtandards from one extreme of it to the other; a map of Hindooſtan, ſuch as will explain the local circumſtances of our political connexions, and the marches of our armies, cannot but be highly intereſting to every perſon whoſe imagination has been ſtruck by the ſplendor of our victories, or whoſe attention is rouſed by the preſent critical ſtate * of our affairs in that quarter of the globe.'

In the Preface, we are informed of the authorities from which the two ſheet map that accompanies this memoir is laid

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* What is likely ever to perplex the regulation of Britiſh concerns in India, is, that by its remoteneſs from Europe, we never *can* know the *preſent ſtate* of affairs there! The news we receive is always ſeveral months old; the orders ſent out refer to tranſactions more than double the diſtance of time paſt; hence a proportionable latitude of diſcretionary power muſt be allowed to agents there, greater than is conſiſtent with due ſubordination to any over-ruling powers in Britain!

down;

down; and a candid and liberal acknowledgment is made to ſeveral gentlemen for materials they have communicated for the purpoſe: and, indeed, ſo far as we may form an opinion from internal evidence, the taſk could not have been veſted in better hands.

Of this extenſive region, we are told, 'the Britiſh nation poſſeſs, in full ſovereignty, the whole ſoubah of Bengal, and the greateſt part of Bahar; I ſay the greateſt part, becauſe I believe there may be ſome purgunnahs on the ſouth-weſt of little Nagpour, that were formerly claſſed as belonging to Bahar, but are now in the poſſeſſion of the Mahrattas. In Oriſſa, we poſſeſs only the diſtricts of Midnapour, the reſt being entirely in the hands of the Mahrattas and their tributaries. The Britiſh poſſeſſions contain about 150,000 ſquare Britiſh miles of land, which is (are) about 18,000 more than is (are) contained in Great Britain and Ireland: and about ten millions of inhabitants.'

What a fine common field for the harveſts of intrigue, oppreſſion, and peculation! No wonder that the Company's *ſervants* cannot agree with each other there; nor that they ſhould ſucceſſively come home nabobs, and bewilder us as much as poſſible with their various, intereſted, and contradictory ſtories! The poſſeſſion of power in ſuch a ſituation, may be eſteemed almoſt too ſevere a trial for human integrity to ſuſtain.

Though Mr. Rennel circumſcribes the Hindoſtan empire within narrower limits than are generally given to it, he computes that 'its extent is about equal to France, Germany, Bohemia, Hungary, Switzerland, Italy, and the Low Countries, collectively; and the peninſula is about equal to the Britiſh iſlands, Spain, and Turkey in Europe.' This empire is however merely nominal; for it is ſo much diſmembered, that Shah Allum, the nominal Emperor, poſſeſſes no more than the city of Delhi, and a ſmall territory round it. We may from hence judge by how precarious a tenure we hold a dominion larger than our own land, at ſuch a diſtance; ſhould the country chiefs, familiarized to our mode of warfare, ever take it into their heads to ſuſpend their own animoſities for the purpoſe of collecting their united ſtrength to drive all foreigners out! According to our Author, 'the hiſtory of Hindooſtan is one continued leſſon to Kings, not to graſp at too much dominion; and to mankind, to circumſcribe the undertakings of their rulers.'

The principal ſubjects of the Memoir are geographical particulars, which will appear very dry to all readers but thoſe who propoſe to ſtudy the map: but we cannot diſmiſs the article without ſignifying our approbation of the Index that is formed to it. The different poſſeſſions in Hindooſtan are not only diſtinguiſhed by coloured boundaries, but the whole map is divided into

into ſquares, by the interſection of the parallels of latitude and the meridians; and each ſquare is pointed out by capital letters along the ſide margins, and ſmall letters along the top and bottom: ſo that the index of names referring to a large and ſmall letter, directs to the ſquare within which any particular place is to be found. In a map of ſuch an extent, filled with the names of places, few of which are generally known, the method here adopted ſeems to be the happieſt that could have been contrived.

ART. VIII. *The Nineteen Tragedies and Fragments of Euripides.* Tranſlated by Michael Wodhull, Eſq. 8vo. 4 Vols. 1l. 1s. Boards. T. Payne and Son. 1782.

IT has been the fate of Euripides not to have his works tranſlated into Engliſh, before the language had received ſuch a degree of refinement as might enable his tranſlators to do juſtice to the original. And it might ſeem to make no ſmall part of the poet's good fortune, that the taſk of tranſlating him ſhould have been attempted by gentlemen, who, from previous ſpecimens of their abilities, had given reaſon to expect they were equal to ſo arduous an undertaking. The merits of a former tranſlation, as far as it is executed, the Public is already acquainted with.

Though the rule we have laid down in reviewing rival performances is by an impartial adduction of correſpondent paſſages, to let each ſpeak for itſelf, we ſhall, in this inſtance, it being the firſt time of Mr. Wodhull's appearance as a tranſlator, enter ſomewhat more largely into the diſcuſſion of the preſent performance, than ſeemed to be neceſſary in examining the tranſlation of Mr. Potter, who had ſo lately diſtinguiſhed himſelf as the interpreter of Æſchylus.

To know what is to be expected from a tranſlator, reference muſt be had to the original author. His characteriſtical excellencies and defects being conſidered, the next object of enquiry will be, how far there is a poſſibility of equalling the one, and (provided fidelity will permit) of avoiding the other. In dramatic compoſition the principal objects of attention are, the fable, the manners, the ſentiments, and the language. It is with the laſt of theſe that the tranſlator is concerned, except, indeed, it be contended, that ſentiment is not totally independent on expreſſion. A critical attention to the language of Euripides will evince, that its great excellencies are conciſeneſs and ſimplicity. Superfluous epithets are rarely to be met with; nor does he often dazzle by uncommon ſplendour of metaphorical imagery. Yet the want of elevation and grandeur, which may ſometimes be objected to him, are amply compenſated for, by the purity, the ſweetneſs, and the elegance of his ſtyle, which

which is uniformly chaſte, unaffected, and ſubdued. It is owing, perhaps, to theſe qualities that he has ſo eminently ſucceeded in that leading province of the drama, the pathetic. It is poſſible for a writer's imagination to ſuggeſt images of diſtreſs, that, abſtractly conſidered, may be equally affecting with any that are given by Euripides; yet, by being conveyed in language either artificial and inflated, or feeble and diffuſe, the effect upon the reader is loſt. When the mind is under the dominion of no particular paſſion, it may be allowed to pay attention to the niceties of expreſſion, and even to indulge itſelf in ſuperfluous ornament; but were the madneſs of Oreſtes, or the anguiſh of Hecuba, to be expreſſed in a ſtyle equally ornate and florid, the reader's ſympathy would be immediately ſuſpended; he would diſcover, and he would be ſhocked, or diſguſted at the diſcovery, that the veriſimilitude of nature was deſtroyed.

If there be any thing to object to in the language of Euripides, it will, we apprehend, be found in the choral parts.—Inſtances might be adduced in which they are diſcriminated from the dialogue by little beſide the meaſure of the verſe.—Theſe, however, bear no proportion to the innumerable paſſages in which the poet's diction correſponds with the ſplendour and elevation of his ideas, and in which he ſcarcely comes ſhort of the ſpirit and ſublimity of Pindar. Such, then, is the original: let us next conſider the tranſlation, of which the following extract, from ELECTRA, may ſerve as a ſpecimen.

'PEASANT, ELECTRA, ORESTES, PYLADES, CHORUS.

'*Peaſant.* Ha! who are theſe whom at the doors I view?
Why come theſe ſtrangers to our ruſtic hut?
Or need they my aſſiſtance? with young men
To parly, in a woman is unſeemly.

'*Electra.* Form no ſuſpicions, O my deareſt Lord,
Injurious to my honour. You ſhall know
What really was ſaid: for from Oreſtes
To me theſe gueſts of ours a meſſage brought.
Pardon him, ſtrangers, if he ſpoke amiſs.

'*Peaſant.* What ſay they? lives he? doth he view the ſun?

'*Electra.* If their accounts be true, and to their words
My credence I refuſe not, he yet lives.

'*Peaſant.* Aught of his father's wrongs, doth he remember,
And thy calamities?

'*Electra.* I entertain
Such hopes: but feeble is the baniſh'd man.

'*Peaſant.* But with what meſſage came they from Oreſtes?

'*Electra.* He ſent them to explore my woes.

'*Peaſant.* They ſee
Only a part of them: but what remains
Thou canſt unfold.

Electra.

Electra. They know the whole; they need
No farther information.
Peaſant. Long ago
Then ſhould our doors to them have been thrown open.
Enter this houſe, and for your joyful tidings
Accept what fare my humble roof contains.
Their baggage, O ye ſervants, carry in.
Make no excuſe, for, O my friends, ye come
From one whom I hold dear. No abject manners,
Tho' I am poor, to you will I betray.
Oreſtes. Inform me, I conjure you by the Gods,
Is this indeed the man, who joins with you
In the concealment of your nuptial union,
Thro' an unwillingneſs to ſhame Oreſtes?
Electra. 'Tis him they call the poor Electra's Lord.
Oreſtes. There is no certain teſt of generous ſouls:
For in the tempers of mankind prevails
A ſtrange confuſion. I have ſeen the ſon
Of a great father dwindle into nothing,
And virtuous children ſpring from wicked parents;
Among the rich a mean contracted ſpirit
Have I diſcover'd, and the poor man's breaſt
With moſt exalted ſentiments inſpir'd.
How therefore is it poſſible to take
Of either ſtation ſo diſtinct a view
As to judge accurately? Shall the rich
Be umpires? the deciſion they might give
Would be corrupt. Shall we refer to them
Who have no fortunes? but this curſe belongs
To poverty, it teaches man to ſin
When pinch'd with want. Shall we now treat of arms?
Who can diſcern by looking at his ſpear
What warrior's valiant? it were beſt to leave
Such points ſtill undecided. For this man
Of no account in Argos, nor elated
By the diſtinction of the houſe he ſprung from,
But intermingled with the abject crowd,
Hath prov'd moſt virtuous. Will ye ne'er grow wiſe,
Who err'd thro' empty prejudice, nor learn
From ſtudying their aſſociates and their manners
To eſtimate the true nobility
Of mortals? for both ſtates and private houſeholds
Are ſtill by thoſe of ſuch exalted worth
Adminiſter'd aright: but fleſh, devoid
Of mental powers to animate the maſs,
Like a mere image in the forum ſtands.
Nor doth a nervous arm maintain the field
Longer than one more feeble; this depends
On inborn courage, nature's happieſt gift.
Preſent or abſent, Agamemnon's ſon,
On whoſe account we hither came, deſerves,
And therefore it behoves us to accept

The

The proffer'd hoſpitality: my ſervants,
Enter this dwelling. I had rather find
A poor man who with chearfulneſs receives us,
Than a rich hoſt. The bounty of this Peaſant
I therefore praiſe, altho' I rather wiſh
Your brother here triumphant, who might lead me
Into a feſtive palace; he at length
Perhaps will come. For Phœbus' oracles
May be relied on; but I diſregard
The propheſies of men. *Exeunt* Oreſtes *and* Pylades.

« *Chorus.* Our hearts, Electra,
Are warm'd with joys we never felt before;
For Fortune, tho' her progreſs hath been ſlow,
May fix at length with us her bleſt abode.

« *Electra.* When you, O hapleſs man, were well aware
How poor your cottage, why did you receive
Theſe ſtrangers of a far ſuperior rank?

« *Peaſant.* What, if they are as noble as they ſeem,
Will they not be contented with our food,
Tho' coarſe and ſcanty?

« *Electra.* Into this miſtake
Since you who are of little note are fallen;
Repair to that old man who rear'd the childhood
Of my dear father, he on Tanos' banks
Divides the confines of the Argive land
And Sparta, with his plow-ſhare; he attends
His fleecy charge, an exile from the city.
Bid him come hither, from his well-ſtor'd houſe,
Fraught with a banquet to regale theſe ſtrangers.
He will rejoice, and to th' immortal Gods
His adorations pay, ſoon as he hears
The boy yet lives whom erſt his zeal preſerv'd.
For out of my paternal houſe, no gift
I from my mother will accept: to her
Unwelcome were the tidings we ſhould bear,
If that unhappy woman knew that ſtill
Oreſtes lives.

« *Peaſant.* At thy requeſt ſuch meſſage
Will I deliver to that aged man.
But go into the houſe with ſpeed, and make
All ready. For a woman, if ſhe pleaſe,
With many a ſavory viand can adorn
The ſocial board. I have enough at home
To feed them for a ſingle day at leaſt.
When on theſe matters I reflect, I mark
How great the power of riches, to beſtow
Upon the needy ſtranger, or expend them
To heal our bodies wailing with diſeaſe.
But for the diet of one day, is wealth
Of ſmall importance: for the appetites
Of all men, whether rich or poor, demand
An equal ſhare of neceſſary food.

Exeunt Electra *and* Peaſant.

« CHORUS.

CHORUS.

ODE.

I. 1.

Ye far-fam'd banks, who with unnumber'd oars
Purſu'd your voyage o'er the billowy deep
To diſtant Ilion's faced ſhores,
Around whoſe prows, attracted by the lyre,
Hung curling dolphins, while the choir
Of Nereids, underneath the craggy ſteep,
United in a graceful dance:
With Agamemnon to the fields of Troy,
Ye wafted *Thetis' agile boy.*
On Simois' banks Achilles poiz'd his lance.

I. 2.

When Nereus' daughters left Eubœa's coaſt,
They from the golden anvil bore that ſhield
Adorn'd with ſculptures, Vulcan's boaſt;
O'er Pelion's height, and thro' the ſacred grove
Of Oſſa, did the virgins rove,
They ſought where, by the woodland nymphs conceal'd,
His martial ſire this future light
Of Greece had nurtur'd, Thetis' godlike ſon,
Who with unrival'd ſpeed could run;
That generous champion of Atrides' right.

II. 1.

One of our valiant countrymen, who came
From Ilion's ramparts to the Nauplian bay,
Informs me that theſe enſigns flame,
O ſon of Thetis, on thy burniſh'd ſhield,
Which drove Troy's warriors from the field;
Cloſe to its margin Perſeus urg'd his way
The billows of the deep above,
His crimſon falchion ſtream'd with recent gore,
The Gorgon's dreadful front he bore,
Tended by Hermes, meſſenger of Jove.

II. 2.

But in the center of that buckler glow'd
The radiant Sun, his winged courſers gay
Flew ſwift along th' etherial road;
The Pleiades and Hyades, whoſe ſight
Struck daring Hector with affright,
Twinkled around: exulting o'er their prey,
With golden claws three Sphinxes grac'd
His helmet; on his cuiraſs wrought the ſteed
Of fam'd Pirene's winged breed
By the Chimæra, breathing fire, was chas'd.

III.

The hero brandiſh'd a deſtructive ſpear,
And drove his chariot o'er the plain,
While pitchy clouds of duſt hung gathering in his rear.
The King who led theſe warlike troops was ſlain

After

After the hoſtile ſtrife,
By Tyndareus' daughter, his inhuman wife.
Hence will the Gods demand thy forfeit breath;
Into the ſhades of death
Shalt thou be plung'd at length, tho' late,
And with thy blood my vengeance ſate,
When I behold the falchion wav'd around
Full on thy neck inflict the wound.'

The reader may perceive, by the paſſage we have quoted, and which will give an impartial idea of the general execution of the whole, that Mr. Wodhull's Muſe keeps one even unelevated tone; ſeldom riſing to excellence, and never offending by affectation; what ſhe wants in elegance ſhe endeavours to make up by fidelity; but her language, being neither nervous nor forcible, though for the moſt part faithful to the ſenſe, is not always ſufficiently cloſe; nor is the want of compactneſs always compenſated for by perſpicuity. Inſtances, indeed, might be adduced in which ſhe is not even intitled to the praiſe of fidelity. Whoever will compare the following paſſage with the original, may perceive, that the reaſoning of Oreſtes is both weakened and miſrepreſented.

How then is it poſſible to take
Of either ſtation ſo diſtinct a view,
As to judge accurately? Shall the rich
Be umpires? the deciſion they might give
Would be corrupt. Shall we refer to them
Who have no fortunes? but this curſe belongs
To poverty; it teaches man to ſin
When pinch'd with want. Shall we now treat of arms,
Who can diſcern by looking at his ſpear,
What warrior's valiant? &c.

Πως συνιτις ανδρα διαλαβων ορθως κρινει;
Πλουτῳ; πονηρῳ γ' αρα χρησεται κριτῃ.
Η τοις εχουσι μηδεν; αλλ' εχει νοσον
Πενια· διδασκει δ' ανδρα τη χρεια κακον.
Αλλ' εις οπλ' ελθω; τις δε προς λογχην βλεπων
Μαρτυς γενοιτ' αν, ὁστις εστιν ω 'γαθος;

In aſking the queſtion, How is any one to form a right judgment of mankind? he does not enquire whether the rich are to determine it, but rather is he to judge of mankind by their wealth? the anſwer is, πονηρῳ γ' αρα χρησεται κριτῃ; he will make uſe of a bad criterion, (for ſo κριτης in this paſſage may be rendered). He then proceeds, muſt poverty be his rule? This rule alſo is fallacious; for, ſays he (to render the paſſage paraphraſtically), poverty will often compel a man to actions that are repugnant to the natural biaſs of his mind. Is he then to form a judgment from military ſkill? This queſtion is anſwered by another, implying no more than he can judge of a man's

valour

valour by the ſharpneſs of his ſpear. In what Mr. Wodhull ſays alſo, a few lines afterwards, he does not ſeem to have conveyed the preciſe idea intended by Euripides.

Nor doth a nervous arm maintain the field
Longer than one more feeble.

As Mr. Wodhull has expreſſed himſelf, it ſhould ſeem that a ſtrong man is not able to fight longer than a weak one, which certainly is not the ſentiment implied in the original.

οὐδὲ γαρ δορι
Μαλλον βραχιων σθεναρος ασθενους μενει,

Meaning no more than that courage depends not upon perſonal ſtrength.

In the inſtances taken notice of above, Mr. Wodhull has only been inaccurate; in the following one he has deviated into abſurdity.

Ελθ' ὡς παλαιον τροφον εμου φιλου πατρος
Ὁς αμφι πολεμον Τανον Αργειας ὁρους
Τεμνουσα γαιας, Σπαρτιατιδοστε γης,
Ποιμναις ὁμαρτει, πολεως εκβεβλημενος.

"Go to the old man who brought up my father, who, baniſhed from the city, looks after his ſheep near the river Tanos, that divides the territories of Argos and Sparta."

Mr. Wodhull has, however, transferred the province of marking out the boundaries from the river to the old man's plough-ſhare; a province, ſuppoſing the thing were practicable, of too much importance to be entruſted to an exile. His tranſlation runs thus:

Repair to that old man who rear'd the childhood
Of my dear father: *he on Tanos' banks*
Divides the confines of the Argive land
And Sparta, with his plough-ſhare; he attends
His fleecy charge, an exile from the city.

When a tranſlator miſtakes paſſages, ſo obviouſly intelligible as theſe that we have noticed are in the original, his miſtakes can proceed only from inattention and oſcitancy. Indeed, when Mr. Wodhull exerts himſelf, he ſhews that he is no ſtranger either to his Author, or the language in which he writes.

In the Odes our tranſlator has, in general, ſucceeded more happily than in the dialogue. They are, however, not without harſhneſs, owing principally to the ſtructure of his ſtanzas, and an injudicious interchanging of his rhymes.

The notes which are occaſionally ſubjoined, though ſhort, are judicious. The hiſtory of the houſe of Tantalus is alſo a uſeful appendage to the work. The fortunes and adventures of Tantalus's deſcendants furniſh Euripides with the greateſt part of his fables. There is alſo a copious index, and a tranſlation of the fragments.

ART.

ART. IX. *An Account of a Series of Pictures, in the Great Room of the Society of Arts, Manufactures, and Commerce, at the Adelphi.* By James Barry, R. A. Professor of Painting to the Royal Academy. 8vo. 3s. 6d. Cadell. 1783.

THIS work contains the history of six large pictures, painted for the Society of Arts by Mr. Barry, and is a kind of sequel to a work of his, entitled "An Enquiry into the real and imaginary Obstructions to the Acquisition of the Arts in England," published in 1775 *.

In the above mentioned *Inquiry*, the Author attributes the causes of the difficulties which the art of painting had hitherto lain under in this country to the want of encouragement given to historical painting, and the great demand for portraits—and the reasons deduced from climate, government, and education, he looks upon as unsatisfactory and inconclusive.

'But,' says Mr. Barry, in the work before us, 'the most satisfactory proof of all was yet wanting, I mean the actual production of some great work of historical painting. This was little likely to happen, not so much from any insurmountable difficulty in the undertaking itself, as from the servile, trifling views of the Public, the particular patrons, or more properly the employers of the artists, who, from causes which have been largely explained in the Inquiry above mentioned, were intent upon nothing but the trifling particulars of familiar life, wasting the whole time, vigour, and practice of our artists in such a manner as made genius and high information quite useless, and daily rendered the few, who from nature and study were at all qualified, but the more and more unfit to reach that standard, by which alone we could be entitled to vie with the great performances of Italy, France, &c.'

The Society of Arts having, in 1772, made a proposal to ten of the greatest artists † in this country, for decorating their great room with a series of historical or allegorical paintings, and the proposal not having been acceded to by them, Mr. Barry (about three years afterwards) engaged to paint the whole himself; and was in some degree to be reimbursed for his time and trouble by the emoluments attending the exhibition of his work.

'Accordingly (says he), in July 1777, I began the work here exhibited; and although I was without patron, fortune, or encouragement, without wages to subsist on, and with no other assistance to carry it on, than what I was to derive from any other occasional works that might fall in my way; with only these to rely on, and with a clear foresight of the many vexatious delays, and difficulties that would naturally happen, as well as of the underhand malevo-

* See an account of this work in the 52d volume of our Review, p. 300.

† In which number Mr. Barry was included.

lent attentions from a certain quarter, which had continually followed me, and which I well know would not be wanting induſtriouſly to embroil and embitter matters on this occaſion; yet I have to thank God for it, that in the main the work went on pleaſantly enough, and would have been long ſince finiſhed, could I have given my whole time to it; however, another year will complete all I mean to do; but as it is now happily brought ſo near its concluſion, and that the ſubject and ſcope of the whole may be ſeen and conſidered, I wiſhed much in a work of ſuch extent, to adopt the old Greek practice, and whilſt it was yet in a ſtate of being improved and amended, to avail myſelf of the opinion of the candid and well-informed part of the Public, before it received the laſt hand: a genuine unbiaſſed opinion is always worth ſomething; even the cobler may be of uſe in what appertains to his laſt.'

The truth he endeavours to inculcate by theſe pictures is, *that* the obtaining of private as well as of public happineſs depends upon the cultivation of our faculties.—He begins with man in his ſavage ſtate, full of miſery and inconvenience; and leads him through ſeveral gradations of culture and exertion in his probationary ſtate, to his final happineſs or miſery in the next world.—His ſix pictures are, 1ſt, Orpheus civilizing mankind; 2d, A Grecian harveſt home, with a ſacrifice to Ceres and Bacchus; 3d, The Olympic games; 4th, Navigation, or the Triumph of the Thames; 5th, The diſtribution of prizes in the Society of Arts, with portraits of many of their Members, and of many characters now in being; the 6th, Elyſium and Tartarus, or the ſtate of final retribution, with portraits of the great men of all ages.——Of theſe pictures, he here enters into a minute and entertaining detail, interſperſed occaſionally with pointed remarks on many ſubjects, and glowing with the ſoundeſt morality. For inſtance, 'We poſſeſs advantages that make many things poſſible to us, that could not have been effected in the rude times of our anceſtors. Herſchels and Cooke's might now be ſucceſsfully employed in exploring the unknown regions of air and ſea; and many Chatterton's, &c. &c. might be reſcued from deſtruction, in whom we might ſee revived the ſpirit of a Homer, a Pindar, a Rafaelle. When we reflect upon what might poſſibly have been done with the thouſands that are ſquandered on *Fêtes*, and other nonſenſical parade and mummery, of which not a veſtige remains even for the next morning, except laſſitude and ennui; how aſtoniſhing! it would appear as if all the nobler feelings were quite obliterated, and that ſuch people conſider themſelves as ſent here merely to ſhew how ridiculous human nature can be; and with what a daring impiety it can trample under foot every duty which relates either to this world, or to ———. But let the divines urge the rigid account that will hereafter be demanded of theſe good ſtewards, of the manner in which they have diſpoſed of the great overplus of wealth that has been entruſted to them, whether it has been laid out for the benefit or for the curſe of the community; I ſhall only take notice, that although in the nature of things

things, the great cannot be artiſts themſelves, and cannot (generally ſpeaking) be of ſervice to the community by any labours of their own: yet there remains to them a ſphere of action not leſs glorious and intereſting to mankind in aſſiſting thoſe that can.'

Of his talent in drawing characters his account of Dr. Johnſon is a ſtriking inſtance:

'My admiration of the genius and abilities of this great maſter of morality, Dr. Johnſon, cannot be more than it is; but my eſtimation of his literary abilities is next to nothing, when compared with my reverence for his conſiſtent, manly, and well-ſpent life: ſo long a writer, in ſuch a town as London, and through many viciſſitudes, without ever being betrayed into a ſingle meanneſs, that at this day he might be aſhamed to avow. Above all, that extraordinary ſtretch of virtue that induced him to be ſo ſingularly active in aſſiſting and bringing forward all his competitors of worth and ability; particularly at that period of their reputation, when it was eaſy for him to have cruſhed them, if he had been ſo inclined.'

Mr. Barry, fired with the writings of the ancient poets and philoſophers, and emulating the practice of the great painters of antiquity, is ambitious to paint a picture for the Porch; a picture that Zeno would have contemplated with pleaſure, and that he would have recommended to his ſcholars as a comment on his lectures. This is painting for poſterity, indeed, and taking up the province of the poet as deſcribed by Horace:

Torquet ab obſcœnis jam nunc ſermonibus aurem.

There are, occaſionally, ſome remarks on painting in this work; and as the opinions of a profeſſional man on his art are always curious, and are more founded in obſervation than thoſe of any other perſon can be, we will extract what Mr. Barry ſays on the diſpute upon the ſuperiority of the ancient and modern painters:

'At the reſurrection of the arts in Italy, they appear for the moſt part to have been confined to the practice of mechanical uneducated people; and to have been almoſt wholly employed on ſubjects generally believed to be within the compaſs of ordinary and even vulgar education. There are indeed a few illuſtrious exceptions, but in Greece this matter was quite different, their artiſts were philoſophers the moſt ſubtle and metaphyſical, and appear to have conſidered the whole of created nature with all its ſcattered perfections, but as a mere chaos, and rude maſs of incoherent materials, thrown together by the great Creator, for the exerciſe of thoſe intellectual faculties he had beſtowed upon man, and which he had moſt wiſely and beneficently impreſſed with ideas of perfection, and a capacity of conception to which individual nature might make ſome diſtant approaches, but at which it would never arrive. Here then is the ſtorehouſe from whence we have derived all thoſe works that have filled the mind with aſtoniſhment, inſtruction, and pleaſure; hence came the heroes and demi-gods of the Grecian artiſts, whether poets, painters, or ſculptors; hence the man of the Stoics, the orator of Cicero, the Lovelace and Grandiſon of Richardſon, and it muſt be acknowledged

that all the materials of the invaluable conſtellation of characters in the ſo much admired Cecilia, which has recently added ſuch a luſtre to our literary hemiſphere, has been happily ſelected from the ſame repoſitory.

'It is then evident and incontrovertible, that the Grecian artiſts poſſeſſed the very eſſence, ſpirit, and animating ſoul of the art; and, as Longinus has ſaid of Demoſthenes, compared with Hyperides, this one excellence outweighs the whole of what the Italians could oppoſe to it; and in this reſpect Pouſſin has not too ſtrongly expreſſed himſelf when he affirms that Rafaelle, though an angel to the moderns, was an aſs when put into competition with the ancients: if we were to compare any female figure in the cartoons of Rafaelle, with that beautiful Greek muſe in Mr. Townly's dining parlour, how inferior, how inaccurate, how groſs and vulgar does Rafaelle appear!'

There are ſome inaccuracies of ſtyle in the work, and ſome hints at cabals and perſecution, which we think foreign to the ſubject, and which we imagine ſeldom have the effect a writer intends by them.—Men are too buſy to attend to what an author ſays of himſelf, or too wiſe to give entire credit to it.

On the whole, however, the work before us is written with great ſpirit and force, and is replete with knowledge of various kinds. We heartily wiſh Mr. Barry ſucceſs in the exhibition of his pictures, the labour of between five and ſix years, and containing at leaſt fifteen hundred figures, executed by himſelf, without the leaſt aſſiſtance whatſoever.

ART. X. *The Hiſtory of France*, from the Commencement of the Reign of Lewis XIII. to the General Peace of Munſter. Together with the intereſting Events in the Hiſtory of Europe, during that Period. By Walter Anderſon, D. D. Vols. IV. V. 4to. 1l. 11s. 6d. Becket, &c. in London; Creech in Edinburgh. 1782.

IF Hume, Robertſon, and Gibbon, have ſupplied the Public with good hiſtories from their own pens, they have been the indirect authors of many bad ones, from thoſe who aſpired to rank with them in their hiſtorical departments. When Dr. Robertſon gave us his hiſtory of the Emperor Charles V. more extenſive objects were in view than the mere memoirs of that prince, or the particular hiſtories of the reſpective territories he governed; and we received in that work the hiſtory of a very important period, teeming with events intereſting to mankind in general, delivered in an inſtructive pleaſing manner. In the production now before us, we have the continuation * of a hiſtory of France, traced indeed through very turbulent times; and which if delivered in the language of the country, might prove intereſting to that nation, in proportion as it was found

* For the former volumes of this work, ſee Rev. Vol. XL. p. 366, and Vol. LIII. p. 21.

to contain a clearer elucidation of facts than had been given by any preceding writer; but as a hiſtory of France, written for Britiſh readers, we muſt, from a regard to truth, add, that its execution is not of that maſterly kind to ſtamp any great value on the ſubject of the Author's choice: and the very circumſtance of perceiving from time to time, obvious traces of imitation, has the diſadvantageous effect of continually reminding us of as obvious diſparities. We have a new hiſtory, without any new diſcoveries or illuſtrations to reward our peruſal; the writer's reflections, when he is diſpoſed to indulge them, are often trivial and crude; and whatever importance they may aſſume, ſeldom diſplay a great degree of acute penetration.

As ſome ſpecimen may be expected, we ſhall, from the eminence of the perſonage rather than from any other motive of choice, preſent our Readers with Dr. Anderſon's character of Cardinal Richelieu.

'In Richelieu's character, not only ſingle and extraordinary qualities, but traits rarely exiſting together were combined. Its great features were marked with a bold elevation, which ſhowed that his paſſions roſe almoſt in equal vigour with his intellectual powers. Fitted for penetration into every ſcience, his genius diſplayed itſelf with ſuperior luſtre in the affairs of ſtate. He was more the diſcerning and active politician, than the *cool and contemplative* ſtateſman, and more qualified to rule than to erect a ſyſtem of government. The ſcheme of political and military action he propoſed, was ſuited to his daring genius, and he could not have ſucceeded in it, without being at once animated and enterpriſing, *conſiderate and profound* *. He proſecuted it under difficulties, perhaps inſurmountable to any other miniſter. He perſiſted in the war with the houſe of Auſtria, while a formidable party at the court of France exclaimed againſt it, and her allies abroad fluctuated in their reſolutions, and Lewis XIII. himſelf was often *ſtumbled* Proceeding on this precarious ground, he acted like one under conſtant jealouſy and dread of *a dangerous attack*. From ſeveral moral and civil obligations, to which he was not inſenſible, he thought himſelf abſolved by reaſons of ſtate, or regard to his own preſervation. In the capacity of miniſter, he acted the abſolute ſovereign, while he degraded the perſonal Majeſty of the Prince. Carrying his private animoſities into the province of his adminiſtration, he ſhewed himſelf both *artificial* and violent, inſidious and vindictive againſt his enemies. He coloured this reſentment, and palliated it *to himſelf* †, by a dexterity in proving them always adverſaries to the ſtate. Though more ſanguine than phlegmatic in his temper, he perſevered in his purpoſes. His expedients to ſurmount difficulties could hardly be exhauſted: yet he endured not adverſity with patience or temper, and diſcovered an inequality of ſpirit even upon the proſpect of it. In eſcaping it, with all his ſagacity and

* Theſe qualities appear to be withheld from him in the preceding ſentence.

† We ſhould rather ſuppoſe, *to others*,

foreſight, he may be accounted fortunate. He was capable of ſincere and warm friendſhip; but apt to exact ſuch returns as were inconſiſtent with its generous principles. He appears to have truſted to the ſplendor of his actions, rather than to the probity of them, for that fame with poſterity to which he aſpired.

Armand John du Pleſſis Richelieu was the third ſon of a noble family in Poictou, which pretended to conſiderable antiquity. His father, Lewis du Pleſſis, was grand Prevôt of France, and Knight of the King's orders. From the narrow fortune of the family, to which the loſs of the eldeſt ſon in a duel *was added* *, the acquiſition of church benefices became *to it* an important object. When the ſecond ſon was advanced to the primacy of Lyons, Armand the third, deſtined for the army, was perſuaded to take holy orders, in the view of ſucceeding his brother in the biſhopric of Luçon. Having attained it at the age of twenty-three, a report prevailed that Paul V. was deceived by him in the account of his years, but had excuſed the diſingenuity upon remarking the ſingular addreſs ſhown in it, when abſolution was aſked by him *after the conſecration*. He had early diſtinguiſhed himſelf by application and progreſs in his theological ſtudies, and by his appearances in the pulpit. He wrote ſeveral pieces upon ſome controverſial points in divinity and eccleſiaſtical policy. The prejudices entertained againſt him, and the difficulties he encountered, before his introduction to the King's council, have been mentioned. He ſoon, however, acquired the ſupreme direction of it, and eſtabliſhed himſelf in a miniſterial authority under Lewis XIII. ſuperior to that of *all* favourites, and which had been for a long time unknown in France. To his power in the government he joined much exterior pomp. Every department of his houſehold, his equipage, his retinue, his guards, his train of ſervants, was ſupported with the higheſt ſplendor. His Cardinal's palace, and his country houſe at Ruel, were adorned with ſtatues, pictures, and the richeſt furniture. The former, left by his teſtament to the King, became the *Palais royal* in Paris. His annual expences amounted to four millions of livres. He affected the patronage of literature, and of its ſeminaries. He eſtabliſhed the royal preſs, which coſt the crown a hundred and ſixty thouſand livres; rebuilt the Sorbonne, under the title of its proviſor, with a magnificence that is ſtill remarkable. He ſeems, indeed, to have prepared it for the reception of his ſepulchral monument, which bears that animated ſtatue of him by Girardon, ſo generally admired. Not content with being the patron of learning and the Muſes, he aſpired to be the ſupreme judge and arbiter of wit, and to decide finally upon the merit of literary works; a claim more *audacious* than that to civil deſpotiſm, and ſtill a higher inſult upon the privileges of reaſon and humanity †. But, in the inſtitution of the French academy, he believed he had provided accomplices ſufficient for the exerciſe of this authority, and an irreſragable tribunal of criticiſm. He wiſhed to controul the general applauſe given to Corneille's famous tragedy of the *Cid*, and required

* It does not evidently appear how this misfortune could *add* to the difficulties of providing for the other ſons!

† It will require ſome ingenuity to eſtabliſh this point.

the

the ſociety to deliver their judgment upon it. The deſired cenſure was pronounced by them, in an elaborate treatiſe, but without affecting the character of the *Cid*. Notwithſtanding the great reputation of the Academicians for critical knowledge, and their appeal to Ariſtotle's rules, its fame was not diminiſhed; founded as it was on the intereſting plot, the diſplay of the warmeſt paſſions, and the ſtriking cataſtrophe, more than upon an exact conformity to the rules of the drama. In other reſpects, Richelieu was not unfriendly to Corneille, who had a penſion from the court.

'In almoſt every circumſtance, Richelieu's deſire of ſuperiority became apparent. He diſcovered it equally in the diſputes of the Sorbonne, and in the intrigues of the court, and in the rivalſhip of the poets and other French writers, as well as of the politicians. Fond, eſpecially, of dramatic pieces, he joined his pen in prologues to that of Chapelain, Colletet, or Deſmaretz, whoſe names he ſometimes borrowed to his own compoſitions, or arrogated to himſelf the praiſe of their works. Theatrical exhibitions frequently made part of the entertainments at his country houſe of Ruel, and in ſome of them he expended more than half a million of livres. In the latter part of his life he required amuſement, and relaxation from the fatigue his ſpirits underwent in the buſineſs of the ſtate; and there were times when none were ſuffered to ſpeak to him of public affairs, or to intrude upon his retirement. His liberality, and his proper treatment of his domeſtics, rendered him *reſpectable* to them, and even beloved. In his addreſs and converſation he was polite, affable, and entertaining; *unleſs his vanity, liſtening to adulation, ſpoiled to delicate minds the reliſh of his ſocial hours.* Richelieu was agreeable and ſpirited in his look and manner, and rather ſlender than robuſt in his perſon. He died at the age of fifty-eight. He bequeathed to his nephews, beſides other fiefs, and large ſums of money, his two duchies of Richelieu and Fronſac, of ſix hundred thouſand francs annual revenue. To the King he left in legacy fifteen hundred livres; a ſum which, he ſaid, he had found a fortunate one to have in reſerve, and wiſhed his Majeſty to keep it always in readineſs for particular occaſions.'

The language of the work is ſtill debaſed with Latiniſms, Galliciſms, Scotticiſms, and other quaintneſſes of expreſſion, that the Author might have been expected to have guarded againſt in this *third* publication; but to which *his* perſiſtence will never give the ſtamp of currency. Thus he commonly uſes *artificial* for *artful*.—We are told that the populace '*abſtracted* or deſtroyed furniture *.'—'As Baſſompiere, in his Memoirs *naively* expreſſes it †.'—'The cabinet, which he *almoſt never* attended ‡.'—'She conſidered them both as intimates ſhe could not *want* §;' which is explained, by what follows, to mean *ſpare*, or *do without*; though the expreſſion, alone, is ambiguous enough to imply the reverſe. 'The populace, already alarmed *with* the report of ſome ſad diſaſter in the Louvre, re-

* Vol. IV. p. 53. † Id. p. 54. ‡ Id. p. 65. § Id. ib.

ceived

ceived the intelligence of Conchini's death as if it had been a *quick exit of the ſun's eclipſe*, when under a prediction of ſome fearful darkneſs *.' Now under the uncertainty whether the *exit* of an *eclipſe* is to produce light or darkneſs, we can only receive it as *darkneſs viſible*.—'One of theſe *elves* of fortune †.'—'Placed much of his ſafety in *expiſcating* the clandeſtine purpoſes of his adverſaries ‡.'—'It was generally apprehended, that ſome conteſt would enſue between them, when *confronted* in the ſame place §'.—'The princeſs, his widow, who likewiſe had a ſon in *tutory*, poſſeſſed of uncommon abilities, and of courage above her ſex, did not *reſile* from the alliance of France ‖.'

Theſe inſtances of unclaſſical terms, and ſtiff, affected modes of expreſſion, might be greatly multiplied; but we deem the ſpecimens ſufficient: and though we often feel ſincere regret to ſee labour and abilities fruitleſsly exerted; yet the duty required from us by the Public, muſt ever take place of our ſympathy with unſucceſsful and diſappointed writers.

* Vol. IV. p. 69. † Id. p. 161. ‡ Id. p. 257.
§ Vol. V. p. 40. ‖ Id. p. 117.

Art. XI. *Farther Thoughts on the Nature of the Grand Apoſtacy of the Chriſtian Churches, foretold by the Apoſtles:* with Obſervations on the Laws againſt Hereſy, the Subſcription to Articles of Human Compoſition, and other Subjects of the utmoſt Importance to the Religion of Proteſtants, and to Chriſtianity in General. By Henry Taylor, A.M. Rector of Crawley, and Vicar of Portſmouth, in Hants; Author of *Ben Mordecai's* Apology for embracing Chriſtianity. 8vo. 3s. Johnſon. 1783.

OUR Readers are no ſtrangers to our ſentiments concerning this learned, acute, and able Writer; and the pamphlet now before us affords no reaſon to alter them. He has one great and important truth in view through the whole of it, viz. That there can be no CENTRE of UNITY among Chriſtians or Chriſtian churches, but the Scripture only.

He clearly ſhews, that all the churches, both in the Eaſt and in the Weſt, have been corrupted; and that the genuine faith which was built upon TRUTH, the teſtimony of Jeſus, the commandments of God, the Apoſtles and Prophets, has ſuffered an apoſtacy from its original and divine ſtandard, by joining to them the commandments of men. The whole difference between the Chriſtian churches, he obſerves, is entirely of their own making, is derived from articles of human compoſition; if they would leave theſe, and return to the original rule of faith before they were compoſed, that is, *the Scripture*, their differences would all ſubſide, together with all uncharitableneſs. Their names of diſtinction would be loſt in the name of

Chriſt,

Chriſt, the head of all; and the whole church together (we uſe the Author's own words) would be Catholic and at unity. To do this, every church, he ſays, muſt give up ſomething; but *that ſomething* is only human, and of the ſame nature in them all, and is the only part of their eſtabliſhments which was never worth the keeping. This puts Mr. Taylor in mind of a ſaying of General Wurts, reported by Mr. de St. Evremond (Vol. II. p. 168.): 'When men have once taken out of Chriſtianity what they have foiſted into it, there will be but one religion, as plain in its doctrine as pure in its morals.'

Whoever reads this pamphlet with attention, and reflects ſeriouſly upon what is advanced in it, will, we are perſuaded, be convinced with us, that much of the infidelity of the preſent age, and much of the growing contempt of the clergy, which every diſcerning perſon clearly perceives, and which every good citizen ſincerely laments, are owing to creeds and articles compoſed by fallible men, and containing abſurd and unintelligible doctrines, with which neither the faith nor the practice of a Chriſtian have any concern. The evils occaſioned by ſuch compoſitions are well known to all thoſe who are acquainted with eccleſiaſtical hiſtory; and it would puzzle the ableſt defenders of them to point out any real advantages that were ever derived from them.

ART. XII. *A View of the Laſt Judgment.* By John Smith *, One of the Miniſters of Campbletown. 8vo. 5 s. bound. Cadell. 1783.

WE have here another Boanerges, who affects to 'graſp the bolt, and dart the lightning of the goſpel.'

Audax Japeti genus,
Ignem fraude malâ gentibus intulit. Hor.

The principles on which we founded our chief objections to Mr. Whitaker's Sermons [Vid. laſt Month's Review], operate with equal force againſt the preſent performance. A prolix and ſtudied declamation on ſubjects that are inexpreſſible; a ſcenical repreſentation of events which are inconceivable, generally fatigue, and frequently diſguſt, the mind. Deſcription enervates a magnificent object when it attempts to delineate its component and minuter parts; and though when contemplated in a general view, and left in the majeſty of its own incomprehenſibility, it would probably make a very forcible impreſſion on the imagination, yet when it is broken into minute diviſions, and particularized by familiar circumſtances, under the pretence of accommodating it to the conceptions of the multitude, it loſes its ſolemn

* Author of the *Galic Antiquities*, &c. &c.

dignity,

dignity, and the end deſigned by ſuch a repreſentation is defeated and loſt.

This remark is peculiarly applicable to the ſubject before us. The LAST JUDGMENT muſt be conſidered as a ſcene of ſuch ineffable grandeur and ſolemnity, that it will not admit of particular delineation. Compariſons fall infinitely ſhort of illuſtration; and alluſions, inſtead of aſſiſting our conceptions, will only weaken the impreſſion of the main object. If the great be mixed with the familiar, the preacher will burleſque what he attempted to exemplify. If he deſcends to the minute, and attempts to exalt it by the glitter and pomp of language, he will, in all probability, run into the bombaſt: at the utmoſt he cannot avoid a motley jargon, if he is violently bent on being circumſtantial in his repreſentations. Contrary images will blend; and the aſſociation will ſhock us as unnatural, or be laughed at as ridiculous.

Mr. Smith, we acknowledge, poſſeſſeth a vigor and fertility of fancy: but his deſcriptions are too luxuriant and fantaſtic for the awful and ſublime objects which he undertakes to delineate. He gives ſcope to his imagination with too uncontrouled a licence, and doth not always perceive how far it rambles beyond the bounds of ſenſe, modeſty, and decorum. There are undoubtedly very ſtriking and affecting paſſages in theſe diſcourſes. The images are ſometimes very beautiful, and the language, in many places, is remarkably elegant and forcible. Sometimes it is over-ornamented—its luxuriance palls: its glare wearies the eye; and the cant of enthuſiaſm intermixed with it, too frequently nauſeates the reader, whoſe taſte is formed on the chaſter models of eloquence. But in general the language is eaſy, flowing, and perſpicuous. The Author's theological ſyſtem is compoſed out of what Mr. Whitaker calls '*the Hereſy of Calviniſm:*' and on the dreadful theme of damnation he is as terrible as Mr. Whitaker himſelf.

This work is divided into five chapters. 1. Of the circumſtances that ſhall precede the Laſt Judgment. 2. Of the Procedure of the Judgment. 3. A View of the Bleſſed; with ſome Obſervations on the Œconomy of Grace, and the Diſpenſation of Providence. 4. A View of the Wicked, and of the Iſſues of Judgment. 5. A Review of the Laſt Judgment; or ſome Reflections on the preceding Chapters.

In the fourth chapter Mr. Smith not only delineates the leading features of the damned, and deſcribes their characters; but he *calls* many of *them by their names.* There is Lot's wife—and Eſau, and Pharaoh, and Zimri, and Coſbi, and Balaam, and Saul, and Nabal, and the ſons of Eli, and Ahab, and Jezebel, and Herod, and Caiphas, and Pilate, and Judas, and the Nine Lepers, and the Hopeful Youth. They all paſs in review before this *ſecond ſighted* man of the *North Countrie*—ſurrounded 'with the dark and livid flames of burning ſulphur, emitted

emitted from the bottomleſs pit.'—The following is a ſpecimen of the Author's ideas of ſome part of the dread proceſs of the final Judgment.

'To make their aggravated guilt the more apparent, every perſon of the Sacred Trinity ſhows what he had done for them. Angels declare their miniſtrations in their favour. Miniſters tell how often they exhorted and warned them. Conſcience approves its fidelity; and all other creatures atteſt that they were not wanting in their ſervices.——"For thee, did not I give my beloved and only Son?"—"I lay down my life on the croſs?"—"and I unweariedly offer to apply all the benefits of redemption, and to give all my helps and all my conſolations."—"Did not I," ſaith one angel, "againſt evil ſpirits fight thy battles?"—"And I," ſaith another, "frequently delivered thee when deaths and dangers were nigh thee."—"I ſpread my pinions o'er thee while aſleep:"—"And I ſtood at thy right hand while thou wert awake."—"In thy ſickneſs, I was ſent to thee a thouſand times with comfort:"—"And I, in thy health, was bidden to ward off a multitude of evils which ſought to aſſail thee."—In a word—"A thouſand times have I deſcended from heaven to miniſter unto thee," is the voice of each of ten thouſand angels.

'—And how often, add many miniſters of the goſpel, have we offered thee mercy, and warned thee of thy impending danger? The times, the places, the occaſions, the expreſſions, we well remember. The very duſt of our feet we call to witneſs, and heaven and earth; for they heard us, when we called them to record againſt thee.—"I (ſaith one) alarmed thee with Sinai's terrors:"—"And I (ſaith another) ſtrove to captivate thee with the love of Jeſus."—"I offered to thee all the riches of Chriſt freely; and beſought thee, with tears, to accept of ſalvation."—"And I (adds another) ſhowed thee heaven open to the chief of ſinners; whilſt I uſed the utmoſt earneſtneſs to perſuade thee to enter into it. I ſhowed thee the open wounds in the ſide of the Saviour, and in his hands extended to receive thee; and beſought thee, with intreaties and tears, to fly to them, as a dove to the clefts of her rock.—Seemingly thou didſt aſſent. I thought thou hadſt been ſincerely reſolved, and I adminiſtered to thee the ſealing ordinances of the goſpel."—"And all of us (ſay they with one voice), hoping thou couldſt not reſiſt the amazing efforts of the love of God, expected we ſhould on this day, with rejoicing angels, congratulate thee on thy felicity.—But, alas! we can only waſh our hands from the blood of thy ſoul, of which we are clear; and ſhake, as we do our raiment, every imputation of thy deſtruction from us. On us no part of the blame can be faſtened; *in our ſkirts thy blood* cannot be found. For, although *we have laboured in vain, and ſpent our ſtrength for nought, yet ſurely our judgment is with the Lord, and our work with our God.*"

'And hear further how Conſcience, God's vicegerent in the ſoul, approves in the like manner its fidelity.—What warnings to avoid ſin, and to repent of it! What admonitions to the practice of duty! what checks before, and what rebukes after, the commiſſion of evil!—All of theſe, though once ſtifled, will now obtain a hearing. In ſpite of a thouſand arts, firſt to drown and ſilence this monitor within, and then to ſtupify and ſear it; yet it ſtill perſiſted in its office, till

till at length, like God and angels, it was induced, reluctantly, to give the hardened ſinner over.—Nor will the thouſand thouſand mercies of the inferior and inanimate creation fail, on this day, to bring their accuſations againſt the wicked, and to aggravate their condemnation. If the earth bore and fed them; if the ſun enlightened and warmed them; if other creatures miniſtered to them, and yielded them food and raiment; if comforts, without intermiſſion, flowed upon them; or if Providence, at times, exerciſed them with ſore trials and troubles;—all was meant to lead their ſouls to God, and all will ſerve now to witneſs againſt them, and to juſtify the ſeverity of their ſentence.

'After all this evidence, will any one deny a tittle of the charge? After all this aggravation, will any one plead that he is not guilty? To attempt the firſt, in the face of ſuch a cloud of *ſwift witneſſes*, were impoſſible; and to think of the ſecond were as idle.—Will any one plead that he uſed the means of ſalvation to the beſt of his power; or that there was any inſuperable bar of fate, or ſecret decree of heaven, in force againſt him? It is impoſſible. For, this day ſhows, what indeed was ſufficiently plain before, that for ſuch excuſes there is no manner of foundation:—that God was wanting to none but ſuch as were woefully wanting to themſelves:—and that every loſt ſinner is the author of his own ruin; which God, conſiſtently with the eternal rules of his government, could not poſſibly have done any more to avert than what he did. Indeed the thoughts of men and of angels are loſt in aſtoniſhment at his having done ſo much. Imputations, it is true, have been liberally caſt upon his mercy; but on this day it will be cleared of them, and will vindicate itſelf to the ſatisfaction of the univerſe, even in the awful article of this multitude's eternal condemnation.'

From a review of the diſcourſes of Mr. Whitaker and Mr. Smith, we have been led into a variety of reflections concerning the beſt and fitteſt methods of impreſſing the minds of men with the great truths of Chriſtianity, ſo as to produce their practical effect. We are perſuaded that a preacher muſt *rather* apply to the feelings than to the underſtandings of his audience; or if he reaſons with them, it muſt be from principles that are obvious and common, and rather in a rhetorical than a logical mode. They are ſoon confounded by ſubtle diſtinctions, and are utterly incapable of perceiving the force of the ſtricteſt demonſtration, if drawn out in the forms of art to any conſiderable length. On dry and barren ſpeculations, they muſt of neceſſity ſtarve; and as to thoſe which are moſt intereſting, they muſt be rendered, in ſome degree, amuſing to engage their attention, and affect their hearts. Thus it may ſeem, that a lively imagination, and warm and vigorous affections, are of more uſe in the pulpit than ſtrength of reaſoning, or accuracy of judgment; and that thoſe talents which form the orator and the poet, are more needful to conſtitute a good preacher than thoſe which qualify a man to become a profound metaphyſician, philoſopher, or divine. But whatever may be ſaid of the comparative

parative value of theſe very different talents, it is certain that they muſt be, in ſome conſiderable degree, united (uncommon as their union confeſſedly is) in every ſpeaker or writer of real eminence, and particularly in the miniſterial function. As on the one hand, the moſt important truths are likely to make little impreſſion on the minds of common hearers, if addreſſed to them in a cold and unanimated manner, void of all embelliſhment, and unimpaſſioned by the livelier figures of eloquence; ſo, on the other hand, there can be but little pleaſure, and leſs profit, in attending upon a '*courſe*' of florid harangues, where, perhaps, the ſpeaker ſcarcely knows his own drift, and is loſt in a trackleſs deſart of fancy, or on diſcourſes made up either of the moſt trite, ſuperficial, puerile obſervations, or of an incoherent mixture of truth and falſehood, thrown out at random, without diſtinction and order, however ornamented with fine words and pompous figures and with whatever powers of addreſs and elocution they may be delivered. The firſt object is TRUTH. It ſhould not be mixed with the dogmas of the ſchools, or the dreams of fancy. Let *that* be ſecured in its native and ſimple purity; and let the ornaments of language, and the graces of addreſs, follow it—but let them follow it *modeſtly*. Let them never approach, if they attract too much attention. They muſt be kept in the back-ground; and throwing the principal object forward, muſt be themſelves ſo much in the ſhade as to be *almoſt* unſeen.

ART. XIII. *Hiſtoria del famoſo Cavallero Don Quixote de la Mancha. Por Miguel de Cervantes Saavedra. Con Anotaciones, Indices, y varias Lecciones: por el Reverendo D. Juan Bowle,* A. M. S. S. A. L. *En Seis Tomos.* 4to. 3l. 3 s. boards. White, &c. 1781.

IN this edition of the moſt exquiſite and moſt inimitable of romances, Mr. Bowle has taken ſuch pains in endeavouring to explain the words of his author, that we ſhould have little occaſion for a dictionary if he had given the explanations in Engliſh, inſtead of the Spaniſh language. He has alſo, with great labour and diverſity of reading, endeavoured to illuſtrate every paſſage, which time has rendered obſcure—particularly alluſions to places, men, and books; the memory of which may not ſurvive the work wherein they are recorded. And though we muſt not expect that the Annotator will be able to give a very perfect account of many of theſe, eſpecially as ſome of them are, perhaps, already ſunk into the gulph of oblivion; yet we may be glad to receive any hint that will enable us to form ſome judgment of the point under enquiry, or even gueſs at the meaning of the Author.

Thus

Thus when Cervantes tells us, that his hero's horſe was as full of defects as that of GONELLA; if the comment informs us, that GONELLA was a celebrated buffoon, or fool, belonging to the Marquis of Ferrara, it is eaſy to conceive that the ſame falſe taſte which ſhould prompt that nobleman to entertain a poor wretch for his abſurdity, or imperfection, would ſet him on a horſe, ridiculous or extraordinary for his blemiſhes.

In a note on our knight's *watching his arms*, we are informed of a curious ſtory, related by RIBADENEYRA, of *Ignatius Loyola*, who paſſed the whole night partly on his knees, and partly walking, before the image of our Lady, when he formed the reſolution of creating himſelf a Knight-Errant of the Virgin Mary. Notes of this kind tend greatly to illuſtrate the beauties of Cervantes: we only lament that the Editor has been able to collect ſo *few* of them.

Don Quixote is compared to Don MANUEL DE LEON; which paſſage helps us to a very extraordinary ſtory, related by *Alonzo Lope de Haro*. Some noble ladies, in the palace of *Ferdinand and Iſabella*, were looking from a balcony into a court, where ſeveral lions were kept, juſt brought from Africa, and which were very fierce. One of the ladies happening to drop her glove into the court, expreſſed great concern for the loſs of it; on which DON MANUEL, her lover, immediately opened the door of the incloſure, brought out the glove from amidſt the lions;—and from that time he was ſtyled DON MANUEL DE LEON.

Many readers would be perplexed to find out the particular words that are meant by the four SS, which the true lover is required to have, if Mr. Bowle, from his extenſive reading, had not cited ſome verſes from BARAHONA, an author of whom few of our countrymen have ever heard; and from whom alone thoſe who are curious to make out the words which theſe initial letters denote, can, at this diſtance of time, receive ſatisfaction:

De quatro *eſſes* dizen que eſta armado
Sabio, ſolo, ſolicito, y ſecreto:
Sabio, en ſervir, y nunca deſcuydado,
Solo, en amar, y a otra alma no ſujeto,
Solicito, en buſcar ſus deſenganos:
Secreto, en ſus ſabores, y en ſus danos.

This citation, though it may give little pleaſure to the improved age in which we live, is ſo far neceſſary to the complete underſtanding of our Author, that it ſerves to give a freſh inſtance of the falſe taſte of the writers of his time—which was the principal deſign of his work.

Our curioſity is more reaſonably excited in a deſire to know the *four firſt orders* to which an eccleſiaſtic in Spain is admitted; and

and theſe are *Oſtiario*, *Lector*, *Exorciſta*, and *Acolyto*, which are called *the minor orders*. The firſt of theſe is ſo called from the door, which is kept by the young divine, who has the power of excluding ſuch as he ſhall judge unworthy of receiving the ſacrament. The other three are ſufficiently obvious.

From a Portugueſe author we are informed, that *Chapin de la Reyna* is a tribute paid to the Queen of Portugal by the city of Alenquer, to provide her with *chapins*. *Depois que Portugal teve Reyes, hum d' elles deu as Rainhas a villa de Alenquer, para ſeus chapins.*—CHAPINS are clogs of all ſizes, ſome ſo high as to be choſen by ſhort women to give elevation and dignity to their ſtature. But there are ſome of ſo extraordinary a height, that Laſcelles, in his Tour to Venice, tells us the ladies were obliged by their [jealous] huſbands to wear them, as, conſequently, they could never go abroad without a woman on each ſide to ſupport them. Specimens of theſe chapins may be ſeen at Sir Aſhton Lever's.

When Sancho uſes the following expreſſion to ſignify his apprehenſions of ſuffering from hunger, *Ponerme en la eſpina de Santa Lucia*, 'to put me on the thorn of Santa Lucia,' it is eaſy to underſtand, that faſting is to him what we proverbially term any great difficulty, or irkſome ſituation, *being on thorns*.

But wherefore on the thorn of *St. Lucia?* we are not likely to be informed, as our Editor is ſilent on this head. This laborious annotator, however, has ſhewn us why Donna Urraca is pointed out for wandering about the world, having met with the following lines in the CANCIONERO DE FLORES:

Acabando el Rey Fernando,
De diſtribuyr ſus tierras,
Por la ſala triſte,
De negro luto cubierta,
La olvidada infanta Urraca,
Delante ſu padre el Rey,
De hinojos ante la cama,
Las manos le pide y beſa.
En traje de peregrina,
Partire, mas faced cuenta,
Sin varon, y ſin faciendа.
Si tierras no me dexays,
Yo me yre a las agenas.

The firſt four volumes of this edition conſiſt of the *text*, or hiſtory of Don Quixote, in the original; the fifth volume is occupied by the *annotations*; and the ſixth is wholly filled by the very ample *index*. This laſt-mentioned part of the work could not fail of obtaining our approbation, as we have, on many occaſions, declared ourſelves the advocates, the friends, we had almoſt ſaid the ADMIRERS of a GOOD INDEX—to works eſpecially of conſiderable ſize, which, without ſuch aſſiſtances, loſe,

loſe, perhaps, a conſiderable part of their merit; for of what uſe is a great book on the ſhelf, if we have not the *ready* means of conſulting it in the moment when a particular paſſage is wanted? The time of a man who knows how to employ it, is too ſhort to be fruitleſsly ſpent in beating the fields in which the game is not to be found.

ART. XIV. *Elements of Hebrew Grammar*; to which is prefixed a Diſſertation on the two Modes of Reading, with or without Points. By Charles Wilſon, Profeſſor of Hebrew at the Univerſity of St. Andrews. 8vo. 5s. bound. Cadell. 1782.

THE Author firſt examines the alphabet, and ſhews the power of the ſeveral letters which compoſe it. The preſent characters are generally believed to be the Chaldaic, introduced by Ezra after the captivity. The more ancient characters were thoſe of the Phœnicians, now called the Samaritan, from whence the Ionic or firſt alphabet of the Greeks, both in the order and figure of the letters, is ſuppoſed to have been derived. Grammarians have been perplexed in aſcertaining the ſound of ע [called *Ain*, or *Gnain*] ſome ſuppoſing it to be a conſonant, and others a vowel. Thoſe who conſider it as the former, give it the power of *gn*; and thoſe who think it to be the latter, pronounce it as *o*. There are alſo thoſe who maintain that it is a ſtrong and deep guttural, equal to three *h*'s. The primitive ſound of it was loſt before the Septuagint tranſlation; for in thoſe Hebrew words, expreſſed by Greek characters, in which this ambiguous letter occurs, we ſometimes find it repreſented by *α*, ſometimes by *γ*, and at other times by *ω*. There are alſo ſome inſtances in which it is entirely omitted. From the form and poſition of it, our Author adopts the opinion of thoſe who think it ſhould be ſounded like the vowel *o*.

Thoſe who eſpouſe the doctrine of the Maſoretic points, ſtrenuouſly maintain, *That all the Letters of the Hebrew alphabet are conſonants.* This poſition is improbable *à priori*. It is contrary to analogy: and our Author thinks it is contrary to fact. There are three letters (viz. א ו י *a*, *u*, *i*.) which bear the marks of vowels clearly ſtamped upon them. Some have added to this liſt three vowels more (viz. ע ח ה *ĕ ē o*), but others, with greater appearance of reaſon, add only two (viz. the *He* and the *Ain*, *ē* * and *o*), and thus make the whole number to be five.

But ſtill there is a difficulty without the Maſoretic points; ſince there is a vaſt number of words totally deſtitute of theſe vowels. How are ſuch words to be formed into articulate

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* The *Heth* ח was the long *ē* on the former arrangement; and the *He* ה was the ſhort *ĕ*.

ſounds?

ſounds? The expedient adopted is the ſhort *ă* or *ĕ*; either of theſe, in any combination of conſonants, will produce articulate ſounds. The Hebrew writers thought it ſufficient, in words deſtitute of long vowels, to note down the conſonants only, being fully convinced that, in this abbreviated form, the meaning of ſuch words could not be miſtaken by the reader. They employed their vowel characters for the purpoſe of expreſſing the *long* vowels, when theſe conſtituted a radical part of the word. For the ſhort vowels they had no characters, deeming them unneceſſary, becauſe the very pronunciation of the conſonants forced them, as it were, from the mouth of the ſpeaker, while at the ſame time theſe fleeting and variable ſounds made no part of the word in its radical and primitive capacity.

To fix words to certain definite ſounds was the great object of the *Maſorites*, a ſet of Jewiſh critics, who flouriſhed about the commencement of the Chriſtian æra. Their labours were of a very confined nature: they did not extend to the elucidation of obſcure paſſages; but were often waſted on difficult trifles, and puerile conceits. Their attempts to affix *points* or *marks* to the Hebrew letters, with an intention to ſupply the defects of vowel-letters in the original text, appear in the *fifth* century, and attained their perfection about the *tenth*. Some philologiſts, however, give the invention and application of them to the ſacred text a much earlier origin. Mr. Wilſon declines entering into the niceties of this controverſy. 'A few centuries (ſays he) more or leſs, is a matter of ſmall conſequence. It is clear from the moſt authentic documents, that the complex ſyſtem of adding points to the Hebrew letters, not merely to facilitate the enunciation of conſonants, but to diſguiſe and tranſform thoſe very letters which every one muſt diſcern at firſt view to be vowels, was unknown at the time of the LXX's tranſlation, about two hundred and eighty years before the birth of Chriſt. Theſe tranſlators of the Old Teſtament into the Greek language, either uſed MSS. which had no points at all, which is the moſt probable ſuppoſition; or, if they had any, they were in number and quality entirely different from thoſe which appear in the Bibles printed on the Maſoretic plan . . . . . Origen, who lived in the 3d, and St. Jerom, who lived in the 4th century, and were both well ſkilled in Hebrew, make no mention of vowel-points . . . . The ſilence of the latter on this ſubject is a circumſtance truly remarkable. He, of all the ancient Fathers, was moſt devoted to the ſtudy of Hebrew literature. He ſpent more than twenty years in Judæa, merely for the purpoſe of attending the ſchools of the moſt celebrated Jewiſh teachers, and of converſing with the moſt intelligent native Jews on the ſubject of their language, and the meaning of their ſacred writings.' Our Author very properly obſerves, that 'whether we

read with or without points, the ſenſe and meaning of the language muſt entirely depend upon the written characters, deſtitute of points and accents, as they ſtill remain in the moſt ancient and authentic MSS. The Jews have never ſuffered the MSS. which are preſerved in their ſynagogues for the purpoſes of religious worſhip to be disfigured with points.'

The method here propoſed of reading without the points is illuſtrated by a ſpecimen [viz. the 1ſt Pſalm], in which, by ſupplying a ſhort *ă* or *ĕ* between the conſonants, their enunciation becomes eaſy and natural. There is a ſimplicity in this method that recommends it in preference to the *Maſoretic*, which is complex and difficult beyond meaſure, and exceedingly diſcouraging to a beginner.

The following remark is very judicious, and contains an objection to the Maſoretic ſcheme, which is founded on the philoſophy, or primary and eſſential principles of language, and is at the ſame time eſtabliſhed by analogy, as well as by the particular ſtructure of the Hebrew tongue. 'The letters א ה ו י upon the plan of the Maſorites are termed *quieſcent*, becauſe, according to them, they have on ſome occations no ſound. At other times theſe ſame letters indicate a variety of ſounds, as the fancy of theſe critics hath been pleaſed to diſtinguiſh them by points. This ſingle circumſtance exhibits the whole doctrine of points as the *baſeleſs fabric of a viſion*. To ſuppreſs altogether, or to render inſignificant a *radical* letter of any word, in order to ſupply its place by an arbitrary dot, or a fictitious mark, is an invention fraught with the groſſeſt abſurdity.'

Though Mr. Wilſon thinks the points arbitrary and ſuperfluous, and an incumbrance on the language, yet as many Hebrew bibles are printed on the Maſoretic plan, he briefly explains and exemplifies their nature and uſe: and hath given a catalogue of the Authors who have written *for* and *againſt* their adoption. To ſhew in what manner the Greek writers in the 3d century read the Hebrew language, he hath given a curious ſpecimen of that part of Origen's *Hexaplus*, which contains the *Hebrew text converted into Greek characters*. The firſt verſe of Geneſis is thus witten:

Βρησιθ βαρα Ελωειμ εθ ασαμαιμ ουεθ ααρες.

It is very remarkable, that Origen expreſſes the four letters י ו ה א which the Maſorites call *Quieſcent*, by *vowels*; though with ſome variety, for א is ſometimes denoted by α, ε, η, yea, and alſo by ω. *Ain* and *Hheth* are always treated by him as *vowels*: the former as α or ε; the latter as ω, α, η and ε. The Hebrew conſonants are repreſented by the ſame Greek ones that we uſe when converting the former into the latter, with only one exception, viz. the *Tſade* [צ *ts*] is expreſſed by *s*. He is not ſcrupulous about the vowel to be ſupplied between two conſo-

nants

ſhants for their enunciation, but promiſcuouſly employs, *a*, *e*, *n*, and even *o* (as בקר βωκερ) to accompliſh this purpoſe. Mr. Wilſon quotes a paſſage from Jerom; in which that learned Father, ſpeaking of a Hebrew word which conſiſts of three conſonants, expreſsly ſays, that it is pronounced indifferently *Salem*, or *Salim*, according to the fancy of the ſpeaker, or the cuſtom of particular places.

On the nature and genius of Hebrew grammar, the Author obſerves, that the roots are generally *verbs*, and conſiſt commonly of *three*, ſometimes of *two*, rarely of *four* letters. There are eleven letters that are pure *radicals*, and never can be *ſerviles* or *derivatives*. The other eleven may be either the one or the other. Few words have more than ten letters. A great number conſiſt of three or four. But of whatever letters any word conſiſts, it muſt at leaſt contain *One* of a radical character.

In chapter the 7th, entitled, 'Of Nouns, in Government or Conſtruction,' the Author takes notice of a peculiarity in the Hebrew, which is equally elegant and expreſſive, and which he calls the *Genitive of poſition*. A bloody man, is denominated in Hebrew *a man of blood*; a talkative man, *a man of tongue*; an intimate friend, *the man of my ſecret*, &c. &c. To expreſs the ſuperlative degree, the name of God is very often annexed. The loftieſt cedars are called *the cedars of God*; the higheſt mountains, *the mountains of God*; and, river of God full of waters, is an elegant expreſſion to denote *rain*.

We cannot purſue this Author through every part of the work before us. We have peruſed it with attention; and, on the whole, we think it entitled to our recommendation. The characteriſtics of the different verbs are pointed out with great preciſion; and their irregularities very happily accounted for and explained. As a *grammar*, however, the preſent publication appears to be defective in one circumſtance, and that too of no ſmall importance to beginners, eſpecially to thoſe who are obliged to proceed without the aſſiſtance of a maſter:—what we mean is, the want of a practical analyſis of the Hebrew paſſages printed in this work, and accompanied with tranſlations. This would have been of ſingular ſervice; and we earneſtly recommend it to the ingenious and learned Author to prepare one for the next edition. In the mean time, we muſt acknowledge, that this defect may be, in a good degree, ſupplied by the very copious and uſeful account which is here given, with great perſpicuity and accuracy, of *derivatives*, and from the rules laid down, with equal judgment and clearneſs, to facilitate the inveſtigation of the *root*.

ART. XV. *An Eſſay to ſhow that Chriſtianity is beſt conveyed in the Hiſtoric Form.* By John Simpſon. Printed in Leeds. 8vo. 2s. Boards. Johnſon. 1782.

AS truth will always bear the light, it has juſtly been eſteemed a circumſtance highly favourable to Chriſtianity, that its advocates have had ſuch frequent occaſion to bring the grounds of their faith into full view, in order to refute the objections of its adverſaries. Nay, it has, in many inſtances happened, that thoſe very circumſtances which have been urged as difficulties attending the belief of Chriſtianity, have, upon a fuller examination, appeared to furniſh preſumptive evidence in its favour.

It is with the deſign of obviating an objection againſt Chriſtianity, of this kind, that the piece now before us is written. The hiſtorical form in which the records of the Chriſtian religion are preſerved, has led many to object, that the doctrines of Chriſt are delivered to the world in an indiſtinct and irregular manner; and that it is mixed with many trifling circumſtances, which derogate from the dignity of divine inſtructions, and divert the attention from the main ſubject. Inſtead of conveying the Chriſtian religion in a diffuſe narrative, in which its doctrines and precepts are thinly ſcattered, they think it would have been better to have given a compact and methodical view of them, claſſed and arranged in proper order. A ſyſtem of this kind, they imagine, would have imparted clearer notions of the objects of our belief and practice; would have been more eaſily retained in the memory, than a number of unconnected accounts; and would have been more immediately applicable to uſe, as a rule of faith, as well as of manners.

This ingenious and candid writer, examines at large the force of this objection, and ſhows, in detail, the peculiar advantages attending the method in which Chriſtianity has been conveyed to the world. With this view, he conſiders diſtinctly the ſtrength of evidence which both the internal and external proofs of the divine authority of Chriſtianity receive from the hiſtorical form; the clearneſs with which the knowledge of the doctrine of Chriſt is, in this manner communicated; the deep impreſſion which inſtructions, given in the way of narrative, make upon the memory; and the ſuperior influence which they are, on this account, likely to have upon the heart and life. Under this laſt head, he ſhews, particularly, that the hiſtorical method tends to fix the attention, intereſt the affections, and excite men to action; that it ſuggeſts the proper means of forming a worthy character; that it manifeſts the operation of good principles in the general tenor of life, and in various caſes to which precepts cannot be adapted; that it exhibits a perfect ſtandard of religion

and

and virtue; that it introduces many uſeful incidental narratives, and ſketches of characters; and that it preſents ſuch views of the moral government of God as are highly favourable to virtue.

This outline our Author has filled up with a variety of judicious remarks, expreſſed with clearneſs and ſimplicity. The practical utility of the hiſtorical mode of inſtruction is well illuſtrated in the following paſſage:

'Syſtems of religion and morality point out, diſtinctly, the ſeparate diſpoſitions we ought to cultivate, and the duties it becomes us to practiſe. But a perſon who endeavours to direct his own heart and life by the rules of rectitude, will find himſelf greatly at a loſs, in many caſes, if he has only a well arranged ſet of doctrines and duties to guide him. He will want to be inſtructed, how theſe various branches of moral obligation may be blended in the uſual temper and conduct of the ſame perſon; how they may be combined together in proper meaſures and proportions, and the times and ſeaſons in which they ſhould be exerted, ſo as to form a complete and conſiſtent behaviour. For, as the chymiſt may know how to prepare all his colours of the moſt delicate hue, without being ſkilled in the painter's art, ſo the ſcientific moraliſt may diſtinguiſh the nature of particular virtues, and their ſeparate boundaries, in a general way, without being acquainted with the method of fixing them in the mind as principles of action, or of moulding them into an eaſy, unaffected character of goodneſs.

'What we call character implies conſiſtency; a direction of the general ſentiments and conduct to ſome one point. It is not denominated from a few ſingle actions, but from the prevailing tenour of the converſation and behaviour. The inward diſpoſitions are the ſources of it. And an even bent and inclination of the ſoul will ſhow itſelf, by a correſpondent uniformity of life and manners. The beſt method, then, of teaching how to form a character of integrity, muſt be, by ſetting to view the diſcourſes and actions of a wiſe and worthy man. Theſe ſhow, the actual *operation* of *good principles*, in the different circumſtances, ſituations, and relations of life, upon the *temper* and *conduct*; how they pervade the heart, and regulate the life; how the general train of thoughts and ideas, the chief views and deſires, the habitual frame of ſoul, and the prevailing tenour of the converſation and behaviour, are governed by the rule of rectitude. The common principles of our nature, the rational, intelligent, moral and religious faculties of mankind, and their affections, paſſions and deſires, operate in the ſame general way, in every perſon; though they are variouſly modified, in their degree and manner of exertion, by different circumſtances. And even theſe circumſtances, namely, the motives by which the mind is influenced, and the occaſions upon which the different ſituations and objects of purſuit in human life, and external varieties of ſtate, have ſuch ſtriking reſemblances, in the lives of different perſons, that parallel caſes in another, are the moſt uſeful directions to guide us in the right path. And to fit us for deriving this inſtruction from living examples and biographical memoirs, the Author of our frame has given to every

an intuitive diſcernment of character. By this we immediately diſtinguiſh the right from the wrong, in temper and conduct, and we can apply this judgment to the regulation of our hearts and lives, with much more eaſe, quickneſs, and accuracy, than we can apply a mere precept.

'Without deſcending to a ſervile imitation, a perſon may learn, from the hiſtories of others, to infuſe the excellencies that are related into his own character, in ſuch a manner as is ſuitable to, and becoming it. The good qualities of another may be eaſily copied, ſo as to preſerve the peculiar ſtyle, or natural caſt of character, and to improve, exalt, and refine it. A perſon may learn to imbibe the ſame predominant ſpirit of piety and of benevolence, which he ſees in another, and to exert them ſuitably to his own abilities, ſituation, and circumſtances in life, without uſing the very ſame individual expreſſions of them as the other does. If a wiſe man, in high rank, plans and executes great and extenſive ſchemes for the welfare of his country, or of mankind at large; the man of low ſtation and moderate talents may exerciſe the ſame generous temper, in his narrower ſphere of action, by candour in judging and ſpeaking of others, by labouring with his own hands for their benefit, and by comforting the diſtreſſed with friendly aid and perſonal attendance. The man who follows a ſtudious life, will employ his thoughts on ſubjects that may render him uſeful. While the active man, from the ſame deſire of doing good, will be engaged in the execution of laudable plans for the advantage of his fellow creatures.

'The effect of moral and religious inſtruction, in whatever mode it is conveyed, does, indeed, much depend upon the capacities and diſpoſitions, of the particular perſons to whom it is communicated. The beſt poſſible way of tranſmitting divine truths muſt admit of being miſtaken and abuſed, by the unthinking and the vicious. Precepts muſt be delivered in general terms, and the proper application of them to particular inſtances, depends, greatly, on the ſagacity and uprightneſs of thoſe who uſe them as the rule of life. The completeſt models, in every art, as well as in the art of living virtuouſly, are always reckoned preferable to the beſt ſet of rules. And it is, by obſerving carefully the performances of eminent maſters, that improvements are made, and proficiency is gained; notwithſtanding there are ſome who, through inattention or want of ſkill, copy thoſe things with the greateſt eagerneſs, which leaſt deſerve their notice. Reaſon and a right taſte and reliſh for any attainment, will, if diligently applied, diſtinguiſh in a pattern, what may be imitated with propriety, and what ought to be avoided as unbecoming. Thoſe parts of the conduct of another which are competent to our talents, and ſuitable to our circumſtances, are what we ſhould follow. An attempt to imitate what does not accord with our own character and ſituation, expoſes us to ridicule. And in every mode of conveying religion that can be deviſed, common ſenſe, and an honeſt heart, are requiſite to the proper application, either of rules or of examples, for our own improvement.

'Memoirs of a good life are highly ſerviceable in a variety of caſes in which the beſt ſyſtem of doctrines and precepts cannot, ſufficiently, guide and inſtruct us. They lay before us many particular inſtances

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of conduct, in trying and *difficult circumſtances*, to which general directions could not be applied with equal advantage.

'An expreſs command tells us what is our duty, but does not point out the circumſtances in which we muſt practiſe it. Now, in order to form a proper character, we muſt wait for theſe, and obſerve them. To pray to God with an audible voice in the midſt of a crowd; to put ourſelves in the way of danger without occaſion; or to give profuſely where donations are not particularly uſeful; are the actions of one who is but juſt entering on a right courſe. He who has long imbibed a principle of piety and virtue, and has been accuſtomed to act from it, waits for proper opportunities of exerciſing the ſeveral graces of the Chriſtian life, and cheerfully embraces them. If interfering circumſtances, at one time, prevent his improving the particular good habit upon which his attention is bent, he exerciſes ſome other virtue, ſuited to the preſent occaſion. A character matured in goodneſs, is guided by an uniform regard to rectitude, and expreſſes the inward ſincerity and uprightneſs of the heart, by thoſe acts of humility, of contentment, of fortitude, of benevolence, or of pious devotion, which every changing variety of life calls upon him to perform. The conſtant aim of a good man is, to diſcharge each ſeparate duty in its proper ſeaſon, and to adapt his temper and behaviour to all the viciſſitudes of human condition. And memoirs of a worthy character manifeſt how this is done. The goſpels particularly diſplay this, in the whole life of Chriſt. They ſhow how he exemplified every virtue that became him, as a divine teacher, and as a man, in the ſeveral circumſtances he was in.'

Thus does our Author, ſomewhat diffuſely indeed, but in an intelligent and ſatisfactory manner, vindicate the hiſtorical form in which Chriſtianity is conveyed. The work cannot fail of being acceptable to the rational and liberal friends of Chriſtianity.

ART. XVI. *A Letter to his Grace the Archbiſhop of Canterbury.* By Richard Lord Biſhop of Landaff. 4to. 2s. Evans. 1783.

A Generous effort to relieve ſome eccleſiaſtical grievances, by an honeſt and free-ſpeaking churchman, who is not diſcouraged from doing good by the dread of ſlander or ridicule. It is from ſuch men that reformation muſt be looked for;—men who are not the ſlaves of cuſtom and authority; who are not to be beaten back in the purſuit of worthy deſigns by the inſults of rude and vulgar prejudice; nor diverted from it by the inſinuations of intereſted policy; but who, having *made up their minds* (as the phraſe is) on one grand ſubject, ſo direct their attention towards it, as never to quit it till the end originally propoſed be actually accompliſhed.

This excellent prelate (to whom it hath long been our *pride* to pay that tribute of reſpect and veneration which his merits juſtly claimed from the friends of learning, liberty, and religion) confines his addreſs to two propoſals. The firſt reſpects the re-

venues of the Biſhops; the other thoſe of the inferior clergy:—both of them tending to the ſame end;—not a parity of preferments, but *a better apportioned diſtribution* of what the ſtate allows for the maintenance of the eſtabliſhed clergy.

The firſt propoſal ſubmitted to the deliberation of the [late] Archbiſhop is, the utility of bringing a bill into parliament, to render the biſhoprics more equal to each other, both in reſpect to income and patronage, by annexing part of the eſtates, and part of the preferments of the richer biſhopricks, as *they become vacant*, to the poorer. By a bill of this kind, the poorer Biſhops would be freed from the neceſſity of holding eccleſiaſtical preferments *in commendam* with their biſhoprics; a practice which bears hard upon the rights and expectations of the reſt of the clergy. A ſecond conſequence of the bill propoſed would be a greater independence of the Biſhops in the Houſe of Lords. A third probable effect of the propoſed plan, would be a longer reſidence of the Biſhops in their reſpective dioceſes; from which the beſt conſequences might be expected.

The ſecond thing recommended to the attention of his Grace is, the introduction of a bill into parliament for appropriating, *as they become vacant*, one third, or ſome other definite part of the income of every deanery, prebend, or canonry, of the churches of Weſtminſter, Windſor, Chriſt-church, Canterbury, Worceſter, Durham, Norwich, Ely, Peterborough, Carliſle, &c. to the ſame purpoſes, *mutatis mutandis*, as the firſt fruits and tenths were appropriated by the Act paſſed in the 5th of Queen Anne. Dignities which, after this deduction, would not yield one hundred a year ſhould not be meddled with.

The following obſervations deſerve particular notice, as they tend to correct ſome very great miſtakes into which people run with reſpect to the revenues of the church, from partial eſtimates ariſing from ſome of the richer preferments:

'The revenue of the church of England is not, I think, well underſtood, in general: at leaſt, I have met with a great many very ſenſible men, of all profeſſions and ranks, who did not underſtand it. They have expreſſed a ſurpriſe, bordering on diſbelief, when I have ventured to aſſure them, that the whole income of the church, including biſhoprics, deans and chapters, rectories, vicarages, dignities, and benefices of all kinds, and even the two univerſities, with their reſpective colleges, which, being lay corporations, ought not to be taken into the account, did not amount, upon the moſt liberal calculation, to 1,500,000*l.* a year.' Putting out of the government of the church, all the Biſhops, Deans, Prebends, &c. and reducing to a level the whole clergy of England, it would be found, that on the computation of ten thouſand (the general eſtimate for the number of officiating clergy), the eccleſiaſtical revenue would produce for

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each miniſter, on an average, about 150*l. per annum.* 'Apothecaries (ſays the Biſhop) and attornies, in very moderate practice, make as much by their reſpective profeſſions, without having been at the ſame expences with the clergy in their educations, and without being, like them, prohibited by the laws of their country from bettering their circumſtances, by uniting to the emoluments of their profeſſions, the profits reſulting from farming, or any kind of trade.'

The Biſhop proceeds to illuſtrate his plan, and to anſwer objections to it: and through the whole he diſcovers a penetration that does credit to his underſtanding, and, above all, a benevolence that confers laſting honour on his heart.

ART. XVII. *A Syſtem of Vegetables, according to their* Claſſes, Orders, Genera, *and* Species, *with their* Characters *and* Differences. *Tranſlated from the Thirteenth Edition (as publiſhed by Dr. Murray) of the* Syſtema Vegetabilium *of the late Profeſſor* Linnæus; *and from the* Supplementum Plantarum *of the preſent Profeſſor* Linnæus. By a Botanical Society, at Litchfield. 8vo. No. I. 5 s. ſewed. Leigh, &c. 1782.

AN attempt to extend the knowledge of a ſcience ſo uſeful as botany, cannot fail of meeting with the approbation of the Public. The preſent performance is only a part (conſiſting of 176 pages) of a literal tranſlation into our language of the laſt edition of that moſt elaborate work, the *Syſtema Vegetabilium* of Linnæus; publiſhed by Dr. Murray from the papers of that great man, and 'containing 119 additional *genera*, and variety of ſpecies and alterations:'—Of that ſyſtem, ſay our zealous Tranſlators, 'which hitherto, like the *Bible* in Catholic countries, has been locked up in a foreign language, acceſſible only to the learned few, the prieſts of Flora; whilſt the gardener, the herb-gatherer, the druggiſt, the farmer, and all who are concerned in cultivating the various tribes of vegetation, in detecting their native habitations, or in vending or conſuming their products, could by no induſtry arrive at that ſyſtem, which they wiſhed to attain, and were capable of enlarging.'

The Tranſlators have been favoured with a part of a new work, now publiſhing by the preſent Dr. Linnæus, termed *Supplementum Plantarum*, which will deſcribe 94 new *genera*, with many additional ſpecies: the eſſential characters of which they have interwoven in their tranſlation, in the proper places. They have inſerted too into this work the botanic terms and definitions, tranſlated from the theſis of Dr. Elmgren; and have ſubjoined the plates from the *Philoſophia Botanica*.

In giving an account of their motives for undertaking this verſion, the Tranſlators obſerve, that Mr. Lee, indeed, in his *Introduction*

Introduction to Botany, has well tranſlated and explained many parts of the *Philoſophia Botanica*; that Dr. Berkenhout has given a Lexicon of terms, extracted from the ſame work; and that Mr. Milne has diſpoſed a great part of it, with other botanical knowledge, in the form of a dictionary.—'All theſe labours,' ſay they, 'have their merit; but why ſhould not the works themſelves be tranſlated into our language? The conciſe and beautiful arrangement, for which they are ſo remarkable, is loſt in theſe diffuſe explanations of them.'

'Dr. Withering, they add, has given a *Flora Anglica* under the title of *Botannical Arrangements*, and in this has tranſlated parts of the *Genera* and *Species Plantarum* of Linnæus; but has intirely omitted the ſexual diſtinctions, which are eſſential to the philoſophy of the ſyſtem; and has introduced a number of Engliſh generic names, which either bear no analogy to thoſe of Linnæus, or are derived from ſuch as he has rejected; or has applied to other genera, and has thus rendered many parts of his work unintelligible to the Latin botaniſt; equally difficult to the Engliſh ſcholar; and loaded the ſcience with an addition of new words.'

The Tranſlators, in their Preface, enumerate and exemplify the conſiderable difficulties obviouſly attending the tranſlation of the numerous Latin and Greek terms and epithets invented by Linnæus into the Engliſh language; more particularly with reſpect to thoſe numerous *compound words* conſtructed by him, in ſo artful a manner, as to paint, as it were, ſuch a variety of forms of leaves, fruits, flowers, ſtems, ſeeds, &c. as no language was before ever made to deſcribe. To the conſtruction of theſe difficult compound words, they have, however, experimentally found the Engliſh language to be as well adapted as the Latin, and perhaps not much leſs ſo than the Greek; and it appears that they have been benefited by the advice of that great maſter of the Engliſh tongue, Dr. S. Johnſon, in the formation of this new botanic language.

A perſon not acquainted with the Linnæan phraſeology, and the reaſons on which that conciſe language, formed by the great Swediſh Botaniſt, is conſtructed, will perhaps be ſhocked at certain peculiar and ſeemingly inelegant modes of ſpeech, which occur in every page, we may almoſt ſay line, of this tranſlation.—To give only examples of two different kinds, as explanatory of the reſt—we here read of 'leaves *two'd* and *three'd*; and of forms, or figures, not only oval and elliptic, but likewiſe '*oblong-egg'd*,' and '*egg-oblong*.' This may appear ſtrange language; but it is the language of inſtruction, and indeed of neceſſity: if conciſeneſs, and preciſion or diſcrimination, be required or deſireable.

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With reſpect to the firſt of theſe examples, the Tranſlators, as themſelves obſerve, were under a neceſſity 'of forming participles from our numerical adjectives, uſing the words *two'd, three'd, four'd, five'd, eighted*, for the words *binata, ternata, quaternata, quinata, octonata* *; becauſe *bina, terna, quaterna*, &c. had previouſly been tranſlated by the words *twofold, threefold, fourfold*, &c.'

As to our ſecond example, the moſt evident utility fully juſtifies the ſeeming awkwardneſs of the phraſeology. Linnæus, ſay the tranſlators, has taken words expreſſive of well known figures, as the words *oblong* and *egg*, and by compounding theſe, has given a form between them both; which new form partakes more of the *egg*, if that word precedes in the compound, as *egg-oblong*; or more of the *oblong*, if that word precedes, as *oblong-egg'd*. Hence theſe two words are made to repreſent forms of four kinds very nearly allied: but to theſe he has added *oval*, and *elliptic*, and again compounded theſe with *oblong*, and *egg*; and has thus, as it were, conjured up before our eyes the outlines of forms as numerous and as accurate, by the magic of a few words, as the pencil alone was thought capable of producing.'—On this occaſion, our Tranſlators, with ſome degree of exultation, obſerve, that to equal all theſe niceties of combination with preciſion and conciſeneſs, in their tranſlation, 'was an undertaking that required ſome degree of hardineſs: this was the gorgon-feature, that had hitherto frozen the deſigns, or blaſted the progreſs of all who looked upon this giant naturaliſt, and deterrred them from the encounter.'

We learn that a ſecond number of this work has been publiſhed.—We ſhall probably return to the conſideration of it, when it is completed.

* By an overſight at the preſs, theſe five words are miſprinted, '*bina, terna*, &c.;' the three following have likewiſe been miſprinted '*binata, ternata*, &c.'

ART. XVIII. *Numorum Veterum Populorum et Urbium*, qui in Muſæo Gulielmi Hunter aſſervantur, Deſcriptio figuris illuſtrata. Opera et Studio Caroli Combe, S. R. et S. A. Londini Socio. 4to. 2 l. 15 s. boards. Cadell, &c. 1782.

THE ſtudy of ancient coins and medals has often been repreſented as unworthy of men of genius; and thoſe who have applied themſelves to it, have, by men of wit and pleaſantry, been honoured with the title of *critics in ruſt*, and drudges in the loweſt walks of literature. It may be proper, however, to obſerve, with ſubmiſſion to ſuch witty gentlemen, that many writers, eminently diſtinguiſhed by their taſte and

genius, have applied themſelves to this ſtudy; that hiſtory, both ſacred and profane, chronology, geography, and mythology, have derived conſiderable advantages from it; that the liberal arts have been improved by it; nay, that the cauſe of virtue and religion, though ſome of our readers may be diſpoſed to ſmile at ſuch an aſſertion, has, in ſeveral inſtances, been promoted by it. But thoſe who are deſirous of having a clear and conciſe view of the advantages which literature and the polite arts have derived from this ſtudy, may conſult *Frælich*'s diſſertation upon the ſubject, in his work, intitled—*Tentamina in Re Nummaria veteri.*

We now proceed to the work before us, which, though an acceptable preſent to medalliſts and antiquaries, can afford little entertainment or inſtruction to the generality of readers. It contains accurate deſcriptions, and good engravings, of a vaſt number of medals, collected with much induſtry, and at a great expence, by the late Dr. Hunter. The medals are arranged in alphabetical order, according to the names of the nations and cities to which they belong.

Mr. Combe's method is as follows:—He divides each page into five columns, the firſt of which gives us the number of medals belonging to each nation or city; the ſecond, the ſpecies of metal; the third the ſize of the medal, which is meaſured by a ſcale ſubjoined to the plates; in the fourth, we have its weight adjuſted to grains Engliſh; and in the fifth, a ſhort deſcription of it, compriſed in one or two lines.

The deſcriptive part, ſhort as it is, takes up 354 pages, and is followed by the engravings, which are very well executed by Mr. Charles Taylor, and exact copies of the originals.

Mr. Combe, in his Preface to this work, gives an account of the nature of it, of the riſe and progreſs of Dr. Hunter's Muſeum, together with the names of thoſe gentlemen whoſe donations contributed to enrich it.—The work is to be continued, and the next volume is to contain Perſian, Phœnician, Samaritan, Palmyrene, and Carthaginian medals, together with medals of ancient kings, Roman coins, never before publiſhed, Engliſh coins, &c. &c.

FOREIGN LITERATURE.

ITALY.

ART. XIX.

I. *Opuſculi Filoſofici*, &c. i. e. Philoſophical Treatiſes on the following ſubjects. 1. On Meteorological Influences of the Moon. 2. On Electrical Conductors. 3. On the Action of Oil on Water. 4. On the heat at the Surface and Center of the Earth. 5. On Subterraneous Rivers. 8vo. Milan. 1781.—The Author of theſe Treatiſes, or *Opuſcula*, is the juſtly

by celebrated Abbé FRISI; and no more need be ſaid to recommend them to the attention of the learned.

II. *Viaggio per tutte le Antichita della Sicilia*, &c. i. e. An Itinerary View of all the Antiquities of Sicily, by IGNATIUS PATERNO, PRINCE of BISCARIS. Naples. 1782. 4to. 200 Pages.—If it was not that celebrated and ingenious virtuoſo, the Prince BISCARIS, whoſe erudition and politeneſs are known to every traveller, and reader of travels, that calls us to review another Sicilian voyage, we might have been tempted to lay this book aſide; for

Occidit miferos crambe repetita magiſtros.

It is not indeed *crambe* that we are here regaled with, but an elegant feaſt of Sicilian delicacies; and, after having taſted of the ſame diſhes preſented to us by *Pirro*, *Mongitore*, *Caruſo*, *Giovanni*, *Lupi*, *Seſtini*, *Brydone*, *Riedhezel*, *Houel*, and many others, we find our appetite whetted anew by the manner in which they are cooked and ſent up by the Prince de BISCARIS. This illuſtrious antiquary lives upon the ſpot, at Catana, if we are not miſtaken. He is the poſſeſſor of one of the richeſt collections of antiquities, moſtly Sicilian, that is to be found any where. His work has the form of an itinerary, or guide for travellers; is divided into xxiii chapters, and takes in all Sicily, and the Iſle of Malta, without omitting any city that contains objects worthy of curioſity. This work, however, is only the miniature of one much more extenſive on the ſame ſubject.

III. *Della forza Comica*, &c. i. e. Concerning the true ſpirit of Comedy, or the *Vis Comica*. By J. BAPTIST GERARD, COUNT of ARCO, Count of the Roman Empire, Lord of the Bedchamber to his Imperial Majeſty, and Member of many Academies. 8vo. Mantua. 1782.—This elegant and ingenious diſcourſe was delivered in the Academy of Mantua, and met with great applauſe. The noble Author ſhews, that the original deſign of comedy was to correct folly rather than vice, and to reſtrain the miſapplication or exceſs of paſſions, by exciting laughter at a view of their contradictions, and the contraſts they form with the dignity and deſtination of human nature. He obſerves farther, that in order to conſtitute the *vis comica*, or true comic ſpirit, the three following things are requiſite; 1ſt, The *ridiculous* muſt be the ſoul, the eſſence of the comedy; 2dly, This *ridiculous* muſt lie in the principal and fundamental action rather than in the epiſodes; and, 3dly, It muſt chiefly reſult from the peculiar character of the hero of the piece. There are ſeveral acute diſcuſſions in this Diſſertation relative to the nature, uſes, and ends of laughter.

IV. *Dell' Origine*, &c. i. e. Concerning the Origin, Progreſs, and preſent State of Literature and Science. By the

Abbé ANDRES, of the Royal Academy of Sciences and Belles Lettres of Mantua. Vol. I. 4to. *Parma*, at the Royal Preſs. 1782.—The title of this work plainly announces its contents. The plan is vaſt, but not ſuppoſed to be above the abilities of the Author. The 1ſt volume, which is the only one yet publiſhed, exhibits a ſketch of the ſtate of literature down to the preſent time, and may be conſidered as a general map of the learned world, which, we ſuppoſe, will be extended and detailed in particular ones, as the work proceeds. Accordingly we find, that the 2d volume is to be occupied by Poetry, Eloquence, and Hiſtory, and every thing relative to Philological Study; the 3d by Natural Philoſophy; and the 4th by *Eccleſiaſtical Literature*. The hiſtorical view of theſe rich and loaded branches of the tree of knowledge cannot but be intereſting; and the volume already publiſhed promiſes that it will be ſuch.

V. *Biblioteca Modeneſe*, &c. i. e. *The Writers of Modena*, or, An Account of the Lives and Works of the Authors born in the Dominions of the Duke of Modena, collected and digeſted by the Abbé JEROME TIRABOSCHI, Counſellor to his Royal Highneſs, Preſident of the Ducal Library and the Gallery of Medals, and Honorary Profeſſor, &c. Vol. I. 4to. Modena. 1782.—The principal writers mentioned in this volume are, Barozzi de Vignole, one of the moſt famous architects of the 16th century; Berenger de Carpi, the celebrated anatomiſt; Boiardo, an eminent poet; and Caſtelvetro, a critic of the firſt rank.

VI. *Dell' Influenza del Commercio*, &c. i. e. Concerning the Influence of Commerce on Science, Talents, and Manners. By JOHN BAPTIST GERARD, COUNT d'ARCO, Chamberlain to his Imperial Majeſty, &c. 8vo. 114 Pages. Cremona. 1782.—In the diſcuſſion of this intereſting ſubject, the ingenious Author ſhews, in the firſt place, the influence which commerce, conſidered in a general point of view, has always had on the talents and manners of all nations who have carried it on. He afterwards points out the modifications which this influence has received, and ſtill receives, from different kinds of commerce, their extent, and the incidental circumſtances with which they are attended. He examines, finally, the influence which a commercial ſpirit produces on genius, taſte, and manners, after the full eſtabliſhment of trade in a country. There are ſeveral intereſting points of view exhibited in this ſhort treatiſe, in which the objects are clearly diſcerned, and well repreſented. More eſpecially we think our noble Author appreciates, with wiſdom and humanity, the effects of commerce and a commercial ſpirit, in their moſt advanced period. The ſpirit of commerce, in general, produces, no doubt, activity of mind, exertions

exertions for the diſcovery of uſeful truths, and the cultivation of uſeful arts. That it introduces and maintains *good taſte*, we cannot aſſert ſo poſitively as he does; but we agree with him that it tends to excite the love of liberty, and alſo the luſt of dominion; that it facilitates the progreſs of religious toleration (and *indifference*), breaks the force of ancient cuſtoms and national prejudices, and produces a ſpirit of order, imitation, and enterprize. It is farther certain, that commerce, in its more confined ſphere (or what ſome call a commerce of *œconomy*), tending to procure the conveniencies of life, excites the deſire of acquiring uſeful knowledge, forms a taſte for the enjoyments of domeſtic ſociety, by uniting the labours of the family in their common intereſts, and for their common comfort, and thus unfolds and exerciſes ſome of the moſt pleaſing ſocial affections of the human heart. But between this and thoſe extenſive plans of commerce, which develope a certain elevation of mind (in thoſe who are not deſtitute of its *germ*), there are little, intermediate ſpheres of traffic, which contract and debaſe generoſity of ſpirit, and are little better than rapine retailed. And then, in the higheſt periods of commerce, if it be almoſt entirely centred by excluſive privileges, in one or a few claſſes,—or if the opulence it produces be partially diſtributed, its effects on manners are pernicious; in the former caſe, it is known to be a ſource of frauds and iniquities, which become familiar, habitual, and blunt the delicacy of moral feelings—and in the latter, opulence, being in few hands, produces pride, effeminacy, indolence, frivolous application of talent, and an irregular purſuit of pleaſure. Nay, as our Author juſtly obſerves, enormous opulence, ariſing from commerce, whether it be unequally diſtributed or not, leads to luxury and corruption of manners; and the ſpirit of commerce, which is gone, or going out through the earth, muſt augment a venal and ſelfiſh ſpirit, and contribute to render war, and not peace, the *natural* ſtate of mankind. The expreſſion is improper, but the aſſertion is true. There is, therefore, a term, beyond which a nation ought neither to augment its commerce nor its opulence, if it has public felicity truly at heart. This is one of the practical maxims, which our noble Author deduces from the obſervations contained in his treatiſe. But who will hear him? There are lines of conduct which no precepts can correct, which, however, come in proceſs of time to correct themſelves by their conſequences; but the remedy is dangerous, for it frequently proves fatal.

VII. *Teoria e Pratica delle reſiſtenze dé Solidi né loro attriti*, &c. i. e. *A Theoretical and Practical Treatiſe concerning the reſiſtence of Solids*, conſidered with reſpect to Attrition or Friction. By the Abbé LEONARDO XIMENES, Mathematician to his Royal

Royal Highneſs the Grand Duke of Tuſcany. 4to. Florence. 1782.—This is a publication of the firſt merit. The ſubject is difficult, and has never been hitherto treated in a manner that has given entire ſatisfaction. The Abbé XIMENES has attempted to ſet it in a new light, and his efforts have been crowned with the applauſe of the learned. The great mechanical and hydraulic works, which have been ſubmitted to his direction by the Duke of Tuſcany, have furniſhed him with many occaſions of obſerving the inconveniences and defects of machines; and his mathematical abilities have rendered him capable of diſcerning and applying, with ſagacity and ſucceſs, the reſults of his experiments; ſo that no man was more qualified for throwing new light on this important ſubject. The law of reſiſtance, laid down by *Amontons*, according to which the reſiſtance is ſuppoſed to increaſe, in proportion to the increaſe of weight in the moving body, was ſuſpected of fallacy by *Muſchenbroeck*; but it is entirely exploded, and proved falſe, by numerous experiments in the work before us.

VIII. *Magnitudinum Exponentialium, Logarithmorum, et Trigonometriæ ſublimis Theoria, nova methodo per tractata*, i. e. The Theory of Exponential Magnitudes, Logarithms, &c. By M. P. FERRONIUS, Mathematician to the Grand Duke of Tuſcany, and Public Profeſſor of Mathematics in the Royal Seminaries of Piſa and Florence. 4to. 678 Pages, with Plates. Florence. 1782.—This is a publication of uncommon merit.

IX. *Diſcorſo pronunziato nella riapertura della Catedra di economia Politica*, &c. i. e. A Diſcourſe, delivered at the Re-eſtabliſhment of a Profeſſorſhip of Political Œconomy and Commerce in the Royal Univerſity of Naples. By D. TROJANO ODAZZI. 4to. Naples. 1782.—It is not merely on account of the merit of this Diſcourſe that we give it a place here. It is indeed a good performance, and exhibits an aſſemblage of all the great truths and maxims that relate to political œconomy, and its important branches agriculture, manufactures, and commerce; yet we mention it chiefly with a deſign to obſerve, that in almoſt all civilized countries, except the Britiſh Iſles, the uſeful arts, that tend immediately to the augmentation of national ſtrength and proſperity, make a part of academical inſtruction, and are become one of the eſſential objects of the education of youth. Much has nature done for her ſons, in Britain, by the precious gifts of innate genius and vigour of mind. Theſe, exalted by Grecian and Roman lore, bring the glowing ſtudent from the college into the ſenate (after an interval of diſſipation which is called travelling), and there he is given over to eloquence. There he embelliſhes good meaſures and public ſpirit with colours they ſtand not in need of, or bad meaſures and ſelfiſh vice with colours that diſguiſe their deformity. But,

after

after all, eloquence is but a barren talent, without the knowledge of thoſe uſeful arts that are the true ſources of national felicity; and happy would it be for the nation, if its repreſentatives were prepared, by academical inſtruction, to deal ſomewhat leſs in *words*, and much more in *things*.

MONTHLY CATALOGUE,

For MAY, 1783.

POLITICAL.

Art. 20. *The Nature and Extent of Supreme Power*, in a Letter to the Rev. David Williams. By M. Dawes, Eſq. 8vo. 1 *s*. Stockdale. 1783.

MR. David Williams wiſhes, it ſeems, to reſtore the government to the ancient Saxon model; and looks upon the *Folk mots* as the very baſis of true political liberty. Mr. Dawes conſiders his ſentiments on this ſubject as wild and impracticable; incompatible with the condition of mankind, and 'ſelf-deficient even in theory.' He expreſſes a ſtrong averſion to republicaniſm; and hints that Mr. Williams's predilection for this falſe ſpecies of liberty may be attributed to ſome remains of Preſbyterian prejudices, imbibed originally from education, and confirmed by the intercourſe he hath had with people of ſimilar habits and opinions. 'It is remarkable (ſays he) that moſt of thoſe writers on government and political liberty who have been bred in Preſbyterian principles, all think nearly alike on thoſe ſubjects. They contend, that political liberty conſiſts in the will of the popular part of the community, which they conſider as ſupreme.' Mr. Dawes, to ſhew the abſurdity of Mr. Williams's ſcheme of liberty, conſiders its effect, on the ſuppoſition that it hath actually taken place. 'What confuſion (ſays he) would there be, were ten adjoining inhabitants to chooſe by ballot an actual repreſentative, who, with nine repreſentatives of adjoining tythings, were to chooſe an actual repreſentative of a hundred, until the choice of the diſtrict united in one, who is to repreſent it in parliament? According to this ſcheme [Mr. Williams's] ten inhabitants would chooſe one, who with nine more to be choſen for the hundred, would chooſe one for for that hundred; and ſuppoſing a county to contain a thouſand hundreds, a thouſand men (at the rate of one for each hundred) would chooſe two for a county. If, therefore, parliaments were to be annual, as you propoſe, the whole year would probably be taken up in elections, and political liberty would be the phantaſtic employment of tythings, hundreds, and counties to their inevitable diſorder and injury. Inſtead of the people's being able to make their delegates expreſs their judgments, they would have none to expreſs, and all with them would be riot indeed!'

The main object of Mr. D.'s pamphlet is to illuſtrate this poſition—that 'the ſupreme power *real*, is in the people, who derive it from God;' the 'ſupreme power *perſonal*, is in one perſon, or more, in whom it reſts to the end of government; and as it is impoſſible that

legiſlation and government can be conducted but by repreſentation, each and both are as much the *ſupreme power real*, as if the people had never conferred it on any part of themſelves.' If we comprehend Mr. Dawes (which is a point we will never abſolutely bargain for), his meaning is—that though the people are primarily the ſource of power, yet when they have tranſferred that power which they poſſeſs in the aggregate, to an individual, or to a ſet of repreſentatives, they are with reſpect to government mere paſſive machines, or rather non-entities. What they have given, they cannot recal. They cannot be the governors and the governed. They have delegated their original rights, and put them in another's poſſeſſion; and he may do with them what he pleaſes. He is not accountable to them; nor can they erect a tribunal to which they can arraign him.

Mr. Dawes ſome time ſince aſſured us, to our great ſatisfaction, that his '*miſſion was at an end*.' We are very ſorry to find him worſe than his word!

Art. 21. *Facts*, or a comparative View of the Population and Repreſentation of England and Wales. 4to. 1 s. 6 d. Rivington. 1783.

When an author, at his outſet, impreſſes ſtrongly on his readers the unalterable nature of numbers, and the infallibility of arithmetic, we are naturally led to expect ſome elaborate calculations on the ſubject he profeſſes to conſider; and he ought to explain to us the *data* from which he forms his calculations. But when a writer on political arithmetic aſſumes numbers, in a remarkable inſtance, far below thoſe of our loweſt calculator, Dr. Price, whoſe *data* have been much diſputed; a ſuſpicion is juſtly excited whether *his* aſſumotions and tables merit all the credit ſo juſtly due to numbers in an abſtract view. The preſent writer finds in the county of Middleſex, including the cities of London and Weſtminſter, no more than 392,275 inhabitants; nearly 100,000 fewer than he beſtows on the county of York. This is but a haſty looſe production.

Art. 22. *A Letter to the Liverymen of London*, tending to prove, that an Equality in the Right of Election is founded on the ſame Principle as a more equal Repreſentation; and that the Firſt will be the neceſſary Conſequence of the Latter. 8vo. 6 d. Debrett. 1783.

This letter-writer argues plauſibly enough, that if twenty members were aſſigned as the repreſentative portion of the city of London, an equalizing mode of dividing the city, for the purpoſes of election, to prevent tumults, muſt and would be adopted; under which a liveryman could vote but for one. He therefore perſuades the worthy liverymen to remain ſatisfied with their preſent undue ſhare of the privileges of election; under which a liveryman, depending on a precarious employment for ſubſiſtence, enjoys a voice for four repreſentatives, while a freeholder of 1 or 4000 l. a year, votes but for two!

Art. 23. *An Attempt to balance the Income and Expenditure of the State*: with ſome Reflections on the Nature and Tendency of the late political Struggles for Power. By John Earl of Stair. 8vo. 1 s. Stockdale.

The Earl of Stair eſtimates our peace eſtabliſhment at 16,371,346*l.* which he believes will be but ſcantily ſufficient; and that therefore either

either by new taxes, or by a better regulation of thoſe already impoſed, an increaſe of above four millions muſt be procured to pay the public creditors; the obtaining of which he conſiders among the bareſt of all bare poſſibilities. For the reſt, we refer to his Lordſhip's pamphlet.

Art. 24. *Hints addreſſed to the Public.* Calculated to diſpel the gloomy Ideas which have been lately entertained of the State of our Finances. By John Sinclair, Eſq. 8vo. 1 s. Cadell. 1783.

Mr. Sinclair, alluding, among others, to the noble writer above mentioned, obſerves that 'it has been of late too common for even reſpectable individuals to amuſe themſelves, and to terrify the Public, with exaggerated accounts of the dangerous ſtate of the national finances. The more our difficulties increaſed, the greater pleaſure they ſeemed to take in publiſhing our ſituation to our enemies; in damping the exertions of thoſe, by whoſe judgment and abilities alone, we could be extricated from the difficulties in which we were involved; and in proving to what fatal lengths even valuable characters may be led, in ſupport of a favourite hypotheſis.'—'But fortunately, numerous taxes and debts, however enormous, are not ſufficient of themſelves to render a nation miſerable; and there is ſtill reaſon to imagine, that, as we now ridicule the ill-founded deſpondency of our anceſtors, who imagined that fifty or a hundred millions would reduce them to a ſtate of bankruptcy; ſo our poſterity will laugh at the folly, the ignorance, or the want of political ſkill and judgment in the ſtateſmen and politicians of theſe times, who preſume to aſſert, that we have totally exhauſted our reſources; and that the period is at laſt arrived, when the nation muſt either deſtroy her debts, or her debts will deſtroy the nation.'

He then by a detail of the income and expenditure of the nation, which want of room prevents our entering into, brings the account to a balance or ſurplus of income, of above two millions; in oppoſition to the alarming deficiency which reſults from the calculations of the Earl of Stair!

Mr. Sinclair diſtinguiſhes the income of the ſtate 'into four different branches: Firſt, into the old taxes, which were conſolidated by 3 Geo. I. c. 7. and the ſurpluſſes of which compoſe the original Sinking Fund. Secondly, into the taxes which were added to the Sinking Fund before the commencement of the preſent war. Thirdly, into the taxes which have been laid on in the courſe of the war. And fourthly, into the land and malt taxes, which are only annually granted.' He adds, 'there cannot be a better ſign of the flouriſhing ſtate of our national finances, than when the old taxes annually produce a conſiderable addition to the public revenue.' According to his table, the ſurpluſſes of the old taxes have nearly doubled within the laſt thirty-one years; and had it not been for the American war, would have been ſtill more. From other tables, the reſt of the taxes, excluſive of the two laſt, which are more ſtationary, exhibit a like appearance of progreſſive augmentation; even thoſe recent taxes, of whoſe deficiences we have heard ſo much, have, according to the following table, been productive beyond conception:

	Anno 1778	Anno 1779	Anno 1780	Anno 1781	Anno 1782
	£.	£.	£.	£.	£.
Auctions	26,485	34,691	36,644	36,903	43,36-
Men Servants		24,48[illegible]	43,899	46,970	52,44[illegible]
Poſt Horſes		95[illegible]	25,845	92,921	96,933
Houſe Tax		26,297	60,955	117,8[illegible]	128,728

The exciſe in Scotland, which in 1775 is ſaid to have produced but 90,889 *l.* is ſtated for the year 1782, at 211,672 *l.*

'I hope, adds Mr. Sinclair, in concluſion, it will appear ſufficiently evident, from the preceding ſhort hints, that the finances of this country are not in ſo deſperate a ſtate as they are commonly repreſented; and our ſituation will be ſtill more proſperous, if wiſe and judicious plans are entered into, for diſcharging the moſt burthenſome of our incumbrances; which a clear Sinking Fund of two millions, joined to the gradual acceſſions, from the falling in of the temporary annuities, will enable us to effect.' He alſo intimates his having formed ſome ſpeculations for the liquidation of our public debts, which we are happy to hear; it being of more importance to reduce our incumbrances, than to ſhew how eaſily we may bear them ſome time longer.

Figures are generally affirmed to be of a ſtubborn nature; but they muſt have proved very flexible in the hands of one, of two writers, who, from the ſame *data*, can vary ſo conſiderably in their concluſions.

Art. 25. *A Propoſal for the Liquidation of the National Debt*; the Abolition of Tithes, and the Reform of the Church Revenue. 8vo. 1 s. Flexney.

Every propoſal offered on ſo important an object of attention as the national debt, deſerves to be read, without being diſguſted with the many viſionary reveries that ſucceed each other; ſince here and there one may be found, like that now before us, which has at leaſt ingenuity for its recommendation. The preſent Author propoſes, that all the land and ſtock holders, all holders of mortgage, bond, and other debts, bearing intereſt in the nation, ſhould take in their proportionable ſhare of this debt, according to the income of their real eſtates and ſtock, which, from an eſtimate he has made, would encumber them to the amount of four years produce. In return for this ſacrifice, they would receive an extinction of all taxes, thoſe on ſalt and ſtamps excepted, which are reſerved, and with the cuſtoms are to defray our peace-eſtabliſhment: ſo that the intereſt of this debt being paid by the reſpective holders of it to themſelves, will operate to annihilate that monſter of the age, never more to riſe in judgment againſt us!

Many are the advantages repreſented to ariſe from this mode of transferring the public debt to the creditors: among others, when war returns, we know how to procure money ſufficient to anſwer all the purpoſes either of attack or defence, and may conſider theſe dormant taxes as a certain and inexhauſtible reſource in all poſſible caſes. This will keep the world in awe; for what nation would be hardy

enough

enough to give us offence, when they know we can fight them to the end of time, without encumbering ourſelves in future with a ſhilling of debt.

The Author has ſtated and anſwered ſeveral objections to his plan, but has overlooked the confuſion that would ariſe from the ſudden extinction of the taxes to which we are habituated. But were ſuch a ſcheme to be thought of, it is not probable that government, which, like a liquoriſh child, could not keep its fingers out of a ſinking fund of plumb-cakes laid by for its own benefit, would carry it to an extent that would expoſe us to ſuch difficulties, but would kindly leave us a part of our burdens, and accelerate the reſt, to leſſen the inconveniences of being glutted by our ſavings.

There is comfort in having unthought-of reſources pointed out to free us from preſent difficulties, and anticipated calamities; which cheriſhes a hope, that ſome eaſy expedient may at length be matured to extinguiſh the obligations due from the whole to a part, out of the common ſtock. But, arduous as the taſk may be found of liquidating the public debts, all its difficulties are ſtill but mole-hills, compared with the more daring idea of aboliſhing tithes, reforming clerical revenues, and reducing uſeleſs, expenſive dignitaries in the church! Were the Author duly ſenſible of the clamour and diſturbance ſuch an unhallowed attempt would excite, he would not talk ſo indiſcreetly about grubbing up ſuckers, and lopping off uſeleſs limbs, but, conſcious of his temerity, make a low reverence, and, like us, drop the pen!

Art. 26. *Reflections on the Preliminary and Proviſional Articles.* 8vo. 1s. Robinſon. 1783.

A ſober, diſpaſſionate, vindication of the peace, and of the miniſtry to whom the nation is indebted for it;—GREATLY indebted, in this writer's opinion: and perhaps it will not be a very eaſy matter to prove him miſtaken.

Art. 27. *Thoughts on Equal Repreſentation.* 8vo. 1s. Blamire, &c.

From the unhappy train of political reformation purſued under King Charles I. the Author of this tract dreads the beginning of alterations in the conſtitution: for when once begun, he obſerves, no one can pretend to limit the extent to which they may be carried. In the civil war referred to, "well meaning men were induced to take a part in the beginning, who wiſhed, when they found what was likely to be the event, to draw back—but it was then too late; thoſe who had made uſe of their aſſiſtance to aim at power, found themſelves ſtrong enough to act alone, and openly ſcoffed at them for having been the tools and the inſtruments of an ambition ſo fatal to their country; the conteſt ended by the murder of the king, and the deſtruction of the conſtitution."——"At laſt, however, appeared the dawn of better times with the reſtoration of the royal family; many concurring cauſes tended to produce that great event; the immediate agent, indeed, by whom it was brought about was Monk—but the fact is, the people could not be happy without their ancient government, and probably there never was any revolution which took place with ſuch an univerſal concurrence of all parties and deſcriptions of men."

With ſome other late objectors to parliamentary reformation, he argues, that equality of repreſentation never was in view in the formation of the Houſe of Commons, which is rather a repreſentation of property than of numbers *; that it is impracticable, and if an attempt of this kind were once begun, the nearer the approach was made to what *cannot* be perfected, the greater cauſe of complaint would reſt with thoſe who muſt ſtill remain under excluſion; that to diſfranchiſe any boroughs would be an arbitrary act of oppreſſion—and to offer a compenſation for the loſs of ancient rights, would be adding inſult to injuſtice. Upon the whole, the Author thinks "it does not require the gift of ſecond ſight to diſcover, that when once the excellent fabric of our conſtitution is in the leaſt degree impaired, enthuſiaſts with the beſt, and ambitious men with the worſt intentions, will ſoon be found to propoſe further innovations; an inſtance of this has already occurred; the county of Flint, one of the petitioning counties, after making the ſame prayer as is to be found in the other petitions, deſires that biſhops may not be tranſlated from one ſee to another, and gently hints that deans and chapters are uſeleſs and ſuperfluous. I would wiſh to aſk of our political reformers (in the words of Mr. Fox, on another occaſion), How far they *mean* to go, and when, and where a ſtop is to be put to the propoſed changes? where a ſtand is to be made, and when we are to ſay, the conſtitution is now *perfect*, enough has been done, and no more ſhall be attempted? But even ſhould ſome of the reformers be prepared for ſuch moderation after their favourite plan has taken effect, are they quite certain that all their coadjutors will unite with them? will they not be told, you think you have gone far enough, we are not of that opinion; you have carried us thus far when we were not able to proceed without your aſſiſtance; the caſe is altered; we now find ourſelves ſtrong enough to go alone, and we can and will go *further* without your help? Thus by degrees will our venerable conſtitution be deſtroyed; and it will be no conſolation to its friends to be told, we who firſt began the great work, undertook it from the beſt motives, and with a determined wiſh to do our country ſervice, but we at laſt found that thoſe who acted with us had not the ſame *intentions* as ourſelves, that they were enemies to the conſtitution, and wiſhed to deſtroy it; having diſcovered this, we quitted them, and did as firmly oppoſe as we had before ſupported them. But will this be thought a ſufficient anſwer? no certainly: we ſhall ſay, this is no excuſe; a child need not be told, that when mobs are once let *looſe*, there is no ſtopping them; the attempt would be like that of Canute, to ſtop the tide in its courſe; and the propoſers of it would be equally obnoxious to ridicule as the flatterers of the monarch."

Thoſe who, with the preſent writer, conceived this meaſure big

* But what is *property*? Money and land? Hath not the poor honeſt labourer property of a kind ſuperior to either? Hath he not his liberty, his freedom of mind, his religion? Thoſe politicians who talk ſo much of property ſeem to have no idea of any property but duſt and dirt!—But, admitting all the regard that men think due to *riches*, is not the poor man's lamb a property as dear to him as the rich man's numerous flocks?

with

with ſo much alarming miſchief, are now doubtleſs more at eaſe, on the great queſtion being negatived in a very full Houſe of Commons.

Art. 28. *Thoughts on a Reform in the Repreſentation of the People in the Commons Houſe of Parliament.* Addreſſed to the Hon. William Pitt. 8vo. 1 s. 6 d. Stockdale.

Propoſes the addition of a hundred knights to the Houſe of Commons, to be choſen by all ſuch perſons as at preſent have no voice in the election of repreſentatives. Theſe additional knights to be allotted to the ſeveral counties, in proportion to the numbers of their unrepreſented inhabitants. Copyholders, and leſſees for a certain number of years, to be admitted to vote, under the ſame reſtrictions as freeholders. Elections to be parochial, and to commence at the ſame day and hour throughout the kingdom. To aſcertain the rotten boroughs, and to extend the right of voting for them to as many neighbouring towns as will eſtabliſh a certain number of voters.

Art. 29. *A Letter to a Patriot Senator*, including the Heads of a Bill for a Conſtitutional Repreſentation of the People. 8vo. 1 s. Diſly.

This is a very cool, ſenſible writer, who argues with great juſtice againſt the political diſtinction between the landed and trading intereſt; 'a partial intereſt ſubſiſting in a nation, diſtinct from the general proſperity, ſeems a ſtrange abſurdity in a conſtitution!'—Hence he infers, that if an idea of independent men without land had been conceived, when votes were limited to landed poſſeſſions, men of perſonal property would have been admitted to their ſhare in legiſlation, without the condition of their being freemen of boroughs; but commerce was then in the cradle, and its maturity was not conjectured.

Conformable to theſe ideas, the Author has framed a bill for the annual election of a Houſe of Commons, compoſed of ſix hundred members, by all the inhabitants in the nation not receiving charity, who are to be ſworn at their pariſh churches, or meeting-houſes, by the officiating miniſters, on the Sunday preceding the day of election, to their qualifications, and receive a certificate of ſuch oath. They are then to vote at the hundred court, before the high conſtable or bailiff—from whom the ſheriff receiving the votes, is to declare the election at a county court.

Without entering into the particular merits of this plan, it will, perhaps, on the whole, appear too regardleſs of long eſtabliſhed uſages, which cannot ſafely be ſhaken. The Author of the *Thoughts on Equal Repreſentation* (Art. 27.) has very juſtly remarked the eagerneſs with which the people, haraſſed by republican projects, reſtored their ancient form of government with King Charles II.; and it may be added, that the hatred of novelty appeared again ſoon after, in a ſtriking inſtance, when a dreadful fire afforded the only opportunity ever to be expected, of reſtoring the metropolis upon a plan, in which health, conveniency, and beauty were equally conſulted; but, notwithſtanding the greateſt ſecurity was offered, that the private intereſts of the landlords ſhould not ſuffer by the reform, it was found that nothing leſs than having their old city again, under all its diſadvantages, would content them!

Art. 30. *Thoughts on the Conſtitution*, with a View to the propoſed Reform in the Repreſentation of the People, and Duration of Parliaments. By Lord Carysfort. 8vo. 1 s. 6 d. Debrett.

Lord Carysfort gives a clear and well-connected theoretical view of the frame of the Britiſh government, from which he infers, that every free man ſhould exerciſe a vote for the Houſe of Commons, and the repreſentation of Scotland in both Houſes be ſettled on a more adequate eſtabliſhment. But when alterations for the better are meditated, they ſhould be repreſented in their true point of view, as improvements. So far would a general diffuſion of repreſentation be from recurring to firſt principles, from which Lord Carysfort conſiders our conſtitution as having degenerated, that it never was perfected from its rude beginnings, until modelled and defined at the Revolution, when, aſſiſted by the progreſs of commerce, it attained its preſent form, by a happy accommodation between law and power, that had long been ſtruggling, at convenient opportunities, for ſuperiority. If we deſcend from ſpeculative aſſumptions and deductions, to plain, hiſtorical information, we ſhall find, that ſo far was popular repreſentation from being the reſult of any liberal, ſyſtematical ideas of human rights; that it originated in irregular power, merely to gain a popular ſanction to a feudal revolt. It will appear alſo, that the people were ſo far from claiming, or deſiring legiſlative power, that they were capriciouſly ordered to ſend knights and burgeſſes by our monarchs afterward, according to no ſettled order whatever; and that they conſidered compliance with ſuch mandates as a diſagreeable obligation, rather than as an exerciſe of their rights. Even at preſent, the intention of reforming our repreſentation did not originate with thoſe who complain of an injurious excluſion, but with ſome who, enjoying the full benefit of parliamentary rights, have aſſiduouſly laboured to excite ſuch complaints, and with no great ſucceſs. There are paradoxes in politics, as well as in other ſubjects; and thoſe who pleaſe themſelves with the propriety and beauty of ſpeculative truths, will often be aſtoniſhed at their being contradicted by facts, and oppoſed in practice!

Art. 31. *An Addreſs to the Landed Gentlemen of Scotland*, upon the Subject of Nominal and Fictitious Qualifications uſed in the Elections of Members of Parliament for the Shires of Scotland. With Obſervations upon Two Sketches of Bills preſented to the Standing Committee upon Freehold Qualifications at Edinburgh. 8vo. 1 s. 6 d. Cadell. 1783.

No terms of cenſure are ſtrong enough to execrate thoſe who attain and exerciſe political rights by virtue of fictitious qualifications; the firſt ſtep to which exerciſe is, a violation of the moſt ſacred, religious, and moral ſanctions! A depravation we ſhould not have expected to be ſo common among the pious members of the Kirk of Scotland. In England, indeed, we are ſuch latitudinarians, that we make light of being occaſional conformiſts in all things, making *free* even with religion, when it is convenient to proſtitute the forms of it. But in our good ſiſter-kingdom, we hoped that a greater portion of integrity was yet to be found.—Yet even there, clergy, as well as laity, we find, take, without heſitation, an oath, which implies conſciouſneſs of perjury in the very act!—This well written pamphlet

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merits the attentive regard of all who are intereſted in, or who wiſh to be acquainted with, the ſubject.

AMERICA.

Art. 32. *The Conſtitutions of the ſeveral Independent States of America*; the Declaration of Independence; the Articles of Confederation between the ſaid States; the Treaties with his Moſt Chriſtian Majeſty, &c. Publiſhed by Order of Congreſs. Philadelphia printed; London reprinted, for J. Walker, 8vo. 3s. 6d.

We muſt here refer to what we have ſaid in relation to former republications of theſe American State-Papers. See, particularly, Review for February, p. 184.

Art. 33. *The Treaties between his moſt Chriſtian Majeſty and the Thirteen United States of America.* Publiſhed by Order of Congreſs. Philadelphia printed, London reprinted, 8vo. 1s. Stockdale.

His moſt Chriſtian Majeſty promiſes 'in good faith, and on the word of a King, to agree to, confirm, and eſtabliſh *for ever*, and to accompliſh and execute punctually, all that our ſaid dear and beloved Conrad Alexander Gerard, ſhall ſtipulate and ſign,' &c.

Experience has proved, in inſtances beyond number, that there is a honey moon in political, as well as in matrimonial connexions; and to this moon, we may ſuppoſe the warm terms *for ever*, muſt refer. Time only can ſhew what virtuous diſpoſitions the young virgin ſtates may poſſeſs; but ſhould any complaints for *crim. con.* or other cauſes of divorce be inſtituted, and tried *vi et armis* between the high contracting parties, they will be no more than events of courſe.

MILITARY.

Art. 34. *An Inquiry concerning the Military Force proper for a free Nation of extenſive Dominion*: in which the Britiſh Military Eſtabliſhments are particularly conſidered. 8vo. 1s. 6d. Blamire. 1782.

This inquiry reſults in an approbation of our preſent militia eſtabliſhment, under a few ſuggeſted improvements. One is the addition of a week to the annual twenty-eight days for embodying and training the militia during peace: another, that when this term is expired, the ſerjeants and drummers of each battalion ſhould form a company; and a ſuitable number of theſe compoſe a battalion, to be commanded in rotation by the field officers of the circuit they are drawn from. The advantage would be great to the ſervice, the Author juſtly thinks, from the ſerjeants being kept in the conſtant exerciſe of military duty; and the body of drummers, with good management, would prove an excellent nurſery for ſerjeants, the want of which, during the peace eſtabliſhment, has been ſeverely felt.

The Author, though a ſtrong advocate for militia, while officered by gentlemen truly intitled by their landed qualifications, as the conſtitutional defenders of the country, recommends a ſtrict attention to perfection in the manual exerciſe, and military diſcipline and parade, with great good ſenſe, on philoſophical principles. Deeming the militia and regular forces fully ſufficient for internal ſecurity, he condemns the extraordinary meaſures lately recommended through Lord Shelburne, for arming particular deſcriptions of the people, not of the

the moſt ſober and orderly, but of the moſt debauched and riotous claſſes, as unconſtitutional, highly dangerous, and therefore alarming.

Art. 35. *Conſiderations on Militias and Standing Armies.* With ſome Obſervations on the Plan of Defence ſuggeſted by the Earl of Shelburne, and ſome Thoughts on the Propriety of Military Exerciſes on Sunday, and on the Neceſſity of a Scotch Militia. By a Member of Parliament. 8vo. 1 s. 6 d. Kearſley. 1782.

The Author of theſe conſiderations, hurried along by his fondneſs for new-modelling the militia according to a ſcheme here propoſed, clears the way before him by reciting all the uſual objections againſt a ſtanding army: and having inſiſted, in very ſtrong terms, on the dangers attending the ſupport of regular forces, he with equal facility depreciates all dependance upon naval protection. Fleets, he obſerves, cannot be upheld without commerce; and ancient and modern hiſtory will inform us that commerce is uncertain. Ships are built of periſhable materials, and need continual repairs; conſequently, if they are neglected, they will dwindle away. If a fleet is ruined, either by ſuperior force, or by accident, years will not replace it. Ships are expoſed to the baneful effects of all the elements, earth, air, fire, and water; a defence depending upon any element, is far from being a certain one; but when it is ſubjected to *all*, it muſt indeed be precarious. Laſtly, even a ſuperiority at ſea will not always prevent invaſion; for winds and tides may lock up one ſquadron, and fill the ſails of another; a tempeſt may diſperſe or deſtroy the Britiſh fleet, while thoſe of the enemy are ſecured in their harbours, or are forwarded by the ſtorm!

Alas, what can we do now? We uſed to put our truſt in our wooden walls, and yet it appears that our confidence was ſadly miſplaced! To add to our misfortunes, if we even turn our dejected eyes to the militia, we may be equally deluded; and for the following cogent reaſons: A militia is compoſed of men, and what are men but ſtrange untractable beings, perverſe and crazy, both in mind and body? For military uſe, they will ſcarcely laſt ſo long as ſtout well-ſeaſoned ſhips; and taking into the eſtimate the irregular lives of ſoldiers, notwithſtanding every regiment is provided with a chaplain, they will need as many repairs. So much are they expoſed to impreſſions from the elements without, and agitated by the conflict of worſe elements within, that if regiments are formed complete today, the number of effective men will be much reduced within the ſhort compaſs of twelve months. Many of them will die, and many of them will be down under the hands of the ſurgeons for diſorders little to their credit: they are continually loading the pariſhes where they quarter with baſtard children; they often deſert; now and then get themſelves hanged for robberies, rapes, and murders; and *ſhould* an enemy land, numbers of them will be killed, and ſome will be ſuch raſcals as to go over to them! Under this melancholy view of the natural defects of a militia, the concluſion muſt be, that neither their numbers, health, nor principles, are intitled to our confidence: it follows of courſe that we are deſtitute of all ſecurity whatever againſt the depredations of any invaders who chuſe to viſit us. It is happy for the nation, that our enemies have not hitherto perceived

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theſe inviting circumſtances: and we can hardly excuſe our Author for ſtating them, or even ourſelves for being betrayed into the proſecution of ſo unlucky an argument. But providentially hoſtilities are ſtopped,—*for the preſent.*

The regulations propoſed will not, we fear, operate to the cure of theſe radical inconveniences attending a national militia. They are detailed in ten propoſitions, in which the principal article is, to eſtabliſh a cavalry militia in large towns, conſiſting of light horſe and dragoons; the officers to be appointed by royal commiſſion, and the captains and ſuperior officers to be entitled to the dignity of knights: military diſcipline, both of horſe and foot, to be enforced only by fines or impriſonment. The Author deems the plan ſuggeſted by the Earl of Shelburne inferior to his own; and would have a militia eſtabliſhed in Scotland, upon principles ſimilar with that in England.

Art. 36. *Speculative Ideas* on the probable Conſequences of an Invaſion, on our late Encampments, and on the State of ſome of our Sea-ports in England, &c. In a Letter to the Earl of Pembroke. By an Officer in the Army. 8vo. 1s. 6d. Egerton. 1782.

A publication of this kind might be intitled, *Hints to Britiſh Invaders*; and were marine enterprizes to be executed with the facility, certainty, and celerity, repreſented by this *land* officer, we might indeed have been in the dangerous ſituation he repreſents. But in all the wars in which we have been engaged ſince the Norman conqueſt, if the Author recollects how often we have been invaded, and the events of the attempts, he will then perceive why invaſions have not been more frequent. What then has been our ſecurity all this while againſt diſturbances from foreign enemies? This queſtion we apprehend may be ſoon reſolved: the great armament neceſſary for ſuch an attempt, the very precarious nature of enterprizes, where the ſea is the firſt and the laſt enemy to be encountered, in aid of our oppoſition upon it; with the almoſt certain proſpect of devoting the whole force, if landed, to the collected powers of the country, which muſt ſpeedily overwhelm them. As to filling the country with fortified poſts, and cantonments of troops, to protect us from neighbouring enemies, we ſhall only remind the writer, that happily we have hitherto done without them. An inſular ſituation, ſuppoſes ſuch a circumferential line of ſea coaſt, as cannot be every where ſecured by art; wherever, therefore, our floating caſtles may fail us, we remain vulnerable; but our foes are fully apprized of the Scotch motto—and if our enemies had ſuch bad intelligence as our Author ſuppoſes they had on a late occaſion *, when Plymouth was apprehended to be in danger, it certainly was their own fault, for we furniſh enough of one kind or other.

MUSIC.

Art. 37. *A Briſf Account of, and an Introduction to, light Lectures in the Science of Muſic*, &c. By Marmaduke Overend, Organiſt of Iſleworth, Middleſex. 4to. 2s. 6d. Payne.

As this is merely an introduction, conſiſting of only twenty pages, to a propoſed courſe of lectures, we need only to obſerve, that the

* This Article ſhould have appeared in Aug. laſt.

Author's deſign in this undertaking is to demonſtrate and explain 'the radical ſources of melody and harmony, deduced from the rational principles of the philoſophy of ſounds, from arithmetical calculations, and from geometrical diviſions in the conſtruction of monochords, and to aſcertain the different ſcales of the ſeveral *genera* of the Greeks and the Moderns, by a clear, a conciſe, and an intelligible method, different from what has been attempted before.'

The preſent ſheets contain only the Author's manner of finding muſical ratios, by ſtrings repreſented by right lines, or numbers, as a neceſſary preparative to the lectures themſelves.

MISCELLANEOUS.

Art. 38. *Ars Scribendi ſine Penna*; or, How to take down *Verbatim*, a Week's Pleading upon one Page. A Work of infinite Importance to Members of Parliament, Miniſters of State, Gentlemen of the Law, Phyſic, and Divinity. To whom it is moſt humbly Dedicated. 8vo. 5s. Bew. 1782.

We can by no means approve the Latin part of the above title-page; becauſe, among other reaſons, we were long puzzled in diſcovering how the Author performed his engagement in teaching us to write without a pen! At length, in p. 33. we are directed, inſtead of uſing pen and ink, to write with a Middleton's black lead pencil!

In looking over this new Work we perceive nothing, either in the alphabet, or in the modes of combination, to diſtinguiſh it, in any ſuperior degree, from others long ſince publiſhed; and it derives no ſanction from the reputation of the writer, becauſe he does not declare himſelf. We can only add, on examining the ſpecimens of writing here given, that leſs regard is preſerved to lineal poſition in combining the characters, than in Triſtram Shandy's diagrams of the eccentric manner in which he writes the ſtory of his own life.

Art. 39. *A Poſtſcript to the Six Letters* written in Defence of Richard Hill, Eſq; Member for the County of Salop, againſt the Illiberal and Unjuſt attack of the Burgeſs of Ludlow, upon his Parliamentary conduct. By a Freeholder in more Counties than One. 8vo. 6d. Debrett, &c.

'Behold how great a matter a little fire kindleth!'—A Burgeſs of Ludlow lets off an electioneering ſquib; the ſquib produces a cracker from another quarter; the ſquibber then throws up a rocket* —which is returned by a pop-gun; bounces and exploſions are multiplied on all ſides, till the whole neighbourhood is annoyed with the ſparks, the ſmoke, and the ſmell.—In plain and direct terms, we have had ſeven or eight controverſial pamphlets, to prove and diſprove—what?—Excuſe us, good reader, from a repetition of theſe local grievances; we have more neceſſary, as well as more agreeable employment before us. If thou haſt forgotten (which is not *improbable*) the matters brought into '*conflict ſore*' by theſe Salopian knights of the quill, turn back to our late Reviews †, and thy memory will be refreſhed.—If it be aſked, what is the purport of this laſt ſtroke at the Ludlowmian hero? ſuffice it to anſwer, that its deſign is to free

* Mr. Hill's Sky-rocket is not here alluded to.

† For December and March laſt.

Mr. Hill from the charge of being himself the author of the *Six Letters* that were written in his defence by a friend. This matter is now, we apprehend, unqueſtionably decided, though to us it was ſufficiently clear before. The Author has alſo given the Burgeſs a number of parting blows, ſmartly laid on; and to ſhew his contempt of that gentleman, he introduces the following anecdote:—The Ludlow champion had reproached one of his literary antagoniſts with having once been, or pretended to be, his confidential friend, and with having accordingly conſulted him about certain ſcribbling concerns which had, conſequently, received the benefit of his corrections. In his ſarcaſtic animadverſions on this complaint of the Burgeſs, our Author ſays,—'Be of good comfort, Sir! you are not the firſt maſter who has been excelled by his pupil. After the *maſter* had built the ſteeple of Chicheſter cathedral, his *apprentice* raiſed that of Saliſbury with greater elegance, and to a greater height. *That* maſter, it is ſaid, went and hanged himſelf: I will not add, "Go thou and do likewiſe."—A very civil mode this of bidding an opponent *good-bye!*

Art. 40. *A Guide to Health, Beauty, Riches, and Honour.* 8vo. 1s. 6d. Hooper. 1783.

This 'Guide to Health,' &c. is a collection of the moſt remarkable adverſiſements, and hand-bills, of quacks, money-lenders, borough brokers, men for wives, women for huſbands, conjurers, &c. that our numerous daily papers currently afford. To inhabitants in the metropolis ſuch articles are no novelties, but appear the more ſtriking by being brought together—and may amuſe readers in other parts of the Iſland, who do not know what plenty of generous, public-ſpirited offers are daily made there for the kind ſupply of all poſſible human wants, both real and imaginary.—The compiler has prefixed an humorous preface on our great improvements in arts and ſciences, as exhibited by the ſeveral profeſſors in their propoſals.

MEDICAL.

Art. 41. *A Letter to the Commiſſioners for Sick and Wounded Seamen*, &c. relative to the Means of Preventing and Curing the Scurvy on board of his Majeſty's Ships. By James Rymer, Surgeon of the Royal Navy. 8vo. 6d. Evans. 1782.

This writer does not pretend to offer any thing theoretically new on the ſubject upon which he treats. He contents himſelf with pointing out certain particulars with reſpect to freſh air, diet, and the like, which, in his opinion, would materially conduce to preſerve the health of ſeamen. It is not in our province to determine how far theſe are capable of being adopted; but every hint which may benefit ſuch a uſeful body of men, certainly merits attention. Mr. Rymer, though not a capital writer, appears to be a man of knowledge and obſervation in his own line.

Art. 42. *The Anticipation of the Criſis.* Addreſſed to the Nobility and Gentry of Great Britain and Ireland. 8vo. 1s. Bowen. 1782.

Let not our kind Readers ſuppoſe, that this pamphlet has ſtrayed by miſtake from the *political* to the *medical* liſt. The *criſis* here *anticipated* is not that of poor Britannia, but of a *fever*, which, by virtue of a certain *hermetic febrifuge*, is nipped in the bud, and not allowed

to

to come to the adult ſtate of *bon ſievre avec redoublements*, ſo feelingly celebrated by Moliere's phyſician. Thoſe of the *nobility and gentry* who wiſh further information concerning this *febrifuge*, may apply to the inventor, R. White, in New Bond ſtreet.

Art. 43. *An Inquiry into the Nature of the Venereal Poiſon*, and the Remedies made uſe of to prevent its Effects, principally with reſpect to Lotions, Unguents, Pomades, and Injections. By J. Clubbe, Surgeon, of Ipſwich. 8vo. 2 s. Longman. 1782.

The deſign of this work is, by a train of reaſonings, adapted to perſons not of the medical profeſſion, to eſtabliſh juſt notions of the manner in which the venereal poiſon enters the body, and of the hazard and inefficacy of every external application to prevent or remove it. The Author's deſign appears to be very laudable, and the execution of it ſhews him to be a man of ſenſe and information. It may be doubted, however, whether ſome of his phyſiological reaſonings are not too confidently made for the ſtate of our knowledge of the minuteſt parts of the animal œconomy. The ſide of the queſtion which he has taken is certainly the ſafeſt; and we doubt not that a due attention to his admonitions would, on the whole, be of ſervice to thoſe ['young men'] to whom they are addreſſed.

Art. 44. *Obſervations on the late Influenza*, the Febris Catarrhalis Epidemica of Hippocrates, as it appeared at London in 1775 and 1782. By William Grant, M. D. 8vo. 1 s. 6 d. Cadell, &c.

Dr. Grant has long diſtinguiſhed himſelf as an attentive obſerver of epidemics, upon the plan of Hippocrates, and his genuine ſucceſſor Sydenham. He traces the *influenza* from the time of the great father of phyſic, through various periods, to its two late appearances in this country. He conſiders it as a genus of diſeaſes of the malignant kind, denoted by the peculiar ſtupor and affection of the nervous ſyſtem, which were the firſt ſymptoms of its attack. In his deſcription of it, and his directions reſpecting the method of cure, he does not materially differ from his predeceſſors on the ſame ſubject: and as it has now ceaſed to be an intereſting object, we ſhall not detain our Readers any longer with it.

Art. 45. *A Treatiſe on the Venereal Diſeaſe.* By G. Renny, Surgeon to the Athol Highlanders. 8vo. 3 s. ſewed. Murray. 1782.

Though we cannot agree with this Author that there is any want of treatiſes on the venereal diſeaſe, or that his is a more complete and accurate one than many others which have come under our inſpection; yet, as he appears to write from real obſervation, his work may be peruſed with ſome advantage. He is an advocate for the early uſe of injections in a gonorrhœa, the innocence of which he confidently aſſerts from experience. One of the moſt curious remarks in his work is relative to ſwelled teſticles. He found this ſymptom occur in five out of eight of the highland ſoldiers who were affected with a gonorrhœa. Hence he concluded it was occaſioned by the want of ſomething in their dreſs, to ſerve as a ſuſpenſory of thoſe parts, and accordingly, on the uſe of a bag truſs as a preventative, the ſymptom did not afterwards appear. This may ſerve as a hint to the wearers of filthy Nankin.

In

In the treatment of the venereal diſeaſe, Mr. Renny ſeems totally to diſapprove of ſalivation, and inſiſts much on the advantage of keeping up the vital powers, in order to enable the mercury to act with efficacy. A few caſes, in order to illuſtrate his doctrine, conclude the work.

Art. 46. *The Valetudinarian's Companion*; or, Obſervations on Air, Exerciſe, and Regimen, with the Medical Properties of the Sea and Mineral Waters of Brighthelmſtone. By Loftus Wood, M. D. Phyſician to the Miſericordia General Diſpenſary. 8vo. 1 s. 6d. Becket. 1782.

As this is merely a compilation deſigned for popular uſe, it cannot be expected to contain any thing worthy the attention of the medical reader. The account of the waters of Brighthelmſtone is chiefly borrowed from Dr. Relhan.

NOVELS.

Art. 47. *The Receſs*; or, A Tale of other Times. By the Author of the Chapter of Accidents. Vol. I. 3 s. ſewed. Cadell. 1783.

The Dedication hath the ſignature of Sophia Lee *, a literary volunteer, who hath ſkirmiſhed, with ſome ſucceſs, in a late theatrical campaign, under the banners of General Colman.

The Tale of other Times is a romantic title. It awakens curioſity; it ſets us at once on *fairy* land—while Fancy, equipped for adventure, ſallies forth in queſt of the caſtle, the giant, and the dragon, 'rob'd in flames;' and already rapt into viſion by its own magic,

'Towers and battlements it ſees
'Boſom'd high in tufted trees.'

The Preface, however, ſoon broke the *charm* of the title; and we were brought back to our ſober ſenſes by an aſſurance, that the ground we had before us was real and not imaginary: it was founded on *fact*, and not on fiction; and that what we took for a romance was only a hiſtory! 'Not being permitted (ſays the fair Editor) to publiſh the means which enriched me with the obſolete MS. from whence the following Tale is extracted, its ſimplicity alone can authenticate it. I make no apology for adapting the language to the preſent times, ſince that of the Author's would be frequently unintelligible.' *Obſolete Manuſcript!*—The pretence is ſo common, and hath been ſo much played off, like the trick of a juggler, to amuſe and deceive the credulous, that it needs uncommon dexterity to give it, in theſe days, the power of impoſition. It *hath*, indeed, performed miracles with ſome 'Tales of other Times;' but when a trick is found out, it ceaſes to be wondered at; and ſuch is the ill effect of impoſition, that it frequently brings a ſuſpicion on truth itſelf.

This 'Tale of other Times' is given to us in an unfiniſhed ſtate. We have only the firſt volume; and we know not how many more we are to have before the work will be completed. In peruſing all romances, or pieces of hiſtory reſembling, by their bold colouring, the fictions of imagination, curioſity is ſtrongly excited, expectation is on the ſtretch, and fancy is arreſted and hurried away by an irreſiſtible power. Suſpence creates anxiety; and delay of gratification

* Daughter of the late Mr. Lee, the Actor.

increaſes

increaſes the wiſh for it. Witneſs the fate of Fielding's introductory chapters:—Maſterpieces of compoſition! and to be read with equal pleaſure and improvement in a cool hour, when the ardour of expectation hath been gratified by objects in which our feelings are more intereſted. Now they are conſidered as tedious and provoking interruptions to the main ſtory, and are generally paſſed over, or only haſtily glanced at, till the fate of Sophia is known.

We may appeal to Miſs Lee, and, as giving credit to her '*inviolable reſpect for truth*,' aſk her,—Whether, on the firſt peruſal of the '*obſolete manuſcript*,' ſhe did not feel ſuch an intereſt in '*the Tale*,' as would have made the loſs of the concluding events of it a ſevere mortification? And to us they are as loſt; nor are we ſure that they will ever be found! If, however, ſhe ſhould publiſh the remaining part, we ſhall be happy to pay that tribute of reſpect to her genius, which a view of the whole will warrant us fairly to beſtow. We would not encourage impoſition; nor, on the other hand, would we check the exertions of fancy. Let her genius have its full ſcope; but if ſhe ranges in fairy land to delight the imagination, let her not inſult our underſtandings by deluſive pleas. If it be Fancy's work, let it paſs as ſuch. It will not the leſs amuſe, if it be well executed. At no rate let the ſanctity of truth be violated to arreſt attention, nor a ſtrange tale told of *obſolete manuſcripts*, to deceive the ſimple reader, and make him 'wonder with a fooliſh face of praiſe.'

Art. 48. *The Woman of Letters*; or, The Hiſtory of Miſs Fanny Bolton. 2 Vols. 12mo. 6*s*. Noble. 1783.

This intereſting Narrative we ſuſpect to be ſomething more than the fiction of a lively imagination; but whether fictitious or real, we think it in many reſpects ſuperior to the uſual furniture of a circulating library. It inculcates a very uſeful leſſon,—That all the fire of genius, all the advantages of a learned education, are of themſelves inſufficient to procure a female a decent ſubſiſtence, or ſecure her from falling a victim to the artifices of a hypocrite. Learned ladies are phœnomena in nature, rather to be admired than loved—and to be reſpected rather than imitated. We wiſh the ſex, without neglecting the accompliſhments of general knowledge, would chiefly direct their attention to thoſe humbler, but neceſſary qualifications adapted to that ſphere of life they were deſigned to fill, and in which they are called to the diſcharge of offices, that, if not ſplendid, are indiſpenſible to domeſtic order; and if they do not draw forth public notice, yet will eſtabliſh private felicity. Thus will they become agreeable and amiable companions; they will enſure eſteem without exciting envy; and, without deſcending to meanneſs, they will practiſe the virtues of œconomy.

Art. 49. *Coombe Wood*. By the Author of Barford Abbey, and the Cottage. 12mo. 2 Vols. 5*s*. ſewed. Baldwin.

This novel introduces us to the acquaintance of Lord Elgin and Miſs Althum, two amiable young perſons, who have contracted a fondneſs for each other. We alſo meet with a Miſs Moor, a lady of a very different character, who, by a train of female artifices, throws ſome obſtacles in their way, which are all cleared up, according to cuſtom, in due time; and the ſecond volume concludes with a marriage between the hero and the heroine of the piece, to the ſatisfac-

tion

tion of all parties—as is uſual on thoſe occaſions. We have no high encomiums to beſtow on this performance. The ſtory is meagre; the incidents are few; and the characters have been long worn out in the ſervice of the novel writers. We muſt, however, pay ſome tribute of acknowledgment to the ſtyle and manner of the letters, which make up the ſtory of *Coombe Wood*. They are written with eaſe, and contain no inconſiderable portion of the *agreeable*. Some of Lady Blank's are not deſtitute of humour and vivacity. This lady, with a noble family, paſſes ſome time at *Coombe Wood*, in a manner, we fear, not very uncommon among great people in their retirement. The letters relative to this viſit form a kind of under-plot, or epiſode, as it is but ſlightly connected with the principal ſtory.

On the whole, we think theſe letters have a claim to attention from thoſe who are fond of this ſpecies of literary amuſement. They cannot corrupt the reader; they may entertain, and perhaps inſtruct him.

Art. 50. *Burton Wood.* By a Lady. 2 Vols. 12mo. 5s. ſewed. Dodſley.

As this is a *firſt* attempt, and eſpecially the firſt attempt of a *female* author, candour ſhould repreſs the rigour of criticiſm, even though impartiality could not compliment with the warmth of applauſe.—The ſtory of this novel is natural and pathetic; and it hath ſtill the higher merit of encouraging the virtuous propenſities of the human heart: nor doth it ſlight the ſanctions of religion, in enforcing and recommending the obligations of morality.

Art. 51. *The Reconciliation*; or, The Hiſtory of Miſs Mortimer and Miſs Fitzgerald. An Hibernian Novel. In Two Vols. By an Iriſh Lady. 8vo. 5s. ſewed. Lane. 1783.

Why an '*Hibernian* novel?' We know not, unleſs it hath this diſtinction given it for the ſake of two or three Iriſh names that chiefly figure in it. We have no diſcriminating repreſentations of Hibernian manners, or Hibernian ſcenes. We do not even meet with blunders—thoſe happy and truly laughable blunders, fortuitouſly ſtruck out 'beyond the reach of art;' which have ſo long been characteriſtic of Hibernian converſation, as to become proverbial. All that is tranſacted in this novel, from the firing of the volunteers in the firſt letter, to the grand cataſtrophe, vulgarly called *marriage*, in the laſt, might have paſſed in England, without ſaying one word about Ireland or Iriſh folk.——There is one thing, however, ſomewhat out of the common way, whether it be the more *Hibernian* on that account we pretend not to determine. Miſs Mortimer, to get rid of the addreſſes of a Lord whom ſhe hated, vows ſhe will never marry the man ſhe loves. She made this raſh vow in haſte, in order to ſatisfy her father that her partiality for the latter was not the cauſe of her rejecting the former. Her lover returns; ſhe refuſes him—for her vow's ſake. She loves him ardently: but oh! the vow! Every thing is agreeable: the father himſelf conſents to relieve her from the promiſe ſhe made him. But it is all in vain. The ſcruples of conſcience controuled the force of love. She can make a dying lover wretched; ſhe can make herſelf miſerable in his torment. But the matter is paſt all relief. *The vow!—the vow!*——Curſe the

vow—but ſhe could not break it.——The queſtion is—Was not the Lady's conſcience under the direction of an *Hibernian* caſuiſt?—This may explain the title-page;—for we are certain they order matters more commodiouſly in *England*.

EDUCATION.

Art. 52. *Tyrocinium in Hoſpitiis Curiæ*; or, Exerciſes for the Firſt Year in the Inns of Court, preparatory to the Study of the Law. Vol. I. Containing Logic, Rhetoric, and Ethics. By B. D. Free, Student in the Civil Law, of Alban-Hall, Oxford; and a Member of Lincoln's Inn. 8vo. 3 s. ſewed. Brown. 1783.

The firſt part treats of *Logic*, on the old ſcholaſtic plan; and is a good abridgment of Crakenthorp, Heereboord, Burgerſdicius, Crucius, Sanderſon, Wallis, &c. &c. We here meet with a very accurate account of the predicaments, and the ante-predicaments, and the poſt-predicaments; the predicamental line and the predicables; together with the moods and figures of ſyllogiſm in every poſſible form, directly and tranſverſely from *Barbara* to *Baroko*, and ſo on, from *Bockardo* to *Camenes*.

The ſecond part, on *Rhetoric*, conſiſts of collections from Ariſtotle, and a conciſe view of the general principles of the ſublime, from the celebrated treatiſe of Longinus; to which is annexed, an explanation of the Greek terms that are made uſe of by rhetoricians, to expreſs the different figures of ſpeech, accompanied with illuſtrations.

The third part is entitled '*Ethics*, or the doctrine of moral agency, as deſcribed by philoſophers.' This is, for the moſt part, a tranſlation of Langbaine's treatiſe on the ſame ſubject, which is too well known in the ſchools to need any account from us.

The Tranſlator hath executed his taſk with fidelity. He hath not ſtudied elegance: indeed the ſubject would not admit of it; and, perhaps, it is fortunate for Mr. Free that it would not.

Art. 53. *A Short Introduction to Engliſh Grammar*: Adapted to the Uſe of Schools. 8vo. 1 s. 6 d. Baldwin. 1782.

Conciſe, but clear and accurate. The rules are well explained, and the illuſtrations are judiciouſly choſen. The Grammatical Analyſis, in the Appendix, is equally copious, correct, and inſtructive. It is, we think, a very good model for maſters who would lead their pupils through the various gradations of ſpeech, from the ſimpleſt elements to the more complex forms of language.

Art. 54. *A Collection of Engliſh Exerciſes*. Tranſlated from the Writings of Cicero only, for School Boys to re-tranſlate into Latin, and adapted to the Principal Rules in the Compendium of Eraſmus's Syntax. By William Ellis *, A. M. 8vo. 2 s. 6 d. Robinſon. 1782.

We approve of Mr. Ellis's plan. His examples are drawn from the pureſt ſources, and have a tendency to inſtil into the minds of ſcholars a taſte for the more elegant forms of claſſical expreſſion.

His work is divided into three parts. The firſt contains ſome introductory ſentences, as examples to the more general rules, which

* Maſter of the Grammar School at Alford, in Lincolnſhire, and the Tranſlator of Ariſtotle on Government.

are

are given in Engliſh. To this firſt part the conjugations, and preter-perfect tenſes of the verbs, the genitive caſes, declenſions and genders of the ſubſtantives, and the terminations of the adjectives, are added in the uſual manner. The ſecond part contains the principal Rules of Eraſmus's Compendium, with ſhort examples to them, the Latin words to which correſpond in their arrangement to the Engliſh, with an intention that the ſcholar ſhould, under the maſter's direction, endeavour, by degrees, to place them in the Latin order. In the third part, where ſome of the examples are of conſiderable length, the Latin words ſtand exactly as they do in Tully; and though the ſcholar may at firſt meet with ſome little difficulty in finding out how they correſpond with each other in the Engliſh and Latin, yet he will find this a much eaſier taſk than it would have been for him to have arranged every word as it is in the original, had he been left to the guidance of his own judgment or ear.

Annexed to this Collection (but to be purchaſed ſeparately †) is a tranſlation of Cicero on *Friendſhip*. It is calculated for young ſcholars to re-tranſlate into Latin, and is, on that account, as literal as the genius of the two languages would admit of—but by no means deſigned to rival Mr. Melmoth's elegant tranſlation; or rather paraphraſe, of the ſame admired treatiſe.

LAW.

Art. 55. *The Law of Tythes*, digeſted on an entire new practical Plan, for the Uſe of the Country Gentleman, Parſon, Farmer, or whom elſe it may concern. By John Paul, Eſq; Barriſter at Law. 8vo. 2 s. 6 d. ſewed. Richardſon and Urquhart. 1781.

The Editor of this little treatiſe complains, and complains with truth, that 'the tythe law has, for ages paſt, been a ground of conſtant litigation between individuals, ſometimes to the total ruin of themſelves, their families, and fortunes; and where this has not been the caſe, it has raiſed a ſpirit of diſſention that never after could be entirely allayed.'

'This Work (he adds) is offered as an humble attempt to remove that evil. It will be found to contain a more comprehenſive, yet ſimple and explicit, definition of the law of tythes than any book now extant, and in a ſtyle and manner ſuited to thoſe who are not read in the law, as well as they who are.'

If he is really ſo ſanguine as to expect that any book, written however ſkilfully, will put an end to the frequent quarrels that happen between pariſhioners and collectors of tythes, whether in the hands of the parſon or of a lay-impropriator, we heartily wiſh him ſucceſs in his attempt. Theſe quarrels, it is to be feared, have their ſource not ſo much in the uncertainty of the law, as in a ſpirit of rapacity, eager to extort the utmoſt of its legal right, and in avarice and fraud, ſtudious to with-hold or evade it. But, perhaps, he means nothing more than a common place apology for incumbering the preſs with an additional treatiſe on this ſubject; and it is but juſtice to ſay, that ſuch as wiſh to obtain a general knowledge of the law of tythes, at a moderate price, will find the preſent compilation

† Price Sixpence.

anſwer that end. Profeſſional men will look to higher and more authentic ſources.

Art. 56. *An Hiſtorical Account of the Rights of Election of the ſeveral Counties, Cities, and Boroughs of Great Britain,* &c. Part II. (See the Title at large in Rev. for Jan. laſt, p. 89.) By T. Cunningham, Eſq. 8vo. 5 s. ſewed. Robinſon. 1783.

What was ſaid of the former part of this collection, may be underſtood to extend to this alſo, which completes the undertaking, and includes an index to the whole.

Art. 57. *The Trial at large of James Steggles,* for wilfully and maliciouſly ſhooting at Mr. William Macro, on the King's Highway; at the Aſſizes at Bury St. Edmonds, March 18, 1783. 8vo. 6 d. Longman.

The priſoner was a highwayman; he was capitally convicted, for firing his piſtol at the proſecutor, in attempting to rob him.

POETICAL.

Art. 58. *A poetical Epiſtle from Mrs. Elizabeth W——s to Mr. John W——s:* with an Apology in her particular Caſe for Ad—t—y. 4to. 1 s. 6 d. Bladon. 1783.

If vice had no better *apologiſts*, virtue would have little to fear.—Depravity is here counteracted by dulneſs; and the head is too weak to accompliſh the wickedneſs of the heart.—If the lady had not poſſeſſed more charms than her poet, the world would never have heard of her or her gallant.

RELIGIOUS.

Art. 59. *An Enquiry into the Cauſes of the Infidelity and Scepticiſm of the Times:* with occaſional Obſervations on the Writings of Herbert, Shafteſbury, Bolingbroke, Hume, Gibbon, Toulmin, &c. By John Ogilvie, D. D. 8vo. 6 s. Richardſon and Urquhart. 1783.

Among the many cauſes to which the infidelity of the preſent age may be aſcribed, the following are conſidered by our Author as the principal:—the love of ſingularity, or an inordinate deſire to extract novelty from every ſubject, and, in particular, from points which have been formerly canvaſſed.—A propenſity to reject whatever bears the ſtamp of vulgarity, and to conform our principles in the ſame manner as our dreſs, to the prevailing taſte and faſhion of the times.—A deſire of imitating the manners of men whom we have been taught to eſteem very highly, and of appearing to adopt their opinions.—Our natural inclination to reject thoſe tenets as being falſe, to which our actions are irreconcileable, and to adopt the contrary.—Certain charges of a very dangerous tendency, reſpecting either the general ſcheme of Chriſtianity, or its peculiar doctrines, the nature of its evidence, or the character of its teachers, of which the effect is heightened in the writings of its adverſaries, by all the arts of plauſible reaſoning, inſinuation, ridicule, and abuſe.

Theſe topics are diſcuſſed both in the way of argument and declamation in the preſent work. As a reaſoner Dr. Ogilvie is obſcure, and as a declaimer he is turgid. His arguments confuſe the underſtanding, and his declamations fatigue the ſpirits. We forget the purpoſe of the former, and fall aſleep amidſt the latter.—Even

the Doctor's ridicule is of ſo *Saturnian* a caſt, that our faculties *ſuccumb* under the weight of it. How unfortunate is the writer whoſe illuſtrations darken, and whoſe very wit flattens his ſubject *.

——— ——— *hoc ſcriptum eſt* TIBI
Qui magna cum minaris, extricas nihil!

SERMONS.

I. Preached before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter, January 30, 1783. By Lewis, Lord Biſhop of Briſtol. 4to. 1s. Cadell.

This elegant and *courtly* ſermon is introduced by ſome general reflections on the wiſdom and power of Divine Providence, in controuling the actions of individuals, ſo as to make them eventually anſwer the great ends of human ſociety, and thus contribute to preſerve the harmony of the whole. 'The reaſon of man (ſays his Lordſhip) is free to expatiate within its own limits; the choice of his actions is in himſelf; but the iſſue of that choice is under the direction of him who alone can bring good out of evil, and order from the principles of confuſion.' This general ſentiment is more particularly applied to the deſign of the day; and it is obſerved, that 'the whole volume of hiſtory doth not exhibit an event (one only excepted) which, conſidered in all its circumſtances, admits of more ſerious and uſeful reflection than that which it commemorates.' The Biſhop takes a view of the origin and progreſs of thoſe contentions and ſtruggles, which terminated ſo tragically; and remarks, that 'pretences of a religious colour firſt began the miſchief.—The forming and modelling of ſtates Chriſtianity meddles not with, nor ever did. The great Author of it left that matter at large, and untouched; only giving in his own perſon an example of ſubmiſſion to the powers in being. Notwithſtanding this, ambitious and deſigning men have found means to employ the Goſpel as an engine to diſturb at one time or other the peace of almoſt every ſtate in Europe.' Speaking of the means ſet on foot by the crafty and factious ſpirits of the times to ſubvert the government of this kingdom in the laſt age, he ſays, 'Seditious preachers were employed in all quarters, and the people induſtriouſly taught by them that the intolerant rigours of their favourite diſcipline were of the very eſſence of the Goſpel itſelf, and that God would aſſiſt them in the eſtabliſhment of it by whatever means. In the end, the very name of Chriſt was held forth as a ſignal for rebellion.'

From the events commemorated, the Biſhop draws ſome important leſſons of advice and caution, and concludes the ſermon with a pane-

* This Writer thinks, that his Enquiry is conducted on grounds hitherto unoccupied. He is miſtaken. The very learned and judicious *Le Clerc* publiſhed a work on the *Cauſes of Incredulity*, in which the Doctor hath been anticipated in ſome of his principal obſervations, and particularly in thoſe which relate to ſingularity, and the prejudices which ariſe from evil habits, and wrong repreſentations given of Chriſtianity by ſome of its defenders.

gyric

gyric on the *martyr'd* King; and an exhortation to loyalty and obedience.

II. *The proper Conſtitution of a Chriſtian Church.*—Preached at the New Meeting in Birmingham, Nov. 3, 1782. To which is prefixed a Prefatory Diſcourſe, relating to the preſent State of thoſe who are called Rational Diſſenters. By Joſ. Prieſtley, LL. D. F. R. S. 8vo. 1s. Johnſon. 1782.

Dr. Prieſtley laments the want of diſcipline among the *Rational Diſſenters*—as they call themſelves. Their Church connections are ſo looſe, that the apoſtolical exhortations to *watch over*, and to *exhort one another*, are almoſt wholly diſregarded by them. Hence their lukewarmneſs, even in the ſupport and propagation of principles which they profeſs moſt firmly to believe. Hence too the viſible declenſion of their ſocieties every where; and the neglect of many of the ordinances of the Goſpel. Their want of zeal is more apparently manifeſt in omitting to inculcate their principles on their children, and nurture them in the habits of religion. The Doctor is anxious to revive the languiſhing ſpirit of zeal among the people of his connection; and propoſes a plan of diſcipline which he thinks hath the likelieſt tendency to effect it. The members of religious ſocieties ſhould conſider themſelves as, in ſome degree, accountable to each other for their conduct. This reciprocal tie will promote circumſpection, and thoſe offices of Chriſtian charity which we owe one to another. To the more general obligations of ſociety will be ſuperadded thoſe particular and more ſolemn obligations of religion, which will give continual exerciſe to our virtues, and confirm the habits of piety.—Dr. Prieſtley recommends, with great zeal, the catechizing of children, and the inſtruction of youth in the great principles of Chriſtianity, that an early foundation may be laid for their attachment to it. 'Foreign Proteſtants, ſays he, I believe, of all denominations, pay the ſtricteſt attention to this buſineſs, and they find the happy effects of it. In Geneva, I am informed, that all perſons, without regard to rank or fortune, are put into a courſe of catechetical inſtruction from 12 to 14 years of age; after which they are always examined by the paſtor, and then conſtantly become communicants, or receive the Lord's Supper, which they afterwards never neglect.

'Being at Straſburgh in the year 1774, I had the curioſity to go into one of the Lutheran churches at ſix o'clock in the morning, and at that early hour, I found three miniſters doing duty in three different parts of the church. One of them was inſtructing a claſs of young children, another one of bigger boys and girls, and the other a claſs of young women full grown. In another church, I found two miniſters ſo employed, and this on a week-day. I was much ſtruck, and I hope edified, by the ſight. I was informed, that this buſineſs of catechizing is indiſpenſible with all the Lutherans, and that, as in Geneva, they all become communicants at the age of 14, or even younger. Both theſe things tend to produce an attachment to their religion, and make them leſs liable to deſert it, or their reſpective churches.'

The revival of a claſs of men to regulate the affairs of a Chriſtian ſociety, called *Elders*, is an object which Dr. Prieſtley hath much at heart,

heart. He thinks ten or a dozen perſons of this deſcription ſhould be elected out of the congregation (if it be pretty numerous) and that the election ſhould be annual, to prevent abuſes, or to rectify them as ſoon as poſſible before they have been confirmed. Theſe elders ſhould be choſen by ballot; they ſhould be perſons of credit and influence; 'they ſhould meet occaſionally to conſult about any thing that occurred to them for the good of the ſociety;' report grievances, and apply remedies.

The preface and the ſermon have the ſame object in view. The latter ſeems to have fully anſwered the Doctor's wiſhes. 'The ſubſcribers to the New Meeting Houſe in Birmingham aſſembled in conſequence of it, and in conformity with the propoſal there made, proceeded to the choice of *twelve* perſons to ſuperintend the affairs of the congregation.' At the ſame time, a vote of thanks was moved for to the Doctor, and paſſed without a diviſion. 'This voluntary teſtimony (ſays he) I think more truly honourable than the thanks of our Houſe of Commons to an Admiral or a General.' Every one hath his object of ambition.

——— *Si me . . . . . inſeres*
SUBLIMI *feriam ſidera vertice!* HORACE.

III. *A Probation Sermon*, preached before the United Pariſhes of St. Magnus the Martyr and St. Margaret, New Fiſh-ſtreet, London, Jan. 12, 1783, on a Vacancy in their Lecture-ſhip. By the Rev. Thomas Jones, A. M. formerly Fellow of Clare-Hall, Cambridge, and Chaplain to the Archbiſhop of Canterbury. 4to. 1s. Dodſley, 1783.

The text is—"The teſtimony of Jeſus is the ſpirit of prophecy." The ſermon procured Mr. Jones the lecture-ſhip. The recompence was very ample. We wiſh he had been ſatisfied. It is not every one's fortune to ſecure profit and fame at the ſame time.

IV. *Zion built, the Glory of the Lord:* Preached at a Monthly Exerciſe, on account of the preſent State of Public Affairs, at the Rev. James Kello's Meeting Houſe in Little St. Helen's, Feb. 19, 1783. By N. Hill. 8vo. 6d. Buckland.

This diſcourſe is formed on the model of the Preſbyterian divines of the laſt century, and is ſeaſoned with that ſpecies of myſticiſm and allegory which ſo diſtinguiſhed their popular harangues. It breathes, however, a very ſerious ſpirit, and may be read with much edification by the pious Diſſenter, who conſiders the Meeting-houſe as one of *Zion*'s habitations, where the Lord delighteth to take up his abode.

V. *The Character of Samuel:* Preached to Children and young Perſons at Hackney. By S. Palmer. 12mo. 3d. Buckland.

Well adapted to its deſign; and as ſuch we recommend it to parents and maſters to be diſtributed among the younger branches of their families. As it blends example with precept, it is moſt likely to accompliſh the pious wiſhes of the Author.

CORRESPONDENCE.

We really find it difficult to anſwer, with becoming ſerioufneſs, the remonſtrance of our zealous Correſpondent, A. B.; who, after paying

paying a compliment to our general conduct, complains of our having [M. REV. November laſt, p. 363.] produced before our Readers, 'who are not all *profeſſed naturaliſts*, and are of various ages, and of both ſexes, that deteſtable ſubject,' as he calls it, 'of *unnatural mixtures*;' the managers of which he treats as guilty of 'impiety,' and us of indecency, 'in recording what ſhould never have ſeen the light.'

We thank our Correſpondent for his compliments, and reſpect his good intentions; but we never yet heard the breeders of *mules*, commonly ſo called, treated as impious, or as violating the laws of nature, for endeavouring to produce a uſeful claſs of animals: and if *nature* likewiſe favours the eccentric amours of wolves and dogs, or of goldfinches and Canary birds, by the production of an offspring, we cannot perceive with what juſtice their intermixture can be called *unnatural*.

As to the ſuppoſed indecency, imputed to us by our too prudiſh Correſpondent, he ſhould conſider that, as our work is miſcellaneous, and as it comprehends every ſcience and branch of knowledge, it is our duty to convey curious or uſeful information on every ſubject; even on ſuch as midwifery, the venereal diſeaſe, &c. It is true, that as our Readers are likewiſe miſcellaneous, there is a *certain manner*, a *decorum*, to be obſerved in the conveying this information; but we are not conſcious that we have violated ſuch decorum in the preſent inſtance.

*** The pamphlet entitled "*A ſerious Anſwer*, &c. printed in 1782 (but which never before came to our knowledge), was received by the Editor too late for a proper notice in this month's Review.

ERRATA *in the Review for laſt Month.*

Page 314, l. 11, from the bottom, *as* is omitted.
—— 318, par. 1, l. 5, del. *ſtill*, as it firſt occurs in the line.
—— *Ibid.* par. 3, l. 6. for 'is,' r. *was*.
—— 338, l. 9, for 'Reformation,' r. *Reſtoration*.
—— 340, l. 3, for 'their,' r. *theſe*.
—— 341, about the middle, for 'Oxymyron,' r. *Oxymoron*.
—— 349, *N. B.* at the bottom, after 'this,' inſert *is*.
—— 355, Art. 18, l. 7, r. *conſtantly*.
—— 368, par. 3, l. 1, for 'which,' r. *of*.
—— 372, l. 4, from the bottom, for 'the example,' r. *the rare example*.
—— 374, l. 6, for 'are the fartheſt,' r. *were the fartheſt*, &c.
—— *Ibid.* l. 6, from the bottom, for 'and ought,' r. *and which ought*.
—— 375, l. *ult.* remove the comma from *Chriſtian*, and put it after 'divine.'
—— 376, Art. 86, in the title, for 'ancanli, r. *ancanti*.

THE

MONTHLY REVIEW,

For JUNE, 1783.

ART. I. *An Hiſtorical Sketch of Medicine and Surgery, from their Origin to the preſent Time; and of the principal Authors, Diſcoveries, Improvements, Imperfections, and Errors.* By W. Black, M. D. 8vo. 5s. Boards. Johnſon. 1782.

THE difficulty of writing a hiſtory of Medicine cannot proceed from the want of materials, or of books treating of the art. Aſtruc, as the Author obſerves, writing at a time when the venereal diſeaſe had been known in Europe only about 256 years, was enabled to form a liſt of above *five hundred* treatiſes on that ſingle diſtemper. Nay, Baron Haller's catalogue of medical and chirurgical writers, notwithſtanding numerous omiſſions, amounts to more than *thirty thouſand* names, or titles, of authors, or their works; much the greater part of which have been the produce of the laſt 300 years. The two principal hiſtories of this art, that have been compiled from this immenſe maſs of materials, are thoſe of *M. le Clerc*, and Dr. Friend. In the former, the medical hiſtory, though occupying near 800 pages in 4to (excluſive of an Appendix, or an Eſſay towards a Continuation, annexed to it), is brought down no lower than the year 200 after Chriſt, or the time of Galen. In Dr. Friend's work, which is a profeſſed continuation of the former capital and well executed performance, the hiſtory is brought down to the beginning of the 16th century, and occupies two volumes in 8vo.

The preſent delineation, which comprehends the whole hiſtory of medicine and ſurgery, and of all their branches, as well as of thoſe parts of natural and experimental philoſophy that are connected with them, is very properly entitled by the Author a *Sketch:* as a volume of little more than 300 pages cannot poſſibly be ſuppoſed to contain more than the mere outlines, or

ſkeleton, of the hiſtory of this art, from its origin to the preſent times. With reſpect to the diſtribution of the matter—this hiſtorical compendium, brought down to near the middle of the 15th century, occupies nearly one half of this volume: ſo that the remaining hiſtorical narrative relating to the ſubſequent and more intereſting period of about 300 years, is crowded and compreſſed into the comparatively few remaining pages of the work. We pay the Author no great compliment when we obſerve, that the execution of it is more to be commended than the plan; or the attempt to give a ſatisfactory account of the numerous and important medical diſcoveries and improvements of the laſt three centuries, within the narrow bounds of about 170 pages; where, in his rapid courſe through this buſy period, he frequently, and indeed neceſſarily, to uſe his own expreſſion, 'degenerates into a mere nomenclator,' and is obliged frequently to give us only a mere liſt of the ſubjects of his work, or of the titles of their performances. In other parts of this 'ſuperficial compendium,' as the Author juſtly calls it, not quite two pages are allotted to Sydenham, and a ſingle page only to the great Harvey. The entire hiſtory of chemiſtry and phyſics, from the beginning of the 16th century to the preſent time, is compreſſed into 14 pages; and that of botany into ſix. The Author however is ſo good an œconomiſt of the little ſpace which his plan admits for matters purely hiſtorical, as to find room for various incidental reflections on the ſubjects that paſs in review before him. We ſhall notice a few detached paſſages as ſpecimens of the work. He makes the following obſervations, when he ſpeaks of the London College of Phyſicians.

Before the eſtabliſhment of this college, in the time of Henry VIII. the Biſhop of London, and the Dean of St. Paul's, poſſeſſed the privilege of vending licences or diplomas to the laity, clergy, and empirics, to exerciſe the profeſſions of phyſic and ſurgery within the city and ſuburbs; and the Biſhops of different dioceſes over the kingdom poſſeſſed, or at leaſt uſurped, a ſimilar power.

'By ſome monkiſh abuſe,' ſays the Author of the above medical inſtitution, 'the honours and privileges of the London college are monopolized by a *very ſmall club* of phyſicians, calling themſelves *Fellows*, whoſe only merit, or pretenſions to ſuperiority, conſiſts in having ſtudied medicine at Oxford or Cambridge. I will not, with Dr. Mandeville, ſay, that a man may as well learn to be a Turkey merchant, as to be a phyſician, at either of the Engliſh univerſities. I ſee no reaſon why, under new and proper regulations, medicine might not be as well taught there as at Leyden or Edinburgh: but that has not hitherto been the caſe. On the other hand, I can ſee no plauſible or public pretence for excluding thoſe who have really ſtudied medicine as many years, at other univerſities, as any of the

the Fellows of the college, from an equal participation, after the uſual examination, of all the privileges of the latter. Inſtead of this, what is called a *Licentiate* of the London College of Phyſicians (and there are ſome of that deſcription now alive, who were, probably, born at the beginning of the preſent century), after examination and approbation by a few of the Fellows, pays down fifty pounds, in return for which, he receives a ſcrap of parchment, authoriſing him to practiſe medicine in London and its ſuburbs, but is admitted to no other privilege whatſoever of the college: nor can I diſcover, with what right or propriety, a mere *Licentiate* aſſumes to himſelf the empty title of *Member* of the College of Phyſicians; within whoſe walls, after examination, he is never allowed to enter. In fact, were the College to inſiſt upon the right of examining every phyſician, who practiſes in London, they muſt either examine him as a Fellow, or be ſilent.'

This particular abuſe is here properly noticed; and the Author afterwards juſtly, though not with ſufficient minuteneſs criticiſes the general medical eſtabliſhment in this country. We ſhall only particularly notice, and add an obſervation or two of our own, on what he ſays reſpecting the manner in which phyſicians and apothecaries are paid for their ſervices. He juſtly remarks, that, 'as medicine is now practiſed in this iſland, ſick perſons and apothecaries would both be benefited by the former paying a reaſonable ſum for the apothecaries viſits, inſtead of forcing him to lay all his expences upon the number and quantity of preſcriptions.' After propoſing what we judge to be an impracticable ſcheme, he obſerves, that 'phyſicians might render their ſkill of more general uſe, and oftener reſorted to, by diminiſhing, with unanimous conſent, their uſual fees to a half, or even a fourth; and ſtill more by preparing and compounding the medicines which they preſcribe, and for which they may find examples in the perſon of Hippocrates, and of the preſent phyſicians of North America.'

Nothing ſurely can equal in abſurdity our conduct in this particular. To the phyſician a large fee is given, which few can afford to pay, and ſtill fewer to repeat, for his medical ſkill, exerted perhaps for half an hour, in the conſideration of the caſe of a patient, whom, particularly in the country, he never ſaw before, either ſick or well, nor may ever ſee again: while the apothecary is not paid for *his* ſkill, and neceſſarily frequent attendance, but in a manner the moſt debaſing to him, and frequently injurious to the patient:—that is, by a *profit* on the ſum total of drugs ſwallowed by the patient, at *his inſtigation*:—this profit too, ſeemingly moſt exorbitant, if the drugs be viewed in the light of articles of traffic; and which yet muſt, in many caſes, be totally inadequate to his ſervices, when he

conſcientiouſly and intelligently diſpenſes no more than are neceſſary.

On the other hand, the leſs conſcientious practitioner, or the medical ſhopkeeper, has it in his power, as Pitt *, with ſeverity, but not without humour, long ago expreſſed it, 'to break the patient's *heart* and ſubſtance with *cordials*, and by tricks of ſubdividing into little parcels;' and yet the moſt honeſt apothecary, according to the preſent abſurd ſyſtem, muſt in many inſtances, nay in all, except in works of charity, do this, or ſomething like this,—or ſtarve. But even in thoſe caſes, where an abundance of remedies, or *repeteturs*, is *really* neceſſary, how greatly muſt the patient's faith in their efficacy, and conſequently his willingneſs to perſiſt in the regimen, be diminiſhed (unleſs he has indeed a very high opinion of the honeſty of the diſpenſer) by the doubts, which will naturally occur, for *whoſe* benefit he is thus inceſſantly labouring—whether that of himſelf, or that of the *medical tradeſman* conſtantly at his elbow, and preſſing him to take off his wares.

The Author, we apprehend, is miſtaken in ſaying that 'Dr. *Nooth* lately publiſhed a new mode of preſerving water on board ſhips at ſea, from being corrupted; which was by adding ſome quicklime to each caſk, and afterwards by a particular apparatus to throw ſome fixed air into the veſſel, ſo as to precipitate the lime previous to uſe.'—At leaſt Mr. *Henry* publiſhed ſuch a propoſal; as may be ſeen in our *Review* for November 1781.

Speaking of the imitation of mineral waters the Author briefly obſerves, that 'Dr. Prieſtley directs how to imitate the Pyrmont, and Bergman, of Sweden, the hot waters:' and he adds, 'whether ſuch artificial imitations poſſeſs the full medicinal powers of the natural ſpring, is not ſo well aſcertained. When phyſicians obſerved that lemons and oranges cured the ſcurvy, they concluded, from analogy, that the ſame effect muſt be produced by other acids; but after trying vinegar, and the ſtrongeſt mineral acids diluted, they found them ineffectual, and that the natural fruit was endowed with ſome latent virtue which they could not diſcover nor counterfeit. Medicated ſprings, in *like manner*, ſeem impregnated with a *ſubtile ſpirit*, which *evades the chemical torture*, in their reſolution of the ſeparate ingredients.'

Surely the Author cannot be ignorant that the '*ſubtile ſpirit*,' or rather ſpirits, with which medicated ſprings '*ſeem* impregnated,' have *not* totally 'evaded the chemical torture.' Two of the capital ones, at leaſt, have certainly been detected. He cannot but know, that Dr. Brownrig firſt expelled and caught

* Treatiſe on the Frauds of Phyſic.

one

one of theſe ſubtile ſpirits, in the guiſe of fixed air, from the Pyrmont waters; and that M. Bergman afterwards laid hold of another, under another but ſimilar diſguiſe, in the ſulphureous waters. Since theſe diſcoveries have been made, though not before, there are no juſt grounds to ſuſpect that the natural mineral waters are endowed with any 'latent virtue,' which may not be communicated to common water, even in a greater degree, in ſome caſes; as the ſolid, ſaline, or other contents of theſe mineral waters are generally known, and eaſily procured.

Whatever other circumſtances therefore may contribute to a recovery, by a courſe of the Pyrmont, Bath, or any other waters *on the ſpot*, they are not to be ſought for, we apprehend, in the *waters themſelves:* nor will the moſt ſublime chemiſtry ever be able to diſcover, *in them*, the unknown *ſubtile ſpirits* which the Author ſpeaks of. Could a fair trial be made of the medical virtues of the two claſſes of waters above ſpecified, the natural and artificial; we are confident that the reſult, which, we own, would moſt probably turn out in favour of the former, would not be owing to their ſuppoſed unknown, or inimitable *ingredients*, but to their conſtant *concomitants*, or acceſſaries;—particularly to that greateſt of all doctors, TIME, with certain medical virtues in his train, particularly FAITH, attended by her conſtant companion, PATIENCE, aſſiſted by TEMPERANCE, or regularity, together with exerciſe, amuſements, change of ſcene, prepoſſeſſion, and other powerful co-operators.—The analogical reaſoning of phyſicians, above alluded to by the Author, which led them to ſubſtitute vinegar and other acids in the room of the recent vegetable acids, before the late diſcoveries reſpecting fixed air, is now known to have been erroneous; nor is his inference from thence juſt or applicable to the preſent caſe.

In fact, the Author does not ſeem to have attended much to the late aſtoniſhing diſcoveries reſpecting *air*, made by Dr. Prieſtley; particularly fixed air, the air we breathe, &c. and which are ſo nearly connected with the hiſtory of medicine. All that he ſays on this moſt intereſting ſubject is contained in five lines, and is expreſſed in the following extraordinary and frigid terms:

'The ſubtile analyſis of the atmoſpheric element, and its various impregnations and properties, has been lately revived by Dr. Prieſtley; and the *rage* for this particular inveſtigation is now widely diffuſed amongſt the chemical ſect of philoſophers.'

The Author, however, preſents us with ſome juſt obſervations and criticiſms on the modern ſyſtems of *Noſology*; or that branch of medicine in which diſeaſes are arranged, in the manner of the Naturaliſts, into claſſes, orders, genera, and ſpecies. Claſſification, he obſerves, 'is ſolely intended to aſſiſt the memory, to enable us to attain knowledge with more eaſe and diſ-

patch; ſo that by a natural order, and a few eſſential marks, not too numerous to be retained in the memory, every diſeaſe may be readily found, and unerringly diſcriminated from all others.'—Some of the modern Noſologiſts, by curtailing eſſential ſymptoms, 'have rendered the characters of each diſeaſe, or, in other words, the *genus*, faint and obſcure, and ſtript them into naked ſkeletons, where the features are no longer diſtinct and viſible;—ſo as frequently to degenerate into mere nomenclators. Others, on the contrary, are too prolix;—the memory is taxed and teazed, and becomes fatigued with futile diſtinctions.—They ſometimes cut a ſingle diſeaſe into a number of pieces, or ſpecies, and confuſe the reader to ſearch for the ſcattered fragments amongſt a number of heterogeneous orders. Their claſſes and orders, like thoſe of the *ſtrictum* and *laxum* of the ancient Methodics, are frequently forced and artificial; and diſeaſes totally diſcordant in their nature, cauſes, and method of cure, fettered together.'

The Author, with equal juſtice, criticiſes the ſingular and obſcure terms, or names that have been given to diſeaſes, by ſome of the Noſologiſts.—'The technical terms of ſcience, one of the greateſt nuiſances which defiles and darkens every branch of Phyſic, are unneceſſarily increaſed by the Noſologiſts. *Sauvages* has an order called *Hallucinationes*, and *Morofitates*; *Vogel*, diſeaſes called *Alotriophagia*, *Sparganoſis*, *Hemantoſis*, *Acatopoſis*, and *Carebaria*; the etymology and meaning of which the old Greeks, were they to return to the earth, would be puzzled to decypher. Should the career of Noſology, and licentious affectation of new terms, go on for a century, we ſhall, it is to be feared, have a ſynod of Noſological methodiſts, a new language and medical orthography, and all the old books will be rendered ſcarce intelligible.'

To this *Compendium* of medical hiſtory and biography the Author has prefixed a ſtill more ſummary view or chronological chart of medical and ſurgical authors, on one large ſheet, in imitation of Dr. Prieſtley. This chart, the chronology of which commences 400 years before Chriſt, comprehends the names of the various writers in the different branches of medicine, including natural hiſtory; and at the ſame time denotes the century in which each of them lived.

ART. II. *The Art of Painting of Charles Alphonſe Du Freſnoy.* Tranſlated into Engliſh Verſe by William Maſon, M. A. With Annotations by Sir Joſhua Reynolds, Knt. Preſident of the Royal Academy. 4to. 8s. Boards. York printed, by A. Ward; ſold by Dodſley, &c. London. 1783.

IT is not often that a writer who excels in original compoſition, and whoſe reputation is eſtabliſhed, condeſcends, ex-

cept from pecuniary motives, to undertake the taſk of tranſlation. Mr. Maſon has, however, furniſhed us with an inſtance that militates with this remark. His motive for attempting a tranſlation of Freſnoy, originated in the deſire of being improved by him as a virtuoſo: 'it was begun,' ſays he, 'in very early youth, with a double view of implanting in my own memory the principles of a favourite art, and of acquiring a habit of verſification, for which purpoſe the cloſe and condenſed ſtyle of the original ſeemed peculiarly calculated, eſpecially when conſidered as a ſort of ſchool exerciſe. However, the taſk proved ſo difficult, that when I had gone through a part of it I remitted of my diligence, and proceeded at ſuch ſeparate intervals, that I had paſſed many poſterior productions through the preſs before this was brought to any concluſion in manuſcript; and, after it was ſo, it lay long neglected, and would certainly have never been made public, had not Sir Joſhua Reynolds requeſted a ſight of it, and made an obliging offer of illuſtrating it by a ſeries of his own notes. This prompted me to reviſe it with all poſſible accuracy; and as I had preſerved the ſtrictures which my late excellent friend Mr. Gray had made many years before on the verſion, as it then ſtood, I attended to each of them in their order with that deference which every criticiſm of his muſt demand. Beſides this, as much more time was now elapſed ſince I had myſelf peruſed the copy, my own eye was become more open to its defects. I found the rule which my Author had given to his painter full as uſeful to a writer,

(Aſt ubi conſilium deerit ſapientis amici
Id tempus dabit, atque mora intermiſſa labori.)

And I may ſay, with truth, that having become from this circumſtance, as impartial, if not as faſtidious, to my own work, as any other critic could poſſibly have been, I hardly left a ſingle line in it without giving it, what I thought, an emendation.' He ingenuouſly concludes, 'It is not, therefore, as a juvenile work that I now preſent it to the Public, but as one which I have improved to the utmoſt of my mature abilities, in order to make it more worthy of its Annotator.'

There are two ways by which a performance of this kind may be examined: the one is, to conſider it abſtractedly without reference to the author from whom it is taken; the other, to compare it with the original. The firſt mode of examination is what few tranſlations will bear. The habit of expreſſing the ſentiments and conceptions of another, with the ſame freedom and ſpirit with which he delineates the ſpontaneous images and ideas of his own mind, is what ſcarcely any writer attains: ſo happy a combination of talents and ſkill does it require to avoid every appearance of ſtiffneſs and conſtraint! It has been

remarked as the peculiar praiſe of Politian, that his tranſlation of Herodian is executed with ſuch ſingular felicity, that, were there nothing to determine the queſtion but the ſtyle of compoſition, it might admit of a debate, whether the Latin were copied from the Greek, or the Greek from the Latin; ſo that were the work of Herodian to be loſt, the tranſlation of it by Politian might paſs for an original. This may in part be ſaid of the tranſlation before us: were Freſnoy to be loſt, he muſt be a ſhrewd connoiſſeur who would ſuſpect, except indeed from circumſtances that have nothing to do with the general execution, that Mr. Maſon's performance was only a copy. But if, as in the former ſuppoſition, the claim of originality reſts only on the internal evidence of language and ſtyle, the deciſion in this caſe would on compariſon eaſily be made, without danger of the true claimant loſing his priority of title, Mr. Maſon's performance abounding with numberleſs graces and embelliſhments, of which it would have been impoſſible for any one who came after him, as a tranſlator, not to have in ſome meaſure availed himſelf.

In the diſpoſition of his ſubject, and in the arrangement of his ideas, Freſnoy is regular, perſpicuous, and natural; and the precepts he inculcates are copious and juſt. Beſides a profound knowledge of the theoretical principles of his art, he diſplays a conſiderable ſhare of well-cultivated taſte; in conſequence of which his work has been deſervedly held in high eſtimation both by the connoiſſeur and the artiſt. Conſidered merely as a poem, its merits entitle it but to a moderate ſhare of praiſe. Freſnoy's manner is uncommonly hard and dry; his ſentiments are neither illumined by brilliancy of imagination, nor enforced or embelliſhed by elegance of language.—Theſe defects, however, are amply made up to him by his Engliſh tranſlator, who has ſuffuſed over the naked and unornamented images of the original the moſt exquiſite grace—and to the truth and preciſion of Freſnoy, has joined the warmth and colouring of Corregio. The following extract will confirm what we have advanced; which, however, is not given as being of ſuperior excellence, but merely as it leads to a criticiſm on the concluding couplet.

'Some lofty theme let judgment firſt ſupply,
Supremely fraught with grace and majeſty;
For fancy copious, free to ev'ry charm
That lines can circumſcribe or colours warm,

Still

' His poſitis, erit optandum thema nobile, pulchrum,
Quodque venuſtatum, circa formam atque colorem,
Sponte capax, amplam emeritæ mox præbeat arti
Materiam,

retegens

Still happier if that artful theme diſpenſe
A poignant moral and inſtructive ſenſe.
' Then let the virgin canvas ſmooth expand,
To claim the ſketch, and tempt the artiſt's hand:
Then bold INVENTION all thy powers diffuſe,
Of all thy ſiſters thou the nobleſt Muſe.
Thee ev'ry Art, thee ev'ry Grace inſpires,
Thee Phœbus fills with all his brighteſt fires.
' Chuſe ſuch judicious force of ſhade and light
As ſuits the theme, and ſatisfies the ſight;
Weigh part with part, and with prophetic eye,
The future power of all thy tints deſcry;
And thoſe, thoſe only on the canvas place,
Whoſe hues are ſocial, whoſe effect is grace.
' Vivid and faithful to the hiſtoric page,
Expreſs the cuſtoms, manners, forms, and age;
Nor paint conſpicuous on the foremoſt plain
Whate'er is falſe, impertinent, or vain;
But, like the Tragic Muſe, thy luſtre throw,
Where the chief action claims its warmeſt glow.
' This rare, this arduous taſk no rules can teach,
No ſkill'd preceptor point, no practice reach;
'Tis Taſte, 'tis Genius, 'tis the heav'nly ray
Promethean raviſh'd from the car of day.
' In Egypt firſt the infant art appear'd,
Rude and unform'd; but when to Greece ſhe ſteer'd

Her

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retegens aliquid ſalis & documenti.
' Tandem opus aggredior; primoq; occurrit in albo
Diſponenda typi, concepta potente Minervâ,
Machina, quæ noſtris INVENTIO dicitur oris.
' Illa quidem priùs ingenuis inſtructa ſororum
Artibus Aonidum, & Phœbi ſublimior æſtu.
' Quærendaſque inter poſituras, luminis, umbræ,
Atque futurorum jam præſentire colorum
Par erit harmoniam, captando ab utriſque venuſtum.
' Sit thematis genuina ac viva expreſſio, juxtà
Textum antiquorum, propriis cum tempore formis.
' Nec quod inane, nihil facit ad rem, ſive videtur
Improprium, miniméque urgens, potiora tenebit
Ornamenta operis; Tragicæ ſed lege ſororis,
Summa ubi res agitur, vis ſumma requiritur Artis.
' Iſta labore gravi, ſtudio, monitiſque magiſtri
Ardua pars nequit addiſci: rariſſima namque,
Ni priùs æthereo rapuit quod ab axe Promethens
Sit jubar infuſum menti cum flamine vitæ.
Mortali haud cuivis divina hæc munera dantur;
Non uti Dædaleam *licet omnibus ire Corinthum.*
' Ægypto informis quondam pictura reperta,
Græcorum ſtudiis,

& mentis

Her proſperous courſe, fair Fancy met the maid;
Wit, Reaſon, Judgment, lent their powerful aid;
Till all complete the gradual wonder ſhone,
And vanquiſh'd Nature own'd herſelf outdone.
'Twas there the Goddeſs fixt her bleſt abodes,
There reign'd in Corinth, Athens, Sicyon, Rhodes.
Her various vot'ries various talents crown'd,
Yet each alike her inſpiration own'd:
Witneſs thoſe marble miracles of grace,
Thoſe teſts of ſymmetry where ſtill we trace
All Art's perfection: With reluctant gaze
To theſe the genius of ſucceeding days
Looks dazzled up, and, as their glories ſpread,
Hides in his mantle his diminiſh'd head.
'Learn then from Greece, ye youths, proportion's law,
Inform'd by her, each juſt poſition draw;
Skilful to range each large unequal part,
With varied motion and contraſted art;
Full in the front the nobler limbs to place,
And poiſe each figure on its central baſe.
'But chief from her that flowing outline take,
Which floats, in wavy windings, like the ſnake,
Or lambent flame; which, ample, broad, and long,
Reliev'd not ſwell'd, at once both light and ſtrong,
Glides through the graceful whole. Her art divine
Cuts not, in parts minute, the tame deſign,
But by a few bold ſtrokes, diſtinct and free,
Calls forth the charms of perfect ſymmetry.
True to anatomy, more true to grace,
She bids each muſcle know its native place;

Bids

& mentis acumine crevit
Egregiis tandem illuſtrata & adulta magiſtris,
Naturam viſa eſt miro ſuperare labore.
'Quos inter, Graphidos, Gymnaſia prima fuere
Portus Athenarum, Sicyon, Rhodos, atque Corinthus,
Diſparia inter ſe modicùm ratione laboris;
Ut patet ex veterum Statuis, formæ atque decoris
Archetypis; queis poſterior nil protulit ætas
Condignum, & non inferius longè, arte modoque.
'Horum igitur vera ad normam poſitura legetur:
Grandia, inæqualis, formoſaque partibus amplis
Anteriora dabit membra, in contraria mota
Diverſo variata, ſuo libratuque centro;
'Membrorumque finus ignis flammantis ad inſtar,
Serpenti undantes flexu: ſed lævia, plana,
Magnaque ſigna, quaſi ſine tubere ſubdita tactu,
Ex longo deducta fluant, non ſecta minutim.
Inſertiſque toris ſint nota ligamina, juxta
Compagem anatomes, & membrificatio Græco
Deformata modo, pauciſque expreſſa lacertis,
Qualis apud veteres; totoque Eurythmia partes

Componat;

Bids ſmall from great in juſt gradation riſe,
And, at one viſual point, approach the eyes.
' Yet deem not, youths, that perſpective can give
Thoſe charms complete by which your works ſhall live;
What tho' her rules may to your hand impart
A quick mechanic ſubſtitute for art;
Yet formal geometric ſhapes ſhe draws;
Hence the true genius ſcorns her rigid laws,
By Nature taught he ſtrikes th' unerring lines,
Conſults his eye, and as he ſees deſigns.
' Man's changeful race, the ſport of chance and time,
Varies no leſs in aſpect than in clime;
Mark well the difference, and let each be ſeen
Of various age, complexion, hair, and mein.
' Yet to each ſep'rate form adapt with care,
Such limbs, ſuch robes, ſuch attitude and air,
As beſt befit the head, and beſt combine
To make one whole, one uniform deſign;
Learn action from the dumb, the dumb ſhall teach
How happieſt to ſupply the want of ſpeech.'

The verbal inaccuracy in this laſt line, in which the adjective *happieſt* is improperly ſubſtituted for the ſuperlative of the adverb *happily*, is not what we meant to have taken notice of. We are of opinion, that in the concluding couplet Mr. Maſon has widely deviated from, what appears to us, the obvious ſenſe of the original. If the precept be as it is here rendered, it may be aſked, where are ſuch inſtructors to be met with? A painter may paſs half his life before an opportunity of improving himſelf by the method recommended may occur to him; and when the opportunity does occur, unleſs the dumb perſon be agitated by the very paſſion the painter is intending to repreſent, how can he avail himſelf of it? But let it even be granted that he is agitated by ſuch paſſion, were the painter to tranſfer upon his canvaſs the geſticulations it would produce in a perſon of this deſcription, it is much to be doubted whether they would appear natural; for though the paſſions are, with-

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Componat; genitumque ſuo generante ſequenti
Sit minus, & puncto videantur cuncta ſub uno.
' Regula certa licet nequeat proſpectica dici,
Aut complementum Graphidos; ſed in arte juvamen,
Et modus accelerans operandi: at corpora falſo
Sub viſu in multis referens, mendoſa labaſcit:
Nam Geometralem nunquam ſunt corpora juxtà
Menſuram depicta oculis, ſed qualia viſa.
' Non eadem formæ ſpecies, non omnibus ætas
Æqualis, ſimileſque color, crineſque figuris:
Nam, variis velut orta plagis, gens diſpare vultu eſt.
' Singula membra, ſuo capiti conformia, fiant
Unum idemque ſimul corpus cum veſtibus ipſis:
Motorumque ſilens poſitura imitabitur actus.'

out

out diſpute, the immediate language of nature, yet their tone and modification depending ſo much both upon the organs of bodily ſenſe and the perceptions of the mind, it requires a competent enjoyment of each to expreſs them with due force and intelligence. The ingenious annotator is aware of theſe objections, and 'wiſhes to underſtand the rule, as dictating to him, to obſerve how perſons, with naturally good expreſſive features, are affected in their looks and actions by any ſight or ſentiment which they ſee or hear, and to copy the geſtures which they then ſilently make uſe of; but he ſhould ever take theſe leſſons from nature only, and not imitate her at ſecond-hand, as many French painters do, who appear to take their ideas, not only of grace and dignity, but of emotion and paſſion, from their theatrical heroes, which is imitating an imitation, and often a falſe or exaggerated imitation.'

But, waving every argument ariſing from the impropriety of the precept as underſtood by Mr. Maſon and Sir Joſhua Reynolds, let us refer to the original. If by *muterum* is to be underſtood perſons born dumb, what becomes of *imitabitur?* The poſitions or attitudes of the dumb are not *imitations*, but *expreſſions*. As *muterum*, therefore, cannot poſſibly ſignify thoſe who are born dumb, why may it not ſignify the dumb figures upon the painter's canvas? The figures, in ſhort, which imitate in their attitudes the real actions of men ſo naturally and juſtly, that they may be ſaid, in the language of poetry, to want nothing but ſpeech to be alive. This ſenſe of the paſſage ſeems not only the moſt obvious, but conſiſtent alſo with what went before it. Our interpretation may, perhaps, be more clearly expreſſed in the following couplet:

So ſhall with life thy mute creation vie,
Th' expreſſive attitude ſhall words ſupply.

It muſt be acknowledged, that Mr. Maſon's interpretation is countenanced by the marginal intimation of the rule, which ſays *mutorum actiones imitandæ*. Moſt probably the marginal enumeration of the rules was drawn up by the firſt editor and tranſlator, De Piles, who may eaſily be ſuppoſed to have miſtaken the ſenſe in this, as he has in many other paſſages.

If from any unforeſeen event the poetical works of Mr. Maſon were to be loſt, this tranſlation only excepted, it alone would entitle him to one of the foremoſt ranks on Parnaſſus: and with equal truth it may be ſaid, that were there no other evidence of Sir Joſhua Reynolds's abilities than what might be collected from the annotations that accompany it, they alone would be ſufficient to eſtabliſh his reputation as a painter. Of theſe annotations the reader will be particularly pleaſed with the following, though he may probably have his doubts reſpecting

ſpecting the extent of the principle which the ingenious annotator has laid down.'

'*The hand that colours well muſt colour bright,*
'*Hope not that praiſe to gain by ſickly white.*'

'All the modes of harmony, or of producing that effect of colours which is required in a picture, may be reduced to three, two of which belong to the grand ſtile, and the other to the ornamental.

'The firſt may be called the Roman manner, where the colours are of a full and ſtrong body, ſuch as are found in the Transfiguration; the next is that harmony which is produced by what the ancients called the *corruption* of the colours, by mixing and breaking them till there is a general union in the whole, without any thing that ſhall bring to your remembrance the painter's pallette, or the original colours; this may be called the Bolognian ſtyle: and it is this hue and effect of colours which Ludovico Carracci ſeems to have endeavoured to produce, though he did not carry it to that perfection which we have ſeen ſince his time in the ſmall works of the Dutch ſchool, particularly Jan Steen, where art is completely concealed, and the painter, like a great orator, never draws the attention from the ſubject on himſelf.

'The laſt manner belongs properly to the ornamental ſtyle, which we call the Venetian, where it was firſt practiſed, but is perhaps better learned from Rubens. Here the brighteſt colours poſſible are admitted, with the two extremes of warm and cold, and thoſe reconciled by being diſperſed over the picture, till the whole appears like a bunch of flowers.

'As I have given inſtances from the Dutch ſchool, where the art of breaking colour may be learned, we may recommend here an attention to the works of Watteau for excellence in this florid ſtyle of painting.

'To all theſe different manners, there are ſome general rules that muſt never be neglected; firſt, that the ſame colour, which makes the largeſt maſs, be diffuſed, and appear to revive in different parts of the picture; for a ſingle colour will make a ſpot or blot. Even the diſperſed fleſh colour, which the faces and hands make, require their principal maſs, which is beſt produced by a naked figure; but where the ſubject will not allow of this, a drapery approaching to fleſh-colour will anſwer the purpoſe; as in the Transfiguration, where a woman is clothed in drapery of this colour, which makes a principal to all the heads and hands of the picture; and, for the ſake of harmony, the colours, however diſtinguiſhed in their light, ſhould be nearly the ſame in their ſhadows, of a

"——— ſimple unity of ſhade,
"As all were from one ſingle pallette ſpread."

And to give the utmoſt force, ſtrength, and ſolidity to your work, ſome part of the picture ſhould be as light, and ſome as dark as poſſible; theſe two extremes are then to be harmonized and reconciled to each other.

'Inſtances where both of them are uſed may be obſerved in two pictures of Rubens, which are equally eminent for the force and brilliancy of their effect; one is in the cabinet of the Duke of Rutland, and the other in the chapel of Rubens at Antwerp, which ſerves

as his monument. In both theſe pictures he has introduced a female figure dreſſed in black ſattin, the ſhadows of which are as dark as pure black, oppoſed to the contrary extreme of brightneſs, can make them.

'If to theſe different manners we add one more, that in which a ſilver grey or pearly tint is predominant, I believe every kind of harmony that can be produced by colours will be comprehended. One of the greateſt examples in this mode is the famous marriage at Cana, in St. George's church at Venice, where the ſky, which makes a very conſiderable part of the picture, is of the lighteſt blue colour, and the clouds perfectly white; the reſt of the picture is in the ſame key, wrought from this high pitch. We ſee likewiſe many pictures of Guido in this tint; and indeed thoſe that are ſo are in his beſt manner. Female figures, angels, and children, were the ſubjects in which Guido more particularly ſucceeded; and to ſuch the cleanneſs and neatneſs of this tint perfectly correſponds, and contributes not a little to that exquiſite beauty and delicacy which ſo much diſtinguiſhes his works. To ſee this ſtyle in perfection, we muſt again have recourſe to the Dutch ſchool, particularly to the works of the younger Vandevelde, and the younger Teniers, whoſe pictures are valued by the connoiſſeurs in proportion as they poſſeſs this excellence of a ſilver tint. Which of theſe different ſtyles ought to be preferred, ſo as to meet every man's idea, would be difficult to determine, from the predilection which every man has to that mode, which is practiſed by the ſchool in which he has been educated; but if any pre-eminence is to be given, it muſt be to that manner which ſtands in the higheſt eſtimation with mankind in general, and that is the Venetian, or rather the manner of Titian, which, ſimply conſidered as producing an effect of colours, will certainly eclipſe with its ſplendor whatever is brought into competition with it. But, as I hinted before, if female delicacy and beauty be the principal object of the painter's aim, the purity and clearneſs of the tint of Guido will correſpond better, and more contribute to produce it than even the glowing tint of Titian.

'The rarity of excellence in any of theſe ſtyles of colouring ſufficiently ſhews the difficulty of ſucceeding in them. It may be worth the artiſt's attention, while he is in this purſuit, particularly to guard againſt thoſe errors which ſeem to be annexed to, or thinly divided from, their neighbouring excellence; thus, when he is endeavouring to acquire the Roman ſtyle, without great care, he falls into a hard and dry manner. The flowery colouring is nearly allied to the gaudy effect of fan-painting. The ſimplicity of the Bolognian ſtyle requires the niceſt hand to preſerve it from inſipidity. That of Titian, which may be called the Golden Manner, when unſkilfully managed, becomes what the painters call Foxy; and the ſilver degenerates into the leaden and heavy manner. All of them, to be perfect in their way, will not bear any union with each other; if they are not diſtinctly ſeparated, the effect of the picture will be feeble and inſipid, without any mark or diſtinguiſhed character.'

In thus limiting the modes of reducing harmony of colours to three, it may probably be thought that too much is ſacrificed to ſyſtem, and that the painter is laid under an arbitrary and unneceſſary

unneceſſary reſtriction. His province being to imitate nature, why is he not to avail himſelf of that variety which nature affords? It is true that, in general nature, the predominant hues may in ſome degree be reduced within the limits preſcribed. There are, notwithſtanding, many ſituations and ſubjects in which, when the painter comes to particulars, he may deviate from eſtabliſhed modes, and yet preſerve great harmony of colouring; and, indeed, ſo long as his archetype is in nature, the deviation may be juſtified upon principles of taſte.

Beſides the annotations of one of the firſt painters of the age, the tranſlation is accompanied by Dryden's very entertaining preface to *his* tranſlation, containing a parallel between poetry and painting—Freſnoy's ſentiments on the works of the principal and beſt painters of the two laſt ages—Pope's epiſtle to Jervas, prefixed to Graham's edition of Dryden's tranſlation—and a very uſeful chronological liſt of painters drawn up by the late Mr. Gray. Beſides the purpoſes for which Mr. Gray intended it, this liſt may ſerve to refute a commonly received opinion, that the practice of painting is prejudicial to human life. It appears, according to this liſt, that the extent of a painter's life is upwards of ſixty-one years—a term which few claſſes of people exceed.

The tranſlation is introduced by a ſhort poetical epiſtle to Sir Joſhua Reynolds, to whom the poet has transferred the compliments that Pope has laviſhed upon Jervas, who, as Mr. Maſon has expreſſed it,

> 'knew a day
> When mode-ſtruck belles and beaux were proud to come,
> And buy of him a thouſand years of bloom.'

Alluding to this couplet of Pope's,

> "Beauty, frail flower, that every ſeaſon fears
> *Blooms* in thy colours *for a thouſand years.*"

Whether Sir Joſhua is intitled to *this* compliment, thoſe who are converſant with his paintings will judge. How much is it to be regreted that an artiſt, whoſe works have almoſt every perfection but that of durability, ſhould, from ſome ſtrange unaccountable reaſon, or at leaſt from no reaſon that is juſtifiable, prepoſterouſly neglect to confer upon them ſo requiſite a quality! To with-hold what may ſo reaſonably be expected, and what might ſo eaſily be beſtowed, is little leſs than an inſult on the patronage of the Public.

ART. III. *Obſervations on our Lord's Conduct as a Divine Inſtructor, and on the Excellence of his moral Character.* By William Newcombe, D. D. Biſhop of Waterford. 4to. 16s. Boards. Robinſon. 1782.

THE learned and judicious Author prefaces this very uſeful work with a general account of his deſign, and pays a ſuitable

ſuitable tribute of reſpect to the writers who have preceded him in the examination of the ſame important ſubject. The concluſion of the Preface admirably expreſſes the piety and liberality of the Biſhop's mind: 'It is my earneſt wiſh and prayer, that by a more general cultivation of biblical criticiſm, the lovers of the Scriptures may better underſtand, and more deeply admire them; and that thoſe who neglect a due examination of them, or who deny their authority, may be convinced of their importance, and may diſcover the ſignature of truth ſtampt on them.—I lament that they are impiouſly interdicted to a large body of Chriſtians; that they are ſo much diſregarded, and of courſe miſunderſtood, by the bulk of Proteſtants among ourſelves; that many of our clergy, unmindful of the ſolemn engagement at their ordination, do not devote their time to the ſtudy of them; and that, while human learning is making a rapid progreſs in its various branches, the religion of Jeſus is almoſt every where overwhelmed by human formularies and ſyſtems. Chriſtianity can never have its free courſe among men of improved underſtandings, and even among rational creatures in general, while groſs miſrepreſentations of it are ſubſtituted in the place of the ſimple and perfect original.'

Theſe ſentiments are manly and generous: would to God they were more prevalent amongſt the ſuperior clergy! Then might we expect that reformation in the church which ſo many confeſs to be a moſt deſireable object, though too few ſo ſtrongly feel its neceſſity as to ſtep forward to effect it by thoſe bold and determined efforts which alone promiſe ſucceſs.

The preſent work is divided into two parts. The firſt conſiders the conduct of Jeſus in the light of an inſtructor: the ſecond treats of his moral character.

The firſt part conſiſts of three chapters, which are again ſubdivided into diſtinct ſections. The firſt chapter examines the matter of our Lord's inſtructions; the ſecond, the manner in which he taught; and the third, the proofs of his divine miſſion.

The ſecond part treats very copiouſly of our Lord's moral character—his piety, benevolence, compaſſion, juſtice, temperance, meekneſs, humility, fortitude, veracity, natural affection, friendſhip, obedience to civil authority, and prudence. At the concluſion, the Author produces the teſtimony of enemies, conſiders the manner in which the Evangeliſts delineate the character of their divine Maſter, and briefly points out ſome diſtinguiſhing proofs in his conduct that he was not an impoſtor.

We have peruſed the whole with great pleaſure, and we think it admirably calculated to aſſiſt ſpeculative enquiry, and pious meditation. It propoſes to the lover of truth and goodneſs the doctrines of Chriſt in their native ſimplicity; and his character, as it ariſes from facts recorded by the Evangeliſts. It ſtates thoſe evidences for our Lord's divine miſſion to which he himſelf

ſelf appealed; and contains a diſcuſſion of many difficulties relating both to the phraſeology and to the ſubject matter of the Goſpel hiſtory. The quotations from the evangelical writers are very copious. The Engliſh verſion is the groundwork; but the Author hath freely departed from it, when he thought it did not ſufficiently expreſs the ſenſe of the original.

Under the head of our Lord's prophecies, the Author hath illuſtrated that which reſpects the deſtruction of Jeruſalem with particular attention, and hath given a very intereſting account of this wonderful event from Joſephus and other hiſtorians. In the concluſion of this ſection, he makes the following ſhort but judicious obſervations on the nature of the evidence ariſing from our Lord's prophecies in ſupport of his miſſion:

'He left to his Apoſtles the ſplendid office of foretelling many remote events of his church; and the world ſoon beheld the completion of his prophecies, either entirely, or in part, except that of his coming to judge mankind.

'Some of his prophecies are remarkable for preciſion in minute circumſtances, and for proximity of event. "The Son of man ſhall be mocked and *ſpit on* and the *third day* he ſhall riſe again. *All* ye ſhall be offended becauſe of me *this night*. *This night*, before the cock crow *twice*, thou ſhalt deny me *thrice*. Ye ſhall be baptized with the Holy Spirit *not many days hence*. *This generation ſhall not paſs away*, till all theſe things be fulfilled." A falſe prophet would have ſpoken in *general* terms, and of *remote* events.

'Some of his prophecies relate to ſupernatural facts, ſuch as his reſurrection, his aſcenſion and the effuſion of the Spirit. Predictions of this kind muſt be uttered under a conſciouſneſs of the divine co-operation. It is inconceivable that a ſober impoſtor would foretel miraculous events, the failure of which would blaſt his character; and at other times confidently aſſert that his religion would be extenſively received, and would continue always even to the end of the world. It may be well argued here, as with reſpect to Moſes; who, if he had not received a divine commiſſion, would have annexed other ſanctions to the obſervance of his laws than fruitful ſeaſons, temporal proſperity, and victory over enemies.

'Other facts foretold by our Lord, though within the power of natural cauſes, were improbable in themſelves; as the total deſtruction of Jeruſalem and the temple during that generation of men; and the extenſive converſion of the Gentiles to a religion which took its riſe from a deſpiſed and hated people, and contradicted the prejudices and paſſions of mankind.

'Though an impoſtor would not have propheſied of events juſt at hand, that he might avoid a ſpeedy detection, before the worldly advantages propoſed by him could ariſe from his impoſture, yet there may be wiſe reaſons why a true prophet choſe to predict not only approaching but diſtant facts. Thus the evidence for his religion becomes a growing one; and it appears, that the prophecies were actually uttered at the very time repreſented by the Evangeliſts: but, when we know what ſome of them were accompliſhed after the exiſt-

ence of the four Goſpels, and when we ſee them accompliſhing at this day, we need no proof that the accompliſhment is poſterior to the time of the writer, who records the prediction.

'The clearneſs of our Lord's prophecies is another point which deſerves to be inſiſted on. They are generally delivered to his diſciples in plain hiſtorical language. Where figures occur, which happens very rarely, they are ſuch as the Eaſterns were accuſtomed to in their diſcourſe and ſacred writings. There is nothing obſcure or ambiguous like the ancient oracles, except where he purpoſely concealed his meaning from the Jews under figure or parable. To his diſciples he ſpoke with great plainneſs and perſpicuity.

'What our Lord ſaid to his immediate followers may well be conſidered as addreſſed to all mankind: "Now, I have told you before it come to paſs, that when it is come to paſs ye may believe." A wiſe man may foreſee ſome events relating to an individual or a nation, which depend upon a formed character, and a connected train of circumſtances. But reaſon and experience ſhew, that there are likewiſe events of ſo contingent and improbable a nature, that the foreſight of them exceeds the greateſt human ſagacity; and that it is infinitely above the knowledge of man to point out a variety *of ſuch facts*, and the circumſtances of them, whether near or diſtant, with a certainty which hath not failed in a ſingle inſtance. This belongs to God, and to thoſe whom he inſpires; and accordingly the great Searcher of hearts and Diſpoſer of events thus challenged the falſe heathen deities by his prophet Iſaiah; "Shew the things *which are* to come hereafter, that we may know that ye are Gods."

The Author's obſervations on our Lord's miracles are ingenious and judicious; expreſſed with clearneſs, and arranged with preciſion. He obſerves particularly, with reſpect to their *variety* and *number*, that 'they exceed the ſum of all which are recorded in the Hebrew Scriptures as performed by God's Prophets.' He farther remarks, that the effects of Chriſt's miraculous interpoſitions were diſtinguiſhed from the progreſſive operations of nature, by being *immediate* and almoſt always *inſtantaneous*: they were alſo *laſting* where the caſe admitted it, *and ſubject to general and ſcrupulous examination*.—The *objects* of our Lord's miracles were uſually *accidental* and *indiſcriminate*; in particular there was *no preference of the rich and powerful*.—They were performed *before enemies*, as well as before indifferent ſpectators and friends; and many of them *extorted their atteſtation*.—They were ſenſible operations, and deviated from that courſe of nature which *fell* under every one's obſervation and experience: as this was the caſe, *the plaineſt men were competent judges of their reality* at the time when they were performed.—There was great *authority* in our Lord's manner of working them, though they were free from *oſtentation*; and no *needleſs exertion of power* was diſplayed.—There was alſo a remarkable *ſobriety*, *decorum*, and *dignity* in them, and the circumſtances which attended them. They were not wrought *for his own eaſe and advantage*; nor were they ever

acts of power, without a reference to ſome wiſe and good purpoſe. In general they had *a beneficial tendency*; and were acts of kindneſs as well as power.

The Author illuſtrates theſe obſervations by inſtances adduced from the Goſpels, and then cloſes this ſubject, as the foregoing on our Lord's prophecies, with ſome general remarks on the nature of the evidence ariſing from his miracles.

The Reader will be pleaſed to ſee the Biſhop's ſentiments on a very difficult part of the evangelical hiſtory, which infidelity hath long made a ſubject of detraction or ridicule, and ſuperſtition hath long triumphed in as the impregnable fortreſs of demoniſm.

When the Biſhop ſpeaks of the *beneficial tendency* of our Lord's miracles, he ſays—'It is true, that he immediately permitted a great herd of ſwine to be deſtroyed, and co-operated by his divine power with the ſubordinate cauſe of their deſtruction; for without his miraculous agency, the attempt of the madmen to drive them into the lake would have been ineffectual. Wetſtein ſuggeſts that this herd might have been the property of many; a circumſtance that would diminiſh the loſs to individuals. Joſephus informs us, that many opulent perſons inhabited Gadara; and a loſs of this kind would be inconſiderable to ſuch. It is mentioned by this hiſtorian among the Grecian cities. It had been deſtroyed; and Pompey reſtored it for the ſake of his freedman Demetrius, a Gaderene. The Jews are ſaid to have laid it waſte as a Syrian city. However, Gabinius placed in it an ariſtocracy of Jews; and many Jews inhabited it during the war with the Romans; for the Gadarenes, as Syrians, killed the boldeſt of the Jews, and impriſoned the dangerous; and when it was ſurrendered to Veſpaſian, its walls were demoliſhed. If we therefore ſay, that theſe ſwine were kept by Jews, contrary to their law, the aſſertion is not improbable; and their breach of the law might juſtly incur a temporal puniſhment, which it every where denounces againſt thoſe who violate it. There might alſo be injuſtice or avarice, or a complication of vices, in the proprietors, which our Lord choſe to puniſh in this manner; and thus to aſſert his authority as a great Prophet and diſcerner of the heart. Again: if the Gadarenes were heathens, their city was the metropolis of Perea, a country inhabited by diſciples of Moſes; and their conduct, which was a contempt of the national religion, founded on divine authority, afforded a juſt ground for puniſhment. On either ſuppoſition, our Lord diſplayed an eminent degree of zeal for his Father's honour.'

In a note, the learned Biſhop hath the following remark: 'From this action of the madmen, and the violence of the ſwine when they precipitated themſelves into the ſea, as if the *madneſs* had been transferred to them, the demons are ſaid, in *popular language*, "to have gone out, and entered into the ſwine." That the madneſs was actually transferred, we need not aſſert. The phyſical manner in which a miracle was wrought is a needleſs ſubject of diſcuſſion. It muſt be obſerved, that thoſe who are called Demoniacs ſpoke and

acted according to their own ideas, as if they had been really poſſeſſed: as, in modern times, thoſe who attributed natural diſeaſes to the power of witchcraft, ſuppoſed that the terrors of their minds and the pains of their bodies were cauſed by the immediate agency of perſons who, from the belief and prejudices of the age, were conſtantly haunting their imaginations.—It did not belong to our Lord's department, as a religious inſtructor, to correct the phyſical errors of the Jews; and therefore he uſed the common phraſeology on the ſubject of Demoniacs.'

In the ſection which treats of our Lord's *temperance*, the miracle at the marriage-feaſt, when water was turned into wine, is conſidered, and the exceptions taken at it are obviated. From this ſingular circumſtance the Biſhop draws ſome inferences of conſiderable moment; and as they are equal proofs of his judgment and liberal turn of thinking, we produce them to our Readers with particular ſatisfaction:

'It ſhould be remarked of our Lord's attendance and conduct at this marriage, that they were a teſtimony from the great Founder of our religion in favour of that ſtate as a pure and honourable one. And though he himſelf led a life of celibacy, he mentioned marriage as a divine inſtitution, ſubjected it to wiſe regulations, and expected, even at that peculiar time, that only a ſelect few would detach themſelves from domeſtic ties "on account of the kingdom of heaven," then to be extended by their means. Nor did he ſubject theſe to any enſnaring reſtraint, but made their own prudence the rule of their conduct.

'Thus did our Lord diſplay a prophetic foreſight, and a divine wiſdom. For eccleſiaſtical hiſtory informs us, that from the infancy of the Goſpel, hereticks of various denominations aroſe, who aſſerted the unlawfulneſs of marriage. Such were the Marcionites, the Gnoſtics, the Manichees, the Apoſtolics, and Origenians. The early heretic Saturninus ſaid, that marriage was of Satan. Theodoret hath recorded, that Cerdon, as well as Marcion, enjoined the law of virginity; and we learn from Epiphanius, that marriage was alſo rejected by the hereſiarch Lucian, or Lucius, from the horrid principle of hatred to the Creator and his works. We likewiſe know that the church of Rome forbids marriage to one order at this day, notwithſtanding the Apoſtle's very remarkable manner of expreſſing himſelf, that it "is honourable *in all men*; and notwithſtanding an overſeer of Chriſt's flock is deſcribed as "the *huſband of one wife*, and one that ruled well his own houſe, having his *children* in ſubjection *with* all gravity.'

'We may likewiſe diſcern a wiſdom in the ſpecific miracle performed at Cana. For *the uſe of wine* was forbidden by the Marcionites and Manichees among the Chriſtians; and afterwards by the ſucceſsful Arabian impoſtor.

'On this occaſion too, and on many others, our Lord ſhewed that his religion was not a moroſe and unſociable one; and he diſcountenanced by his example that courſe of rigid abſtinence and mortification by which ſome, who would be thought his moſt perfect diſciples, have diſgraced the Goſpel. When "one of the Phariſees deſired

deſired him that he would eat with him, he went into the houſe with him and ſat down to meat" with other gueſts. He ſhewed a like condeſcenſion to another of that ſect, immediately after ſome of them had aſcribed his miracles to Satan. When Matthew, who from a Publican was called to be an Apoſtle, made a great feaſt, Jeſus and his diſciples partook of it in company with many Publicans and ſinners. He ate bread on the Sabbath-day with a ruler of the Phariſees; thus teaching, that even the ſtrictneſs of the Jewiſh Sabbath did not exclude this kind of ſocial intercourſe, much leſs the day on which his followers were to commemorate his own reſurrection. We alſo read, that he was a gueſt to Zaccheus, a chief of the Publicans, and therefore of a profeſſion the moſt hateful to the Jews; but he diſregarded the invidiouſneſs of the action on account of the man's perſonal virtues, and exhibited the character of a perfect teacher, deſpiſing that of a popular one. Again: we find him partaking of a ſupper at Bethany, in the houſe of Simon, whom he had probably healed of a leproſy. This was on the third day before his crucifixion; ſo ſedate and compoſed was his mind! And this ſupper was attended with a more ſplendid and more magnificent circumſtance than the feaſt of Kings ever preſented; Lazarus, whom our Lord raiſed from the dead after he had ſeen corruption, "was one of thoſe who ſat at meat," and thus graced the triumph of this conqueror of ſin and death.'

In attempting to account for Chriſt's *agony* previous to his crucifixion, the Biſhop adopts the opinions of Dr. Lardner and others, who have imputed it rather to natural than ſupernatural cauſes. He 'cannot (he ſays) ſuppoſe that Chriſt was penetrated with a ſenſe of God's indignation at this time.—Nor was Chriſt under the immediate power of Satan.—Nor was he oppreſſed by the ſenſe that he was to bear the ſins of mankind on his own body on the tree.—He felt for the wickedneſs and madneſs of thoſe who perſecuted him in ſo unrelenting a manner, notwithſtanding his beneficent conduct, &c. &c.; for the irreſolution, timidity, and deſpondency of his friends, and for the ingratitude, perfidy, and guilt of Judas. He foreſaw the unjuſt offence which his death on the croſs would give both to Jews and Gentiles; the exemplary deſtruction of his country; the ſpirit of hatred and perſecution which would ariſe againſt his church, and even amongſt thoſe who were called by his name; and the unbelief and ſins of mankind, which expoſed them to ſuch a weight of puniſhment here and hereafter. And theſe and ſuch like painful ſenſations and gloomy proſpects, made the deepeſt impreſſions at a time when he had a lively view of the immediate indignities and inſults, of the diſgrace and horrid pains of death, which awaited him during the long and ſharp trial of his wiſdom and goodneſs.'

When Chriſt prayed that the *cup* might paſs from him, our Author ſuppoſes, that he meant *death*, and not any preſent experience of anguiſh and perturbation of ſpirit, as ſome have imagined. 'To aſſert (ſays he) the ſtrict and abſolute neceſſity of Chriſt's death becomes not us, who know ſo little of God's unſearchable ways.' This conceſſion is peculiarly favourable to the Socinian hypotheſis; but we have our doubts as to the pro-

priety of admitting it, even on that hypotheſis; to ſay nothing of its apparent inconſiſtence with the generally received doctrine of the ATONEMENT. The truly excellent Prelate will, we truſt, excuſe the freedom of this remark. We mean no reflection on his orthodoxy: but we wiſh to point out to his conſideration a difficulty that hath occurred to us; who though not *tied and bound by the chain of* ſyſtem, are unwilling, without very urgent and convincing reaſons, to abandon doctrines which have long been conſidered as of the very eſſence of Chriſtian faith.

ART. IV. *The Catechiſt:* or, An Inquiry into the Doctrine of the Scriptures, concerning the Only True God and Object of Religious Worſhip. In Two Parts. By Theophilus Lindſey, A. M. 12mo. 2 s. ſewed. Johnſon.

THE ſentiments of this worthy divine, reſpecting the ſubjects mentioned in the title, are well known. They have been explicitly declared and ably defended in his *Apology*, *the Sequel to his Apology*, &c. In the preſent publication they are explained and ſupported in a more popular and familiar manner; being thrown into the form of a dialogue between *Euſebes*, a humble inquirer, and *Artemon*, who is ſuppoſed to have had greater advantages and abilities for ſtudying the Scriptures, and conſequently to be able to inſtruct and aſſiſt him. The deſign, in the Author's words, is 'to ſhew, by plain and eaſy deductions from the Scriptures, that Jeſus and his Apoſtles knew no other God but the Father; and alſo, that they never taught that there was any other being or perſon, to whom we were to offer up our prayers, but this heavenly Father of Jeſus, and of us all." What is now publiſhed appears to be only the firſt part of the deſign, relating to the doctrine of the Scriptures concerning *God*, and *Jeſus Chriſt*, and *the Holy Spirit*. It is divided into ſections, intitled, *Inquiries*. Of theſe we ſhall ſelect the ſixth, as exhibiting a fair ſpecimen of the ſtyle and manner of the performance, as well as a ſufficient refutation of the arbitrary ſuppoſition by which they who hold the common doctrine of the Trinity endeavour to reconcile thoſe paſſages of Scripture to their hypotheſis, which directly aſſert the inferiority of the Son to the Father.

'INQUIRY VI.

'*Whether what Chriſt thus taught concerning himſelf, is only true of him in one Senſe, that is, according to his Human Nature, as it is called.*

'*E.* I beg you to reſolve me in one thing, if our Saviour Chriſt had not *two natures*, ſo that he was God and man at the ſame time; and all the depreciating things that he ſpeaks of himſelf as being a creature, belong to his human nature only.'

A. The

'*A.* The ſuppoſition of Chriſt having two natures, a divine and a human nature, taketh for granted the very thing in queſtion, which ought to be proved; namely, that he is a being ſo compounded.

'It is a ſuppoſal that has no countenance whatever in the ſacred writings. Our Saviour moſt aſſuredly uſed no reſerve or ambiguity in what he ſaid of himſelf. When he averred, that he received life from the Father and Creator of all things, that he could do nothing of himſelf, he meant what he ſaid moſt ſincerely, and would have us ſo to underſtand him. When he prayed to God for help and ſtrength, he ſtood in need * of what he prayed for, and wanted that aſſiſtance which was given him.

'It is a thing in itſelf utterly impoſſible, that a being ſhould be God and man; Creator and creature; ſelf-exiſtent, eternal, independent, and limited, dependent, and having beginning of exiſtence at the ſame time; omniſcient and omnipotent, and yet ignorant and weak. Theſe things are not compatible: we ſhould be ſhocked at their abſurdity, if they were not inſtilled into us before we began to make uſe of our reaſon; and if many were not afterwards afraid to make uſe of it about them; ſuffering themſelves to be dazzled by great names and authorities, and impoſed on by high antiquity, which can give no preſcription to what is unintelligible and impoſſible. In ſhort, this doctrine of Chriſt being poſſeſſed of two natures, is the fiction of ingenious men, determined at all events to believe Chriſt to be a different being from what he really was, and uniformly declared himſelf to be; by which they ſolve ſuch difficulties of Scripture as they cannot otherwiſe get over, and endeavour to prove him to be the Moſt High God, in ſpite of his own moſt expreſs and conſtant declarations to the contrary. And as there is no reaſoning with ſuch perſons, they are to be conſidered, and pitied, as being under a debility of mind in this reſpect, however ſenſible and rational in all others.'

In the Preface, Mr. Lindſey has made ſome pertinent remarks on Mr. Gibbon's ſuggeſtion †, that St. John derived his idea of the *Logos* from the theology of Plato, and on the inſidious manner in which he has endeavoured to ſink the credit of Revelation. 'It muſt be owned,' ſays he, 'that ſome of the early Fathers, as they are called, who were Platoniſts, and other Chriſtian writers ſince who have copied after them, have given

* "*And he was withdrawn from them about a ſtone's caſt, and kneeled down and prayed, ſaying, Father, oh that thou wouldeſt remove this cup from me! neverthleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him.* Luke, xxii. 41, 42.'

† Hiſt. of Decline and Fall of the Rom. Emp. vol. ii. p. 240, &c.

into the notion, in which Mr. Gibbon triumphs ſo much, that the *Word*, *Logos*, in the beginning of the Goſpel of St. John, is Plato's *Logos*, a ſecond God of his invention. But the diſciple of Moſes and favourite of Jeſus could never promulgate any ſuch polytheiſtical doctrine; and, if he wrote upon the ſubject, muſt directly confute it, as he really has done in this very place.' —'In ſhort, the whole ſecret of this prefatory part of his work is, to declare in general the divine origin of the Goſpel; that by the mighty *Word*, or the *Wiſdom* of God (which is the ſame as God himſelf), all things whatſoever were made: that from this *Word*, or *Wiſdom* of God, came all the *light* or knowledge of the way to the divine favour and future happineſs, that had been at various times committed to mankind; but, above all, that which was revealed by Jeſus Chriſt, in whom this *Word* or *Wiſdom* of God dwelt; that is, diſplayed itſelf in the moſt eminent manner, for the benefit and inſtruction of mankind. I truſt, that in ſome few of the following * pages, this is proved to be the deſign of the Apoſtle.'

How much more probable is it, that ſome of the early Chriſtian converts, who were Platoniſts, ſhould endeavour to accommodate the language of St. John, in the beginning of his Goſpel to their preconceived ideas, than that John, a Jewiſh fiſherman (αγραμματος και ιδιωτης, Acts iv. 13.) ſhould adopt the language, or be acquainted with the ſyſtem of Plato?

As to the manner in which Mr. Gibbon has covertly attacked the Chriſtian Revelation, the following obſervations appear to us to be equally juſt and rational. We recommend them to his ſerious conſideration, and the whole of this Preface to the peruſal of every one, who wiſhes to be on his guard againſt the ſophiſtry and ſcepticiſm of modern nominal philoſophers.

'It is not difficult for an attentive peruſer of Mr. Gibbon's work to perceive, that the main deſign he has in view is to ſink the credit of the Divine Revelation, which we believe to be comprized in the books of the Old and New Teſtament. †.'—'But it ſeems to be not quite ſo ingenuous and candid, as it may deceive and put unwary readers off their guard, that our hiſtorian ſhould perſonate the real Chriſtian, at the very time, that he is undermining the ſyſtem ‡.'—'Mr. Gibbon exhibits a ſingular phenomenon in his own perſon as a writer; viz. A grave profeſſed hiſtorian, whoſe character ſhould be that of the moſt perfect impartiality, wearing a maſk, and diſſembling his real ſentiments, that he may have the better opportunity to put on his own colouring, whenever he has occaſion to treat of Chriſtians and their religion. This is a circumſtance which in any

* *See* Inquiry viii. p. 39. † P. xvii. ‡ P. xviii.

other

caſe would create a ſuſpicion of diſingenuous dealing, and the undue prejudices of a party. We may venture, however, to pronounce, that Chriſtianity will owe great obligations to our ingenious Author, though it was much beſide his intention to ſerve it. For from the attention to the ſubject which has been excited by his writings, and the replies already given to ſome of the difficulties ſtarted by him, it is eaſy to ſee that the divine truth of the goſpel will be promoted by the objections he has made to it, as it has been by all that have been made, from Celſus's time down to our own.'

ART. V. *Lectures on Rhetoric and Belles Lettres.* By Hugh Blair, D. D. One of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres in the Univerſity, of Edinburgh. 4to. 2 Vols. 1 l. 16 s. boards. Cadell. 1783.

ALTHOUGH Criticiſm has received much improvement from the philoſophical ſpirit of the preſent age, it ſtill remains in a ſtate of greater imperfection than moſt other branches of ſcience. Its ſlow progreſs cannot be juſtly aſcribed to neglect and inattention; for few ſubjects have received a more minute and patient diſcuſſion: neither can it be conſidered as the effect of that ſervile deference to authority, which retarded the advancement of the human mind for many generations; for it is a long time ſince the arbitrary dictates of that deſpot have been diſregarded, and ſince reaſon and nature have triumphed over prejudice and example, in criticiſm as well as in the other ſciences.

Perhaps the methods which have been purſued in inveſtigating the principles of taſte, and analyſing the productions of genius, may, in ſome meaſure, account for the ſlow progreſs of criticiſm. The writers who have treated this ſubject, have either employed themſelves in fabricating refined metaphyſical theories, with a view to raiſe the ſcience to its higheſt perfection, or have been contented with illuſtrating particular inſtances of excellence and defect, without attempting to eſtabliſh any connection between the rules which ſuch illuſtration may have ſuggeſted, or to riſe to thoſe general principles by which the boundaries of ſcience are determined.

Writers of the firſt claſs have been, in general, diſtinguiſhed rather by acuteneſs of penetration than by refinement of taſte, or delicacy of ſentiment. The variety of abſtract metaphyſical theories of the principles of taſte which they have fabricated, have contributed only to perplex and involve the ſubject which they were intended to explain, and to bring before the bar of reaſon, circumſtances concerning which ſentiment and taſte alone are intitled to pronounce any deciſion. In theories of this

kind, the ſentiments of beauty have been referred to principles with which they have no connection; and the pleaſures of the fine arts have been aſcribed to cauſes which had no influence in their production. Such, too, is the faſcinating nature of theories which we ourſelves have formed, that when a ſyſtem of principles has been contrived to account for the pleaſure which the fine arts afford, particular examples of excellence and defect have been collected, chiefly with a view to illuſtrate preconceived opinions, and to add ſtrength and conſiſtence to that ſplendid fabric, which the vanity of the philoſophical architect engages him ſo ſtrongly to ſupport.

Writers of the ſecond claſs, who have been more diſtinguiſhed by taſte than by acuteneſs, although they have carefully avoided that metaphyſical refinement which, inſtead of enlightening, bewilders and confounds, have fallen into the oppoſite extreme of unphiloſophical diffuſeneſs. Inſtead of inveſtigating general principles, with a view to form criticiſm into a regular ſcience, they have exhibited only detached and unconnected obſervations on particular beauties and blemiſhes, which can only be conſidered, like particular facts in natural hiſtory and in medicine, as materials on which ſcience may operate. Altho' theſe partial criticiſms have been ſo greatly multiplied by the labours of ingenious men, as to furniſh perhaps a more copious ſtore of legitimate materials for erecting a ſyſtematic fabric than any other part of the moral ſciences affords; yet, in the inſulated and unconnected ſtate in which they appear, they exhibit no general rules, or fixed principles, by which the deciſions of taſte can be regulated, or the excurſions of genius directed.

To unite the preciſion of the theoriſt with the delicacy and ſenſibility of the man of taſte, and to preſerve the juſt medium between the two extremes of metaphyſical refinement and unphiloſophical diffuſeneſs, appear to be the only effectual means of conducting criticiſm to perfection. A body of critical rules, formed on this comprehenſive and liberal plan, and uniting the advantages of each of theſe extremes, without its inconveniencies, has long been a great *deſideratum* in Engliſh literature.

We congratulate the Public on the appearance of the Work now before us, which, by the extenſiveneſs of its plan, and the manner of its execution, is better calculated to ſupply this deficiency in literature than any production which has hitherto made its appearance. The Author ſeems to have been more ſtudious of truth than of novelty or paradox, and more deſirous of conveying inſtruction, than of diſtinguiſhing himſelf by the invention of refined theories, and dazzling by the diſplay of uſeleſs ſplendor. But although he does not allow his acuteneſs

to

to betray him into exceſſive refinement, he does not content himſelf with forming confuſed and unarranged collections of critical obſervations. Without loſing himſelf in the mazes of metaphyſical ſubtlety, he has connected the different parts of his ſubject in a well-digeſted ſyſtem of practical rules, derived from the reaſon and feelings of mankind, and illuſtrated by examples of their obſervance, and their violation, from the moſt finiſhed productions of human ingenuity. By this happy and ſingular union of taſte and philoſophy, he has ſupplied a great defect in the ſcience of criticiſm, and has made a valuable addition to the polite literature of the preſent age. In this view we recommend theſe Lectures to all who make the improvement of taſte an object of their attention; being fully ſatisfied, that the expectations of the Public from them, though no doubt greatly raiſed by the literary reputation of the Author, will not be diſappointed.

They are divided into five parts. The firſt contains ſome introductory diſſertations on TASTE, GENIUS, and CRITICISM; on the ſources of the pleaſures of TASTE, SUBLIMITY, BEAUTY, NOVELTY, IMITATION, and DESCRIPTION.—In the ſecond part, the riſe and progreſs of LANGUAGE and WRITING are traced, the principles of UNIVERSAL GRAMMAR are inveſtigated, and theſe principles are particularly applied to the Engliſh tongue.—The third part has for its ſubject STYLE, which is treated under the two heads of Perſpicuity and Ornament. PERSPICUITY is conſidered as it relates to the choice of ſingle words and phraſes, in which caſe it requires the qualities of *purity*, *propriety*, and *preciſion*; and as it reſpects the ſtructure of ſentences, which require the qualities of *clearneſs*, *unity*, *ſtrength*, and *harmony*. Under the article ORNAMENT, are conſidered the origin and nature of figurative language. The general characters of ſtyle are then explained, and directions are given for forming ſtyle; and this ſubject is concluded by the practical application of the principles which have been inveſtigated, in a critical analyſis of the ſtyle of ſome papers of the SPECTATOR, and of a paſſage from the writings of SWIFT.—The fourth part treats of eloquence, properly ſo called, or public ſpeaking, in its different kinds. Here the eloquence of the bar, that of the pulpit, and that of popular aſſemblies, are illuſtrated at ample length.—The laſt part, which to many readers will appear the moſt intereſting, contains a critical examination of the moſt diſtinguiſhed ſpecies of compoſition both in proſe and verſe.

Such are the various ſubjects of this very uſeful and intereſting publication. On each of them the reader will find new, ingenious, and pertinent obſervations, expreſſed in a clear, manly,

manly, and elegant ſtyle. We know, indeed, of no publication ſo well calculated to form the taſte of youth for writing and compoſition, both by example and by precept.

We ſhall now preſent our Readers with ſome extracts. The following obſervations on the advantages to be derived from the ſtudy of criticiſm, are taken from the introductory diſcourſe.

'Logical and Ethical Diſquiſitions,' ſays our Author, 'move in a higher ſphere; and are converſant with objects of a more ſevere kind; the progreſs of the underſtanding in its ſearch after knowledge, and the direction of the will in the proper purſuit of good. In theſe they point out to man the improvement of his nature as an intelligent being; and his duties as the ſubject of moral obligation. Belles Lettres and criticiſm chiefly conſider him as a being endowed with thoſe powers of taſte and imagination, which were intended to embelliſh his mind, and to ſupply him with rational and uſeful entertainment. They open a field of inveſtigation peculiar to themſelves. All that relates to beauty, harmony, grandeur, and elegance; all that can ſooth the mind, gratify the fancy, or move the affections, belongs to their province. They preſent human nature under a different aſpect from that which it aſſumes to the view of other ſciences. They bring to light various ſprings of action which without their aid might have paſſed unobſerved; and which, though of a delicate nature, frequently exert a powerful influence on ſeveral departments of human life.

'Such ſtudies have alſo this peculiar advantage, that they exerciſe our reaſon without fatiguing it. They lead to enquiries acute, but not painful; profound, but not dry nor abſtruſe. They ſtrew flowers in the path of ſcience; and while they keep the mind bent, in ſome degree, and active, they relieve it at the ſame time from that more toilſome labour to which it muſt ſubmit in the acquiſition of neceſſary erudition, or the inveſtigation of abſtract truth.

'The cultivation of taſte is farther recommended by the happy effects which it naturally tends to produce on human life. The moſt buſy man, in the moſt active ſphere, cannot be always occupied by buſineſs. Men of ſerious profeſſions cannot always be on the ſtretch of ſerious thought. Neither can the moſt gay and flouriſhing ſituations of fortune afford any man the power of filling all his hours with pleaſure. Life muſt always languiſh in the hands of the idle. It will frequently languiſh even in the hands of the buſy, if they have not ſome employment ſubſidiary to that which forms their main purſuit. How then ſhall theſe vacant ſpaces, thoſe unemployed intervals, which, more or leſs, occur in the life of every one, be filled up? How can we contrive to diſpoſe of them in any way that ſhall be more agreeable in itſelf, or more conſonant to the dignity of the human mind, than in the entertainments of taſte, and the ſtudy of polite literature? He who is ſo happy as to have acquired a *reliſh* for theſe, has always at hand an innocent and irreproachable amuſement for his leiſure hours, to ſave him from the danger of many a pernicious paſſion. He is not in hazard of being a burden to himſelf,

ſelf. He is not obliged to fly to low company, or to court the riot of looſe pleaſures, in order to cure the tediouſneſs of exiſtence.

'Providence ſeems plainly to have pointed out this uſeful purpoſe to which the pleaſures of taſte may be applied, by interpoſing them in a middle ſtation between the pleaſures of ſenſe, and thoſe of pure intellect. We were not deſigned to grovel always among objects ſo low as the former; nor are we capable of dwelling conſtantly in ſo high a region as the latter. The pleaſures of taſte refreſh the mind after the toils of the intellect, and the labours of abſtract ſtudy; and they gradually raiſe it above the attachments of ſenſe, and prepare it for the enjoyments of virtue.

'So conſonant is this to experience, that in the education of youth, no object has in every age appeared more important to wiſe men, than to tincture them early with a reliſh for the entertainments of taſte. The tranſition is commonly made with eaſe from theſe to the diſcharge of the higher and more important duties of life. Good hopes may be entertained of thoſe whoſe minds have this liberal and elegant turn. Many virtues may be grafted upon it. Whereas to be entirely devoid of reliſh for eloquence, poetry, or any of the fine arts, is juſtly conſtrued to be an unpromiſing ſymptom of youth; and raiſes ſuſpicions of their being prone to low gratifications, or deſtined to drudge in the more vulgar and illiberal purſuits of life.

'There are indeed few good diſpoſitions of any kind with which the improvement of taſte is not more or leſs connected. A cultivated taſte increaſes ſenſibility to all the tender and humane paſſions, by giving them frequent exerciſe; while it tends to weaken the more violent and fierce emotions.

'——Ingenuas didiciſſe fideliter artes
'Emollit mores, nec ſinit eſſe feros *.'

The elevated ſentiments and high examples which poetry, eloquence, and hiſtory are often bringing under our view, naturally tend to nouriſh in our minds public ſpirit, the love of glory, contempt of external fortune, and the admiration of what is truly illuſtrious and great.

'I will not go ſo far as to ſay that the improvement of taſte and of virtue is the ſame; or that they may always be expected to coexiſt in an equal degree. More powerful correctives than taſte can apply, are neceſſary for reforming the corrupt propenſities which too frequently prevail among mankind. Elegant ſpeculations are ſometimes found to float on the ſurface of the mind, while bad paſſions poſſeſs the interior regions of the heart. At the ſame time this cannot but be admitted, that the exerciſe of taſte is, in its native tendency, moral and purifying. From reading the moſt admired productions of genius, whether in poetry or proſe, almoſt every one riſes with ſome good impreſſions left on his mind; and though theſe may not always be durable, they are at leaſt to be ranked among the means of diſpoſing the heart to virtue. One thing is certain, and I ſhall hereafter have occaſion to illuſtrate it more fully, that without poſſeſſing the virtuous affections in a ſtrong degree, no man can attain

* Theſe poliſhed arts have humaniz'd mankind,
Soften'd the rude, and calm'd the boiſt'rous mind.

tain eminence in the ſublime parts of eloquence. He muſt feel what a good man feels, if he expects greatly to move or to intereſt mankind. They are the ardent ſentiments of honour, virtue, magnanimity, and public ſpirit, that only can kindle that fire of genius, and call up into the mind thoſe high ideas, which attract the admiration of ages; and if this ſpirit be neceſſary to produce the moſt diſtinguiſhed efforts of eloquence, it muſt be neceſſary alſo to our reliſhing them with proper taſte and feeling.'

We reſpect, we highly reſpect, our Author's zeal for virtue and morality; but we cannot help thinking, that the connection between virtue and taſte is far from being ſo cloſe as he, and ſome other writers, have repreſented it. Experience ſeems to intimate, that if there be any natural connection between them, it is ſlight and inconſiderable; for if a cultivated taſte and a virtuous diſpoſition are often united in the ſame character, they are likewiſe often ſeparate. The powers of imagination may ſubſiſt in the greateſt vigour and perfection, where the benevolent and virtuous affections are languid and inactive; nay, the poſſeſſion of the higheſt meaſures of taſte may be united with the moſt depraved diſpoſitions and the groſſeſt appetites. The *Confeſſions* of an unhappy, and very ingenious man, which have been lately dragged into public obſervation, afford a melancholy proof, that it is poſſible to poſſeſs very extraordinary degrees of taſte and ſenſibility, and, at the ſame time, to be the ſlave, not of malignant paſſions only, but of the vileſt and moſt indelicate propenſities which can diſgrace human nature.

The following piece of elegant writing is taken from the lecture on Sublimity in Objects:

'It is not eaſy,' ſays our Author, 'to deſcribe, in words, the preciſe impreſſion which great and ſublime objects make upon us, when we behold them; but every one has a conception of it. It conſiſts in a kind of admiration and expanſion of the mind; it raiſes the mind much above its ordinary ſtate; and fills it with a degree of wonder and aſtoniſhment, which it cannot well expreſs. The emotion is certainly delightful; but it is altogether of the ſerious kind: a degree of awfulneſs and ſolemnity, even approaching to ſeverity, commonly attends it when at its height; very diſtinguiſhable from the more gay and briſk emotion raiſed by beautiful objects.

'The ſimpleſt form of external grandeur appears in the vaſt and boundleſs proſpects preſented to us by nature; ſuch as wide extended plains, to which the eye can ſee no limits; the firmament of Heaven; or the boundleſs expanſe of the ocean. All vaſtneſs produces the impreſſion of ſublimity. It is to be remarked, however, that ſpace, extended in length, makes not ſo ſtrong an impreſſion as height or depth. Though a boundleſs plain be a grand object, yet a high mountain, to which we look up, or an awful precipice or tower whence we look down on the objects which lie below, is ſtill more ſo. The exceſſive grandeur of the firmament ariſes from its height, joined to its boundleſs extent; and that of the ocean, not from its

extent

extent alone, but from the perpetual motion and irreſiſtible force of that maſs of waters. Wherever ſpace is concerned, it is clear, that amplitude or greatneſs of extent, in one dimenſion or other, is neceſſary to grandeur. Remove all bounds from any object, and you preſently render it ſublime. Hence infinite ſpace, endleſs numbers, and eternal duration, fill the mind with great ideas.

'From this ſome have imagined, that vaſtneſs, or amplitude of extent, is the foundation of all ſublimity. But I cannot be of this opinion, becauſe many objects appear ſublime which have no relation to ſpace at all. Such, for inſtance, is great loudneſs of ſound. The burſt of thunder or of cannon, the roaring of winds, the ſhouting of multitudes, the ſound of vaſt cataracts of water, are all inconteſtibly grand objects. "I heard the voice of a great multitude, as the ſound of many waters, and of mighty thunderings, ſaying Alleluiah." In general we may obſerve, that great power and force exerted, always raiſe ſublime ideas: and perhaps the moſt copious ſource of theſe is derived from this quarter. Hence the grandeur of earthquakes and burning mountains; of great conflagrations; of the ſtormy ocean, and overflowing waters; of tempeſts of wind; of thunder and lightning; and of all the uncommon violence of the elements. Nothing is more ſublime than mighty power and ſtrength. A ſtream that runs within its banks, is a beautiful object; but when it ruſhes down with the impetuoſity and noiſe of a torrent, it preſently becomes a ſublime one. From lions, and other animals of ſtrength, are drawn ſublime compariſons in poets. A race-horſe is looked upon with pleaſure; but it is the war-horſe, "whoſe neck is cloathed with thunder," that carries grandeur in its idea. The engagement of two great armies, as it is the higheſt exertion of human might, combines a variety of ſources of the ſublime; and has accordingly been always conſidered as one of the moſt ſtriking and magnificent ſpectacles that can be either preſented to the eye, or exhibited to the imagination in deſcription.

'For the farther illuſtration of this ſubject, it is proper to remark, that all ideas of the ſolemn and awful kind, and even bordering on the terrible, tend greatly to aſſiſt the ſublime; ſuch as darkneſs, ſolitude, and ſilence. What are the ſcenes of nature that elevate the mind in the higheſt degree, and produce the ſublime ſenſation? Not the gay landſcape, the flowery field, or the flouriſhing city; but the hoary mountain, and the ſolitary lake; the aged foreſt, and the torrent falling over the rock.'

Dr. Blair goes on to enumerate other inſtances of the ſublime; and he enquires whether it be poſſible to reduce them all to one common principle. Here he makes ſome pertinent obſervations on the ingenious theory of Mr. Burke, and propoſes a new theory of his own; for which, however, we muſt refer to the work itſelf.

In treating of the ſublime in compoſition, he ſhews, that the object of the deſcription muſt be in itſelf fitted to raiſe ſublime emotions, and that it muſt be deſcribed with ſtrength, conciſeneſs, and ſimplicity. We ſhall lay before our Readers what he ſays on *the proper ſelection of circumſtances in deſcription.*

'I have

'I have ſpoken of ſimplicity and conciſeneſs, as eſſential to ſublime writing. In my general deſcription of it, I mentioned ſtrength, as another neceſſary requiſite. The ſtrength of deſcription ariſes, in a great meaſure, from a ſimple conciſeneſs; but, it ſuppoſes alſo ſomething more; namely, a proper choice of circumſtances in the deſcription, ſo as to exhibit the object in its full and moſt ſtriking point of view. For every object has ſeveral faces, ſo to ſpeak, by which it may be preſented to us, according to the circumſtances with which we ſurround it; and it will appear eminently ſublime, or not, in proportion as all theſe circumſtances are happily choſen, and of a ſublime kind. Here lies the great art of the writer; and indeed, the great difficulty of ſublime deſcription. If the deſcription be too general, and diveſted of circumſtances, the object appears in a faint light; it makes a feeble impreſſion, or no impreſſion at all, on the reader. At the ſame time, if any trivial or improper circumſtances are mingled, the whole is degraded.

'A ſtorm or tempeſt, for inſtance, is a ſublime object in nature. But, to render it ſublime in deſcription, it is not enough, either to give us mere general expreſſions concerning the violence of the tempeſt, or to deſcribe its common, vulgar effects, in overthrowing trees and houſes. It muſt be painted with ſuch circumſtances as fill the mind with great and awful ideas. This is very happily done by Virgil, in the following paſſage:

"Ipſe Pater, media nimborum in nocte, coruſcâ,
Fulmina molitur dextrâ: quo maxima motu
Terra tremit: fugere feræ, & mortalia corda
Per gentes humilis ſtravit pavor: Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit."—— —— GEORG. I.

Every circumſtance in this noble deſcription is the production of an imagination heated and aſtoniſhed with the grandeur of the object. If there be any defect, it is in the words immediately following thoſe I have quoted; "Ingeminant Auſtri, et denſiſſimus imber;" where the tranſition is made too haſtily, I am afraid, from the preceding ſublime images, to a thick ſhower, and the blowing of the ſouth wind; and ſhews how difficult it frequently is, to deſcend with grace, without ſeeming to fall.

'The high importance of the rule which I have been now giving, concerning the proper choice of circumſtances, when deſcription is meant to be ſublime, ſeems to me not to have been ſufficiently attended to. It has, however, ſuch a foundation in nature, as renders the leaſt deflexion from it fatal. When a writer is aiming at the beautiful only, his deſcriptions may have improprieties in them, and yet be beautiful ſtill. Some trivial, or misjudged circumſtances, can be overlooked by the reader; they make only the difference of more or leſs; the gay, or pleaſing emotion, which he has raiſed, ſubſiſts ſtill. But the caſe is quite different with the ſublime. There, one trifling circumſtance, one mean idea, is ſufficient to deſtroy the whole charm. This is owing to the nature of the emotion aimed at by ſublime deſcription, which admits of no mediocrity, and cannot ſubſiſt in a middle ſtate; but muſt either highly tranſport us, or, if unſucceſsful in the execution, leave us greatly diſguſted, and diſpleaſed.

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We attempt to riſe along with the writer; the imagination is awakened, and put upon the ſtretch; but it requires to be ſupported; and if, in the midſt of its effort, you deſert it unexpectedly, down it comes with a painful ſhock. When Milton, in his battle of the angels, deſcribes them as tearing up the mountains, and throwing them at one another; there are, in his deſcription, as Mr. Addiſon has obſerved, no circumſtances but what are properly ſublime;

"From their foundations loos'ning to and fro,
They plucked the ſeated hills, with all their load,
Rocks, waters, woods; and by the ſhaggy tops
Uplifting, bore them in their hands."——

Whereas Claudian, in a fragment of the war of the giants, has contrived to render this idea of their throwing the mountains, which is in itſelf ſo grand, burleſque and ridiculous; by this ſingle circumſtance, of one of his giants with the mountain Ida upon his ſhoulders, and a river, which flowed from the mountain, running down along the giant's back, as he held it up in that poſture. There is a deſcription too in Virgil, which, I think, is cenſurable, though more ſlightly, in this reſpect. It is that of the burning mountain Ætna; a ſubject certainly very proper to be worked up by a poet into a ſublime deſcription:

"——Horriſicis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, & candente favilla;
Attollitque globos flammarum, & ſidera lambit.
Interdum ſcopulos, avulſaque viſcera montis
Erigit eructans, liquefactaque ſaxa ſub auras
Cum gemitu glomerat, fundoque exæſtuat imo."

Æn. III. 571.

Here, after ſeveral magnificent images, the poet concludes with perſonifying the mountain under this figure, "eructans viſcera cum gemitu," belching up its bowels with a groan; which, by likening the mountain to a ſick, or drunk perſon, degrades the majeſty of the deſcription. It is to no purpoſe to tell us, that the poet here alludes to the fable of the giant Enceladus lying under mount Ætna; and that he ſuppoſes his motions and toſſings to have occaſioned the fiery eruptions. He intended the deſcription of a ſublime object; and the natural ideas, raiſed by a burning mountain, are infinitely more lofty, than the belchings of any giant, how huge ſoever. The debaſing effect of the idea which is here preſented, will appear in a ſtronger light, by ſeeing what figure it makes in a poem of Sir Richard Blackmore's, who, through a monſtrous perverſity of taſte, had choſen this for the capital circumſtance in his deſcription, and thereby (as Dr. Arbuthnot humorouſly obſerves, in his Treatiſe on the Art of Sinking) had repreſented the mountain as in a fit of the cholic.

"Ætna, and all the burning mountains find
Their kindled ſtores with inbred ſtorms of wind
Blown up to rage, and roaring out complain,
As torn with inward gripes and torturing pain;
Labouring, they caſt their dreadful vomit round,
And with their melted bowels ſpread the ground."

Such inſtances ſhew how much the ſublime depends upon a juſt ſe-

lection of circumſtances; and with how great care every circumſtance muſt be avoided, which, by bordering in the leaſt upon the mean, or even upon the gay or the trifling, alters the tone of the emotion.'

We were much pleaſed to find the following *caveat* againſt the cold, unintereſting, parade of pompous language, which writers of depraved taſte, and ordinary genius, are apt to confound with ſublime writing:

'As for what is called the ſublime ſtyle,' ſays our Author, 'it is, for the moſt part, a very bad one; and has no relation whatever to the real ſublime. Perſons are apt to imagine, that magnificent words, accumulated epithets, and a certain ſwelling kind of expreſſion, by riſing above what is uſual or vulgar, contributes to, or even forms, the ſublime. Nothing can be more falſe. In all the inſtances of ſublime writing, which I have given, nothing of this kind appears. "God ſaid, Let there be light, and there was light." This is ſtriking and ſublime. But put it into what is commonly called the ſublime ſtyle: "The Sovereign Arbiter of nature, by the potent energy of a ſingle word, commanded the light to exiſt;" and, as Boileau has well obſerved, the ſtyle indeed is raiſed, but the thought is fallen. In general, in all good writing, the ſublime lies in the thought, not in the words; and when the thought is truly noble, it will, for the moſt part, clothe itſelf in a native dignity of language. The ſublime, indeed, rejects mean, low, or trivial expreſſions; but it is equally an enemy to ſuch as are turgid. The main ſecret of being ſublime, is to ſay great things in few and plain words. It will be found to hold, without exception, that the moſt ſublime authors are the ſimpleſt in their ſtyle; and wherever you find a writer, who affects a more than ordinary pomp and parade of words, and is always endeavouring to magnify his ſubject by epithets, there you may immediately ſuſpect, that, feeble in ſentiment, he is ſtudying to ſupport himſelf by mere expreſſion.

'The ſame unfavourable judgment we muſt paſs, on all that laboured apparatus with which ſome writers introduce a paſſage, or deſcription, which they intend ſhall be ſublime; calling on their readers to attend, invoking their Muſe, or breaking forth into general, unmeaning exclamations, concerning the greatneſs, terribleneſs, or majeſty of the object, which they are to deſcribe. Mr. Addiſon, in his Campaign, has fallen into an error of this kind, when about to deſcribe the battle of Blenheim.

"But O! my Muſe! what numbers wilt thou find
To ſing the furious troops in battle join'd?
Methinks, I hear the drum's tumultuous ſound,
The victor's ſhouts, and dying groans, confound," &c.

Introductions of this kind, are a forced attempt in a writer, to ſpur up himſelf, and his reader, when he finds his imagination flagging in vigour. It is like taking artificial ſpirits, in order to ſupply the want of ſuch as are natural.'

We muſt deny ourſelves the pleaſure of quoting any paſſages from the Lectures on Language; and, referring our Readers to the work itſelf, ſhall proceed to give ſome ſpecimens of the Lec-

tures on Style. The following obſervations on purity of language deſerve attention.

'Purity and propriety of language, are often uſed indiſcriminately for each other; and, indeed, they are very nearly allied. A diſtinction, however, obtains between them. Purity, is the uſe of ſuch words, and ſuch conſtructions, as belong to the idiom of the language which we ſpeak; in oppoſition to words and phraſes that are imported from other languages, or that are obſolete, or new coined, or uſed without proper authority. Propriety, is the ſelection of ſuch words in the language, as the beſt and moſt eſtabliſhed uſage has appropriated to thoſe ideas which we intend to expreſs by them. It implies the correct and happy application of them, according to that uſage, in oppoſition to vulgariſms, or low expreſſions; and to words and phraſes, which would be leſs ſignificant of the ideas that we mean to convey. Style may be pure, that is, it may all be ſtrictly Engliſh, without Scotticiſms or Galliciſms, or ungrammatical irregular expreſſions of any kind, and may, nevertheleſs, be deficient in propriety. The words may be ill choſen; not adapted to the ſubject, nor fully expreſſive of the author's ſenſe. He has taken all his words and phraſes from the general maſs of Engliſh language; but he has made his ſelection among theſe words unhappily. Whereas, ſtyle cannot be proper without being alſo pure; and where both purity and propriety meet, beſides making ſtyle perſpicuous, they alſo render it graceful. There is no ſtandard, either of purity or of propriety, but the practice of the beſt writers and ſpeakers in the country.

'When I mentioned obſolete or new-coined words as inconſiſtent with purity of ſtyle, it will be eaſily underſtood, that ſome exceptions are to be made. On certain occaſions, they may have grace. Poetry admits of greater latitude than proſe, with reſpect to coining, or, at leaſt, new-compounding words; yet, even here, this liberty ſhould be uſed with a ſparing hand. In proſe, ſuch innovations are more hazardous, and have a worſe effect. They are apt to give ſtyle an affected and conceited air; and ſhould never be ventured upon, except by ſuch, whoſe eſtabliſhed reputation gives them ſome degree of dictatorial power over language.

'The introduction of foreign and learned words, unleſs where neceſſity requires them, ſhould always be avoided. Barren languages may need ſuch aſſiſtances; but ours is not one of theſe. Dean Swift, one of our moſt correct writers, valued himſelf much on uſing no words but ſuch as were of native growth: and his language may, indeed, be conſidered as a ſtandard of the ſtricteſt purity and propriety in the choice of words. At preſent, we ſeem to be departing from this ſtandard. A multitude of Latin words have, of late, been poured in upon us. On ſome occaſions, they give an appearance of elevation and dignity to ſtyle. But often alſo, they render it ſtiff and forced: And, in general, a plain native ſtyle, as it is more intelligible to all readers, ſo, by a proper management of words, it can be made equally ſtrong and expreſſive with this Latiniſed Engliſh.'

Our language appears (to us) to be in much greater danger of being corrupted by the intruſion of French terms and idioms,

than by the naturalization of Latin words. We are entirely of our Author's opinion, that plain native Engliſh, in ſkilful hands, may be made as powerful a vehicle of thought as any foreign terms that can be employed; but we believe, at the ſame time, that foreign words owe their introduction into our language, not to the deſire of enriching it, and rendering it more expreſſive, but to the mere vanity and affectation of the importers.

The following obſervations on Preciſion will, no doubt, be acceptable to our Readers:

'The exact import of preciſion may be drawn from the etymology of the word. It comes from "precidere," to cut off: It imports retrenching all ſuperfluities, and pruning the expreſſion ſo, as to exhibit neither more nor leſs than an exact copy of his idea who uſes it. I obſerved before, that it is often difficult to ſeparate the qualities of ſtyle from the qualities of thought; and it is found ſo in this inſtance. For, in order to write with preciſion, though this be properly a quality of ſtyle, one muſt poſſeſs a very conſiderable degree of diſtinctneſs and accuracy in his manner of thinking.

'The words, which a man uſes to expreſs his ideas, may be faulty in three reſpects: They may either not expreſs that idea which the author intends, but ſome other which only reſembles, or is akin to it; or, they may expreſs that idea, but not quite fully and completely; or, they may expreſs it, together with ſomething more than he intends. Preciſion ſtands oppoſed to all theſe three faults; but chiefly to the laſt. In an author's writing with propriety, his being free of the two former faults ſeems implied. The words which he uſes are proper; that is, they expreſs that idea which he intends, and they expreſs it fully; but to be preciſe, ſignifies, that they expreſs that idea, and no more. There is nothing in his words which introduces any foreign idea, any ſuperfluous unſeaſonable acceſſory, ſo as to mix it confuſedly with the principal object, and thereby to render our conception of that object looſe and indiſtinct. This requires a writer to have, himſelf, a very clear apprehenſion of the object he means to preſent to us; to have laid faſt hold of it in his mind; and never to waver in any one view he takes of it: a perfection to which, indeed, few writers attain.

'The uſe and importance of preciſion, may be deduced from the nature of the human mind. It never can view, clearly and diſtinctly, above one object at a time. If it muſt look at two or three together, eſpecially objects among which there is reſemblance or connection, it finds itſelf confuſed and embarraſſed. It cannot clearly perceive in what they agree, and in what they differ. Thus, were any object, ſuppoſe ſome animal, to be preſented to me, of whoſe ſtructure I wanted to form a diſtinct notion, I would deſire all its trappings to be taken off, I would require it to be brought before me by itſelf; and to ſtand alone, that there might be nothing to diſtract my attention. The ſame is the caſe with words. If, when you would inform me of your meaning, you alſo tell me more than what conveys it; if you join foreign circumſtances to the principal object; if, by unneceſſarily varying the expreſſion, you ſhift the point of view,

and make me ſee ſometimes the object itſelf, and ſometimes another thing that is connected with it; you thereby oblige me to look on ſeveral objects at once, and I loſe ſight of the principal. You load the animal, you are ſhowing me, with ſo many trappings and collars, and bring ſo many of the ſame ſpecies before me, ſomewhat reſembling, and yet ſomewhat differing, that I ſee none of them clearly.

'This forms what is called a looſe ſtyle; and is the proper oppoſite to preciſion. It generally ariſes from uſing a ſuperfluity of words. Feeble writers employ a multitude of words to make themſelves underſtood, as they think, more diſtinctly; and they only confound the reader. They are ſenſible of not having caught the preciſe expreſſion, to convey what they would ſignify; they do not, indeed, conceive their own meaning very preciſely themſelves; and, therefore, help it out, as they can, by this and the other word, which may, as they ſuppoſe, ſupply the defect, and bring you ſomewhat nearer to their idea: they are always going about it, and about it, but never juſt hit the thing. The image, as they ſet it before you, is always ſeen double; and no double image is diſtinct. When an author tells me of his hero's *courage* in the day of battle, the expreſſion is preciſe, and I underſtand it fully. But if, from the deſire of multiplying words, he will needs praiſe his *courage* and *fortitude*; at the moment he joins theſe words together, my idea begins to waver. He means to expreſs one quality more ſtrongly; but he is, in truth, expreſſing two. *Courage* reſiſts danger; *fortitude* ſupports pain. The occaſion of exerting each of theſe qualities is different; and being led to think of both together, when only one of them ſhould be in my view, my view is rendered unſteady, and my conception of the object indiſtinct.'

We ſhall now preſent our Readers with the characters of ſome of the moſt diſtinguiſhed Engliſh writers, which, we think, the Author has drawn with a maſterly hand:

Character of SWIFT.

'Dean Swift may be placed at the head of thoſe that have employed the plain ſtyle. Few writers have diſcovered more capacity. He treats every ſubject which he handles, whether ſerious or ludicrous, in a maſterly manner. He knew, almoſt, beyond any man, the purity, the extent, the preciſion of the Engliſh language; and, therefore, to ſuch as wiſh to attain a pure and correct ſtyle, he is one of the moſt uſeful models. But we muſt not look for much ornament and grace in his language. His haughty and moroſe genius, made him deſpiſe any embelliſhment of this kind as beneath his dignity. He delivers his ſentiments in a plain, downright, poſitive manner, like one who is ſure he is in the right; and is very indifferent whether you be pleaſed or not. His ſentences are commonly negligently arranged; diſtinctly enough as to the ſenſe; but, without any regard to ſmoothneſs of ſound; often without much regard to compactneſs, or elegance. If a metaphor, or any other figure, chanced to make his ſatire more poignant, he would, perhaps, vouchſafe to adopt it, when it came in his way; but if it tended only to embelliſh and illuſtrate, he would rather throw it aſide. Hence, in his ſerious

pieces, his ſtyle often borders upon the dry and unpleaſing; in his humorous ones, the plainneſs of his manner gives his wit a ſingular edge, and ſets it off to the higheſt advantage. There is no froth, nor affectation in it; it flows without any ſtudied preparation; and while he hardly appears to ſmile himſelf, he makes his reader laugh heartily. To a writer of ſuch a genius as Dean Swift, the plain ſtyle was moſt admirably fitted.'

Character of TILLOTSON.

'SIMPLICITY is the great beauty of Archbiſhop Tillotſon's manner. Tillotſon has long been admired as an eloquent writer, and a model for preaching. But his eloquence, if we can call it ſuch, has been often miſunderſtood. For, if we include, in the idea of eloquence, vehemence and ſtrength, pictureſque deſcription, glowing figures, a correct arrangement of ſentences, in all theſe parts of oratory the Archbiſhop is exceedingly deficient. His ſtyle is always pure, indeed, and perſpicuous, but careleſs and remiſs, too often feeble and languid; little beauty in the conſtruction of his ſentences, which are frequently ſuffered to drag unharmoniouſly; ſeldom any attempt towards ſtrength or ſublimity. But, notwithſtanding theſe defects, ſuch a conſtant vein of good ſenſe and piety runs through his works, ſuch an earneſt and ſerious manner, and ſo much uſeful inſtruction conveyed in a ſtyle ſo pure, natural, and unaffected, as will juſtly recommend him to high regard, as long as the Engliſh language remains; not, indeed, as a model of the higheſt eloquence, but as a ſimple and amiable writer, whoſe manner is ſtrongly expreſſive of great goodneſs and worth. I obſerved before, that ſimplicity of manner may be conſiſtent with ſome degree of negligence in ſtyle; and it is only the beauty of that ſimplicity which makes the negligence of ſuch writers ſeem graceful. But, as appears in the Archbiſhop, negligence may ſometimes be carried ſo far as to impair the beauty of ſimplicity, and make it border on a flat and languid manner.'

Character of ADDISON.

'Of the higheſt, moſt correct, and ornamented degree of the ſimple manner, Mr. Addiſon is, beyond doubt, in the Engliſh language, the moſt perfect example; and, therefore, though not without ſome faults, he is, on the whole, the ſafeſt model for imitation, and the freeſt from conſiderable defects, which the language affords. Perſpicuous and pure he is in the higheſt degree; his preciſion, indeed, not very great; yet nearly as great as the ſubjects which he treats of require: the conſtruction of his ſentences eaſy, agreeable, and commonly very muſical; carrying a character of ſmoothneſs, more than of ſtrength. In figurative language, he is rich; particularly in ſimilies and metaphors; which are ſo employed, as to render his ſtyle ſplendid without being gaudy. There is not the leaſt affectation in his manner; we ſee no marks of labour; nothing forced or conſtrained; but great elegance joined with great eaſe and ſimplicity. He is, in particular, diſtinguiſhed by a character of modeſty, and of politeneſs, which appears in all his writings. No author has a more popular

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and inſinuating manner; and the great regard which he every where ſhews for virtue and religion, recommends him highly. If he fails in any thing, it is in want of ſtrength and preciſion, which renders his manner, though perfectly ſuited to ſuch eſſays as he writes in the Spectator, not altogether a proper model for any of the higher and more elaborate kinds of compoſition. Though the public have ever done much juſtice to his merit, yet the nature of his merit has not always been ſeen in its true light: for, though his poetry be elegant, he certainly bears a higher rank among the proſe writers, than he is intitled to among the poets; and, in proſe, his humour is of a much higher, and more original ſtrain, than his philoſophy. The character of Sir Roger de Coverley diſcovers more genius than the critique on Milton.'

Character of SHAFTSBURY.

'Of authors, who, notwithſtanding many excellencies, have rendered their ſtyle much leſs beautiful by want of ſimplicity, I cannot give a more remarkable example than Lord Shaftſbury. This is an author on whom I have made obſervations ſeveral times before, and ſhall now take leave of him, with giving his general character under this head. Conſiderable merit, doubtleſs, he has. His works might be read with profit for the moral philoſophy which they contain, had he not filled them with ſo many oblique and invidious inſinuations againſt the Chriſtian religion; thrown out, too, with ſo much ſpleen and ſatire, as do no honour to his memory, either as an author or a man. His language has many beauties. It is firm, and ſupported in an uncommon degree: it is rich and muſical. No Engliſh author, as I formerly ſhewed, has attended ſo much to the regular conſtruction of his ſentences, both with reſpect to propriety, and with reſpect to cadence. All this gives ſo much elegance and pomp to his language, that there is no wonder it ſhould have been ſometimes highly admired. It is greatly hurt, however, by perpetual ſtiffneſs and affectation. This is its capital fault. His Lordſhip can expreſs nothing with ſimplicity. He ſeems to have conſidered it as vulgar, and beneath the dignity of a man of quality, to ſpeak like other men. Hence he is ever in buſkins; full of circumlocutions and artificial elegance. In every ſentence we ſee the marks of labour and art; nothing of that eaſe, which expreſſes a ſentiment coming natural and warm from the heart. Of figures and ornament of every kind, he is exceedingly fond; ſometimes happy in them; but his fondneſs for them is too viſible; and having once laid hold of ſome metaphor or alluſion that pleaſed him, he knows not how to part with it. What is moſt wonderful, he was a profeſſed admirer of ſimplicity; is always extolling it in the ancients, and cenſuring the moderns for the want of it; though he departs from it himſelf as far as any one modern whatever. Lord Shaftſbury poſſeſſed delicacy and refinement of taſte, to a degree that we may call exceſſive and ſickly; but he had little warmth of paſſion; few ſtrong or vigorous feelings: and the coldneſs of his character led him to that artificial and ſtately manner which appears in his writings. He was fonder of nothing than of wit and raillery; but he is far from being happy in

it. He attempts it often, but always awkwardly; he is ſtiff, even in his pleaſantry; and laughs in form, like an author, and not like a man *.'

Character of BOLINGBROKE.

'Bolingbroke was formed by nature to be a factious leader; the demagogue of a popular aſſembly. Accordingly, the ſtyle that runs through all his political writings, is that of one declaiming with heat, rather than writing with deliberation. He abounds in rhetorical figures; and pours himſelf forth with great impetuoſity. He is copious to a fault; places the ſame thought before us in many different views; but generally with life and ardour. He is bold, rather than correct; a torrent that flows ſtrong, but often muddy. His ſentences are varied as to length and ſhortneſs; inclining, however, moſt to long periods, ſometimes including parentheſes, and frequently crowding and heaping a multitude of things upon one another, as naturally happens in the warmth of ſpeaking. In the choice of his words, there is great felicity and preciſion. In exact conſtruction of ſentences, he is much inferior to Lord Shaftſbury; but greatly ſuperior to him in life and eaſe. Upon the whole, his merit, as a writer, would have been very conſiderable, if his matter had equalled his ſtyle. But whilſt we find many things to commend in the latter, in the former, as I before remarked, we can hardly find any thing to commend. In his reaſonings, for moſt part, he is flimſy and falſe; in his political writings, factious; in what he calls his philoſophical ones, irreligious and ſophiſtical in the higheſt degree.'

All theſe appear to us to be very accurate and highly finiſhed delineations. The predominant and characteriſtical manner of each author is happily ſeized and exhibited in ſtriking colours. We do not think our Author has been ſo ſucceſsful in his character of Mr. Locke's ſtyle. 'Mr. Locke,' ſays he, 'comes under the claſs of plain writers, perſpicuous and pure, but almoſt without any ornament whatever.' The ſtyle of Mr. Locke appears to us, on the contrary, to be adorned and figurative, beyond, perhaps, what the ſtrict chaſtity of philoſophical compoſition permits. He takes every opportunity of embelliſhing his abſtract ſubject with alluſions and ſimilitudes, and introduces them with ſuch ſucceſs, that we think Dr. Blair might have enriched his diſſertations on figures of ſpeech, with many ſtriking ſpecimens of the happy application of them from the *Eſſay on Human Underſtanding*.

* It may perhaps be not unworthy of being mentioned, that the firſt edition of his Enquiry into Virtue was publiſhed, ſurreptitiouſly I believe, in a ſeparate form, in the year 1699; and is ſometimes to be met with; by comparing which, with the corrected edition of the ſame treatiſe, as it now ſtands among his works, we ſee one of the moſt curious and uſeful examples that I know, of what is called *Limæ labor*; the art of poliſhing language, breaking long ſentences, and working up an imperfect draught into a highly finiſhed performance.

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The above extracts will give our Readers an idea of the entertainment which they are to expect from this very valuable performance, and will abundantly juſtify the high character which we have given of it. In another Review we ſhall give ſome ſpecimens of the *Particular application of the general obſervations on Style, in an Analyſis of ſome Papers of the Spectator*; which we conſider as one of the moſt uſeful parts of the work; and ſhall alſo give a view of the manner in which the Author treats of public ſpeaking, and of the different ſpecies of compoſition.

ART. VI. ΜΕΤΡΙΚΑ ΤΙΝΑ ΜΟΝΟΣΤΡΟΦΙΚΑ. Metrica quædam monoſtrophica, Auctore Georgio Iſaaco Huntingford, A. M. * è Coll. Nov. Oxon. Soc. 8vo. 3 s. Lond. Ex Offic. J. Nichols. Impenſis J. Burdon, Bibliop. Winton. 1783.

THE declining ſtate of ancient literature in Europe is a ſubject of univerſal regret, and the cauſes of this decay are intitled to the ſerious diſcuſſion and conſideration of the learned. We ſhall not, on this occaſion, enter minutely into the inveſtigation, but content ourſelves with aſſerting, that this decline does not, in the ſmalleſt degree, threaten a diſſolution. The other various branches of learning are, in general, cultivated with greater aſſiduity, and, perhaps, with an ampler portion of ſucceſs. They merit this diſtinction from their utility: but, while the Britiſh Univerſities continue to flouriſh, and while the ſeminaries of Germany and Holland purſue their preſent plans of education, the literature of Greece and Rome need not apprehend extinction. The human mind will aſſert its rights, and the poſſeſſion of theſe intellectual treaſures will not be reſigned. Treaſures which have taught us to defy the contempt of ignorance, and have delivered us from the ſhackles of falſe taſte, and Gothic barbariſm.

Our iſland has long claimed peculiar honours, from the endeavours of our countrymen to promote the advancement of ancient learning. At the beginning of this century, we boaſted of Waſſe's † knowledge, of Bentley's intuitive acumen, and Clark's exquiſite taſte, and diverſified erudition. Nor have ſucceeding times been leſs propitious in the production of eminent abilities. The philological exertions of Taylor and Markland, of Jortin and Muſgrave, have been celebrated in all the Univerſities of Europe. The antiquarian reſearches of Bryant and Clark ‡, the philoſophical labours of Harris and Mou-

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* For an account of Mr. Huntingford's Greek Exerciſes, in two Parts, ſee our Review for April laſt.

† The Editor of Salluſt.

‡ Author of the Connexion of Coins, &c.

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boddo, the ſolid learning and refined taſte of Toup and Tyrrhwitt, and the deep oriental erudition of White and Jones, require no eulogy.

This great ſtock of ancient literature, however, muſt be imputed to our public ſeminaries, among which Wincheſter college has always claimed a high rank, and been diſtinguiſhed by a fruitful harveſt of ſcholars. The elegant taſte of Dr. Warton, the various knowledge of his brother, and the critical talents of Burgeſs, have flowed from this ſource. With talents ſo celebrated, and with titles ſo reſpectable, we are happy to enrol the name of HUNTINGFORD, who firſt entered

"The arduous road to literary fame,"

by endeavouring to promote in others the ſtudy of Greek letters; and of his ability to perform ſuch a taſk he has now given proofs, by publiſhing the fruits of his own application in the work which we are to examine.

The office of a Reviewer is generally a taſk of toil and drudgery; and the number of inſignificant and incorrect performances obliges us to adopt indiſcriminate criticiſm. We are, however, always happy, when the rare aſſociation of taſte, knowledge, and genius, incites us to baniſh *general* obſervations.

Let Mr. Huntingford then remember, that we are *particular* in our remarks, from motives of reſpect. For our zealous regard for literature makes us apprehenſive leſt young writers, viewing his performances with reverence, ſhould be induced, by ſuch an authority, to copy inaccuracies, and adopt miſtakes, where there are beauties that deſerve praiſe, and elegancies worthy of imitation.

Our Author informs us, in his prefatory Epiſtle to Dr. Warton, that, in theſe ſpecimens of Greek poetry, he has attempted to copy the eaſe of Anacreon, the golden ſimplicity of the ancient Epigram, and the energy, and variety of metre of the Choral Ode; and hopes, that an humble imitator of theſe divine originals will not provoke the ſeverity of criticiſm.

In order to vindicate the *monoſtrophical* combination of meaſures, he produces the authority of Timocreon, Ariphro, and Ariſtotle, "*ille criticorum de arte poëtica longè princeps*;" and to theſe reſpectable names he adds the ſanction of Hepheſtio, from whom he quotes an account of the *Metrica* ατακτα, and απελελυμενα *.

* We are rather ſurpriſed, that Mr. H. ſhould mention Milton's Lycidas, the choruſſes in his Sampſon Agoniſtes, and Dryden's Ode on St. Cecilia's day, as a further vindication of the unſettled diverſity of his meaſures. The metrical irregularities of Engliſh poets are not to be conſidered as ſtandards by the writer of Greek verſe. Mr. H. did not require ſuch an argument to defend the metres of his *Monoſtrophica*.

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As the Strophe and Antiſtrophe ſeem calculated for the more elaborate effuſions of poetry, he tells us, that he has wholly rejected them, in order to preſerve the ſimplicity of ſtyle at which he aims; and has employed the Dactylic, Anapeſtic, Iambic, and Trochaic feet, as thoſe metres are generally preferred, of which the ear immediately acknowledges the rhythm. In his choice of words, he has admitted thoſe only which have been uſed in the ſame metre, and in the ſame ſignification, by ſome reſpectable author †.

He ſays, that the Doric dialect, in which the Tragic Choruſſes of the ancients were compoſed, has been adopted, in ſuch of theſe poems as are of the Choral form: that he has ſtudiouſly avoided turgid epithets, and has drawn his poetical images from Grecian ſources. In the concluſion, he defends theſe poems againſt the cavils of the ignorant reader, and the taſteleſs critic, who might condemn them as uſeleſs publications.

This epiſtle is the production of an improved and ingenuous mind; but when we conſider it as a ſpecimen of Latinity, we heſitate, and offer the following hints to the conſideration of the Author.

In ſeveral places, to avoid ambiguity, *fuerit* ſhould be *ſit*; and *ne* appears very frequently to be uſed for *non*, or *haud*. Quintilian, I. 5. p. 31. *Ed. Geſn.* ſays, "Ne ac non adverbia; qui tamen dicat pro illo, *ne feceris*, *non feceris*, in idem incidat vitium (ſc. ſolæciſmi), quia alterum negandi eſt, alterum vetandi." P. iii. *Scriptoribus* ſhould have been repeated with *hodiernis*. P. iv. Quoad *metrum*. We ſhould have been better pleaſed with *metri*, as Cicero, ad Att. 11, 12. Quoad ejus facere poteris. Other examples of this genitive caſe occur in Cicero and in Livy, while ancient authorities for the accuſative after *quoad* are very rare. For *vitio vertatur*, we would read *vitio mihi vertatur*; and in p. v. *cenſeant* for *cenſent*. Points of taſte, perhaps, rather than of authority. P. vi. and x. *Ne vel*. We remember no authority for *ne vel*. It ſhould be *ne quidem*, with ſome intermediate word, or words; though we find, indeed, in Cicero ad Att. 2. 16. "Ego illud ne quidem contemnam, quod extremum eſt." There is another inſtance of the ſame kind in Cicero, and one in Livy. P. x. The ſentence ſhould have been "*Ut, ne una quidem vox ignavè inſereretur, cautum ſit*," as UT the cauſal conjunction always governs a ſubjunctive mood. P. xii. We would read "*Ne quid in illis forſan obſcurius dictum videretur.*" P. xiii. *Accerſitas*; read *Arceſſitas*. "Arceſſo, vetus, et genuinum eſt, pro quo malè vulgo ſcribitur Accerſo."

† In a few inſtances, the Author ſeems not to have adhered ſtrictly to theſe rules, as we ſhall have occaſion to remark in the courſe of the following obſervations.

Heinec.

Heinec. Fund. Stili cult. p. 22. Ed. Geſn. *Ex omni*; the ellipſis of *homine*, or *viro*, is harſh. *Aliquod boni* ſhould be *aliquod bonum*, or *aliquid boni*. Terent. And. I. 5. 15. "Aliquid monſtri alunt." On which Donatus remarks: "Duplex contumelia et *monſtri*, et *aliquid*: minus enim eſſet *aliquod* monſtrum." Further examples are unneceſſary.

The poems are thirty-one in number. Our examination of them will be rather minute; but many of our objections are to be conſidered as relating more to ſubjects of general taſte, than to points which may be decided by authority.

ODE I. THE WISH. This ode, of which the verſes are *Iambici dimetri cataletici*, is written in praiſe of an elegant mediocrity, and ſeems to flow from a mind devoted to literary purſuits. Is there any authority for ευρεις, for ευρεας, in ver. 3? We know that ταχεις and βραδεις are common, but do not remember ευρεις.

II. TO A ROSE. A pretty little ode, of which the metre is the ſame as that of the laſt. The Garland of Prior probably ſuggeſted the ſubject.

The concluſion has ſome little reſemblance to a beautiful ſpeech of Deianira, in the Trachiniæ of Sophocles, V. 553, which Franklin has thus tranſlated:

"Her youth is ſtealing onward to its prime,
Whilſt mine is wither'd; and the eye, which longs
To pluck the opening flow'r, from the dry leaf
Will turn aſide,"

Theſe verſes would be much improved by the removal of the pauſe after Βιος, in V, 4.

III. The laſt line of the couplets on *Paupertas*, *Plutus*, and *Mediocritas* is obſcure. If εργων be uſed for χρημαλων, we imagine it is without authority.

IV. A pathetic ODE, *on the death of a young man*, written in a variety of meaſures.

V. 5. Και τι χεροιν λελυ[ται.

The Trochæus, in primâ ſede, is unuſual, as it changes the verſe from an Iambicus dim. catal. into a Choriambus dim. catal. In Anacreon, however, we find, Ode 18,

Των τελειων παραιτω.

And Και χαριτες γελωσας.

It ſhould not, however, be imitated. Τι is never long: Hom. Il. Ζ. 89. Αλλα τι μοι των ηδος, &c.

V. 7. Κακα μη τινα πικρα πεπωθης.

The Verſus Paræmiacus ſeldom if ever occurs, except in the Anapeſtic ſeries, and it is introduced here after Iambics, very inelegantly and inharmoniouſly. In the 2d and 3d Book of Boethius, *Conſ. Phil.* we find ſyſtems of *Paræmiaci*, but they are not intermixed, *temerè*, with other verſes.

V. 8.

V. 8. We do not remember any authority for φάνεσθος in Iambic poetry.

14. Πεσεν, ω Πεσεν, ωσπερ εν αγροις
Πεσεν ανθος τμηθεν αρότρῳ.

An imitation of Virgil, En. ix. 43.

" Purpureus velati cum flos ſeccisus aratro
Langueſcit moriens."

16. —— τι δε ελπιδα πασαν απηυρας, &c.

Why is not the vowel in δε cut off? It produces an *hiatus*, very harſh and diſagreeable to the ear. It may be defended, perhaps, as a point of authority; but ſurely it is an inſtance of falſe taſte. Examples of the ſame kind occur very frequently in theſe poems; and as we cannot approve, we ſhall point them out, as objects for the Author's correction in a future edition.

V. The metre of this poem is the ſame as that of the firſt. The verſes are feeble, and incorrect. There is little to commend but the ſpirit of friendſhip, which appears to have given birth to this *addreſs to Briſtol Well.*

6. το δωρον υγιειας.

Υγιεια, we believe, does not occur in Anacreon; nor can the firſt ſyllable be long. Aur. Carm. Pythag. 32.

Ουδ' υγιειης της περι σωμ' αμελειαν εχειν χρη.

7. αξιος—Ω ταυτα κεν θελησης. Dignus—cui hæc volueris. We ſuſpect this to be a Latiniſm.

9. τῳ for τῳδε for τουτῳ. This uſage of ο, η, το, for οδε, &c. occurs very frequently in theſe poems. We find it, indeed, in the Ionic writers, and ſometimes in the Attic, but we cannot commend it in modern productions; and with reſpect to the preſent inſtance, we recollect no example of it in Anacreon.

12. χευσιν ευχας, effundunt vota. Is not this a Latiniſm?

15. ανελθη οδε. 20. και ομβρω. We remember no authority for theſe *hiatus* in Anacreon.

VI. This Ode, on *the death of the mother of a friend*, is pleaſing and pathetic. The metrical combinations are harmonious. In V. 12. however, we find τοισιν for τουτοις; and in V. 16. Τοισ Ην αρετης ψυχη, is a Latiniſm. Ειμι with a genitive caſe denotes the perſon, *cui ſervimus, gratias debemus, adhæremus*, or, *cujus verbis adducimur.* It ſignifies alſo poſſeſſion, or duty, and in the latter ſenſe προς is underſtood. See Hoogeveen on Vigerus, p. 200.

VII. An Ode, in the Anacreontic meaſure, addreſſed to a friend, who is *muſicæ peritiſſimus.* In V. 1. and 23. we find the firſt ſyllable of φιλος long. Homer, and ſome of the Ionic writers, lengthen it; but Anacreon ſays, Ode 23,

Εμοις Φιλοις συνειναι.

And Ode 33, Συ μεν φιλη χελιδων.

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In V. 3, and V. 9, we wiſh that the diſagreeable *hiatus* were removed; beſides, αι, if it be not cut off, is ſhort before εν'. V. 10. Κεκασμεναισι ψαλλειν. The final ι ſhould be long before ψ. Examples occur in every page of the Greek poets. V. 13. ειν αχ ε εν' ωσιν. This *Tmeſis* is awkward; and, if it be defenſible, ſhould not be imitated. V. 22. We recollect no authority for this uſage of φωνειν. Anacreon applies λαλειν to inanimate things:

Λαλον πιουλες υτωρ.

To which we may add the *lymphæ loquaces* of Horace. We find, however, in Matthew, xxiv. 31. Μετα σαλπιγγος φωνης μεγαλης.

VIII. A poem in trimeter Iambics, *addreſſed to* HOPE. V. 2. An Iambic without a ceſural pauſe. There are ſeveral examples of this kind in theſe poems. Let it be remembered, however, that if Æſchylus admit ſuch lines, they occur very rarely in Sophocles, and ſhould therefore be ſtudiouſly avoided by a modern writer. V. 9. ουλα τηλε και περ. Και περ ſhould begin the ſentence, or be disjoined. Homer. Il. A. 217.

Και μαλα περ θυμω κεχολωμενον.

V. 14. Σηθει βαλλε. Βαλλω is uſed with a dative of the inſtrument; but βαλλειν εν θυμω, and εν φρεσι, which are very common in Homer, ſignify *in animo cogitare.* Ες σηθος, or εν σηθει would have been better, as Odyſſ. X.

Και τα μεν εν πυρι βαλλε,

an elegant mode of Greek conſtruction, which has been frequently and acutely explained by Dr. Clark, in his Notes on Homer and Cæſar.

IX. This Ode, in the Anacreontic metre, is eaſy, light, and harmonious. It is addreſſed to the ruſtic inhabitants of a mountain, againſt which a Σκοπος, or ſhooting mark had been placed; and may be conſidered as an happy imitation of the Teian bard. In V. 3. we diſlike μη ως; and fancy that Εν αδειν, for Εν τη αδειν is unauthorized.

X. *An Addreſs to* SILENUS. It is poetical, but does not appear to be finiſhed. The two laſt lines are introduced abruptly.

3. Προσθεισα χειλη δαχτυλον.

Is there any authority for two accuſatives after προσθεισα? If the ſyntax be θεισα δαχτυλον προς χειλη, or if προς be underſtood, we think it exceptionable.

4. If we might venture to propoſe an alteration, we would read ε, inſtead of φ.

8. Μονος τε πυργος εσθ'; vel ſola turris eſt?

Does Μονος ever ſignify *ſolitary* when applied to things inanimate?

12. — πλαγισα σθεναγμοις. A ſhort vowel, at the end of a word,

word, is made long, if the following word begin with Σ, and another conſonant. Homer. Iliad Π. 391.

Ες δ' αλα πορφυρεην μεγαλα σθεναχουσι ῥεεθρα.

Euripides Iphig. in Aul. 1143.

Και το στεναζειν πολλα μη καμνης λεγων.

Leeds, de Ancip. Vocal. Edit. Bowyer.

"Vocalis brevis, ante duas conſonantes, quarum prior eſt Σ, ſemper longa eſt, ut Callim. H. in Dian. 125.

" Κτηνεα φιν λοιμος καθαθησιλαι, εργα δε παχνη.

" Ubi ſcholiaſtes negat σφιν legi poſſe, quia tum α foret producta."

Dawes, in his Annotations on Terentianus Maurus, who has eſtabliſhed this rule with reſpect to Latin poetry ſays: "Illud porro monendum eſt, hanc ακριβειαν, quæ apud Græcos perpetua eſt, apud Latinos, non niſi poſt Lucretii tempora obtinuiſſe." Miſc. Crit. p. 6.

The learned Burgeſs, whoſe note on this paſſage deſerves an attentive peruſal, ſays, "Atque iſtam vim inceptivæ literæ Σ, cum *certis* conſonantibus conjunctæ, *Græcis* fortaſſe *omnibus* concedere licet: Latinis item non æquè tutum erat." P. 343.

We ſhall not, in this place, examine the truth of this rule, with regard to the poetry of the Romans; but as to the Greeks, we find it ſettled by Grammarians and Critics, and confirmed by the uſage of the beſt Poets, "Quos penes arbitrium eſt." We, therefore, moſt earneſtly recommend a rigid attention to this law of proſody. Let no Poet, who is emulous of reputation, infringe it, in his *Iambics*, his *Heroics*, or his *Lyric* compoſitions!

XI. The Poet *to his* Lyre. An Anacreontic Ode.

In the fourth verſe φιλοι ευμενεις diſturbs our ears; and in 7th and 15th lines, the Amphimacer, in the firſt foot, appears to us very diſſonant, if not unwarrantable. In the few examples which Anacreon affords, we ſuſpect the text to be corrupted; and his forty-firſt Ode muſt not be conſidered as an authority for this licence, as it conſiſts wholly of *Trochaici dimetri acatalectici*. In verſe 7. we cannot make the firſt foot an *Anapæſtus*, as Ω, we believe, is never ſhort; though, perhaps, it may be a Dactyl, as the ſecond ſyllable of Ανακρεων is not neceſſarily long. In V. 15. we are aware, that the firſt ſyllable in ασματων may be made ſhort, by the authority which Toup has produced, in his controverſy with Heath, and from a verſe in the Trachiniæ of Sophocles *; but the ear would reject it in this place.

10. Τριτος μεν αλλος

Τραγικων. This tranſition is harſh and obſcure. The ſenſe ſeems to require, αλλος τις, ων τριτος, namely Euripides.

* Emend. in Suid. Part II. Præf. p. 7.

Τις,

Τις, indeed, may be omitted, but τριλος ſhould have preceded αλλος.

XII. To PEACE. This Ode is in many places very elegant and poetical. The beginning, however, is too noble and ſpirited for the concluſion. The firſt nine verſes appear to have been written when the mind was impregnated with noble ideas; and the ſucceeding verſes, in ſome unpropitious hour, when the imagination was overclouded, and fancy had loſt its influence. The metres are various, and not unpleaſant to the ear; but in the eighth line, if a *Verſus Paræmiacus* is intended, there is a falſe quantity, or elſe

Τπερραγη ασπιλος αιθηρ

is no verſe. The learned writer, we ſuppoſe will not elude our deciſion, by aſſerting it to be an Epichoriambus dim. hypercat. with a Pæon ſecundus, or a Dijambus, in prima ſede; or that ασπιλος αιθηρ, is pes Orthius pentaſyllabus, as we do not recollect ſuch a combination in any author. In verſe 15. the final ſyllable in Δημητρα muſt be long before ΣΤ.

XIII. An Anacreontic ODE *on* PLEASURE, not in her looſe attire, as ſhe is painted by the Poet, whom our Author imitates. The Ηδονη of Mr. H. is a ſober and more attractive dame, whoſe actions are guided by reaſon, and whoſe path leads to ſolid delights. In the 12th verſe, the final α in αλλα muſt be long, before ζηλειν. Anacreon, Ode 57.

Κορυφης ιδιωνυε Ζευς. Euripides, Cycl. 14.
Σεθεν κατα ζηλησιν, εν πρυμνη δ' ακρα.

We muſt obſerve, however, that in Anacreon we read

Αγε Ζωγραφων αριστε,

and in Homer, Il. B. 634, Οι τε Ζακυνθον εχον, and V. 824. Οι δε Ζελειαν εναιον. In Il. Δ, alſo, V. 103. and 124. we find

Οιχαδε νοστησας ιερης εις ασυ Ζελειης.

Such inſtances, it is true, are rare, and a modern ſhould only infringe general rules, where an ancient has offended againſt them. Of the paſſage in Il. B. 634. Dawes, indeed, ſays, "Iſtam ſcripturam non ſollicito, quanquam ab Homeri manu potius fuiſſe crediderim Σακυνθος." Ed. Alt. p. 92. V. 12. δ' εμοιγε ſhould be εμ·ιγε δε. V. 20. The poſition of the words is embarraſſed, and the firſt ſyllable of γινωσκω made ſhort, contrary to all the authorities, which we can recollect. V. 24. σμανεων μελισσων. This may, perhaps, be right; but the two ſubſtantives are inelegant.

XIV. An ODE, in various meaſures, to ANGER. Of the 3d line we doubt the Greek. In the 4th, we would read φαν for φανης. The crowd of Sigmata, in the ſixth, reminded us of the accuſation which was urged againſt Euripides, and of the verſe from Plato the comic writer, which is quoted by the Scholiaſt on Medea, V. 476.

Εστω

Εσωσα σ', ως ισασιν Ελληνων δσοι, &c.

"Πλεοναζει ο σλιχος τω Σ, οθεν ο Πλατων, εν ταις εορταις, φησιν,

"Εσωσας εκ των σιγματων Ευριπιδε."

The comedy from which this line is taken has been cited also by Athenëus, and, perhaps, by others.

Some of the ideas in this Ode appear to have been borrowed from Gray's Hymn to Adversity.

XV. An Ode, in the measure of Anacreon, on St. Cross, at Winchester, *Hospitium viatoribus, et senibus ædificatum*; in which the Author informs us, that an entertainment is generously provided for strangers, and that old age finds a cheerful asylum.

The lines of this poem are in general easy. The pauses, however, in the middle of several verses do not please our ears. In the fourth line, we dislike τοις for τυσδε: in the twelfth, we believe χρεοι is used improperly in the plural number. In V. 13. we dislike και πανις, and in V. 20. και αισχρας. V. 16. μειλιχιης φιλοτητος, querelæ amantes. Here the Greek idiom is defective, and the Latinism of *amans* with a genitive case improperly admitted. An instance of the same kind occurs in Ode XXV. 21. Διδομεν φιλασι τεχνων. Damus amantibus artium. These passages require correction. The exhortation at the conclusion of this Ode, addressed to the old men, pleases us very much. It is simple, unadorned, and elegant.

XVI. This Ode, In Otium, is superior to most of the productions which accompany it. The ideas are classical, the language is pure, and the allusions display taste and extensive reading. The measures are various, but skilfully combined; and the verses are generally harmonious. In several places, however, where the cesural pause has been neglected, we recommend alteration.

As some of our Readers may wish to trace Mr. H.'s thoughts to their original source, we shall point out the passages, to which he alludes.

V. 11. Δακρυα τ' Ανδρομαχης. The lamentation of Andromache, and the στηθεα γυμνα Εκαβης are described by Homer, in Iliad XXII.

V. 12. Χερσιν Αχιλλεος Πριαμιδην τε φιλαων δυσαων. This does not reach the beauty of the original, of which we shall give Pope's translation *:

The King his entry made,
And prostrate now before Achilles laid,
Sudden (a venerable sight) appears:
Embrac'd his knees, and bath'd his hands in tears.

* Il. ω. 477.

Thoſe direful hands his kiſſes preſs'd, imbrued
E'en with the beſt and deareſt of his blood.

In the following quotations, we ſhall refer the Reader to the originals, by giving the number of the line:

V. 14. Ιω Κιθαιρων. Sophocles, Oed. Tyr. 1390.

—— O Citheron,
Why did'ſt thou e'er receive me, or receiv'd,
Why not deſtroy? FRANKLIN.

V. 14. —— φευ λεχος τε Μητερος, &c.

Theſe lines refer to the impaſſioned exclamations of Œdipus, after he has diſcovered the unfortunate circumſtances of his marriage. This paſſage has been highly commended by Longinus, for beauty which our Author has not attempted to transfuſe into his imitation:

Fatal nuptials, you
Produc'd me: you return'd me to the womb
That bare me: thence relations horrible
Of father, ſons, and brothers came: of wives,
Siſters, and mothers, ſad alliance! all
That man holds impious or deteſtable. FRANKLIN.

19. Αλλην δε καινην, &c. The change of meaſure is happy, and the verſes are ſpirited.

22. Τι, τικνα, προσδερκεσθε τερποις μ' ομμασι, &c.

Euripides, Medea.

—— Alas, alas, why are your eyes,
My ſons, fix'd fondly on me? Why that ſmile?
'Tis your laſt ſmile.—Ah! me—what ſhall I do?
My heart ſinks in me. When I ſee my ſons,
Ye females, when I view their cheerful looks,
I cannot—— POTTER.

V. 23. γελατε και ſhould be και γελατε.

V. 29. Ουμοι μοι, Μητερ, Ουμοι μοι τεκνα, &c. Medea, 1274.

1ſt Son. What ſhall I do? How fly my mother's hands?
2d Son. I know not; deareſt brother, we ſhall die. POTTER.

V. 37. Ιω μοι μοι δυσπονα. We wiſh to know the meaſure of this line. In V. 6. of this poem we find,

—— ωσιν πολλακις λιψομαι
Θωκων,

which we ſuſpected to be a Latiniſm: Terence, Hecyr. III. 33. "Partim, quæ proſpexi his oculis, partim, quæ accepi auribus." Quintilian, II. 6. "Accipere auribus emendationem." But on examining H. Stephens, we found, under the word "Λαμβανω: Quinetiam ita utitur Thucydides alicubi verbo λαβειν, ut Latini ſuo *accipere*, quum dicunt, accipere, pro auribus accipere." A looſe idea only of the paſſage ſeems to have floated on the ſurface of the learned Lexicographer's mind; ſo that little reſpect may be thought due to an unſupported aſſertion. But we believe, that we have found it in the 3d Book, Sect. 38. "Τα

δι

δε πεπραγμενα ηδη, η το θεαθεν πιστοτερον οψει λαβοντες, η το ακουσθεν, &c." If this be the paſſage, it does not reach our Author's uſage of the word. In Herodotus, νοω, or φρενι λαβειν, either with the prepoſition εν, or without it, ſignifies "Rem animo diligenter conſiderare," or ενθυμιον ποιεισθαι, or ενθυμεισθαι. The ſignifications of Λαμβανω are very numerous; and, in a future edition, perhaps, the Author may be able to produce ſome poetical voucher, who will relieve our doubts.

XVII. An Anacreontic ODE on SPRING.

In V. 11. ακουει ορνις, we believe, is not authoriſed by Anacreon; nor has Joſhua Barnes, in his Imitations of this Author, ever neglected the ceſura. V. 12. for εις read εξ. V. 15. ποδεσσι σκαιρει. the final ſyllable of ποδεσσι muſt be long before σκαιρει. V. 16 Βαθυσχοινῳ εινι λιμνη. The *Pes Bacchius, in primâ ſede*, is a ſtrange violation of the meaſure. V. 22. εστι ζωα. The final τι muſt be long before Ζ. The concluſion is pretty.

XVIII. An Ode, in the ſame meaſure, ON AUTUMN. The verſes are light and eaſy; the turn of thought, however, has more beauty than originality.

Here we muſt pauſe for the preſent. As we were pleaſed with our Author, we have lengthened our critique, and in a future Number ſhall reſume it with much pleaſure. We ſhall then examine the remaining thirteen Odes of this collection, and ſay, with our Author,

——— Εμοιγε
Δος ηδοναις επεσθαι,
Οιας πορυσι Μουσαι.

Art. VII. *An Hiſtory of the Corruptions of Chriſtianity.* By Joſeph Prieſtley, LL.D. F.R.S. 8vo. 2 Vols. 14s. Johnſon. 1782.

WHATEVER contempt we may affect for the ancient Fathers of the Church, we are always happy to plead their teſtimony, when it chances to be favourable to any of our darling opinions. We catch at it with avidity; and ingenuity, joined with zeal, is fertile in expedients to manage it to the beſt advantage. "There is not a Doctor among us (ſaid a learned writer * of the laſt age) but would glory in ſeeing the Fathers of his ſide. Do you ſtumble on the herd of the modern Arians, they will tell you, that the paſtors of the Church were Arians like themſelves before the Council of Nice. Yea, ſhould you viſit Tranſylvania, and enter the ſchools of the Samoſatenians, even *they* will have the aſſurance to plead antiquity, and you will

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* *Vid. Schulteti Syntagma in Epiſt. nuncupat.*

hear them affirm very confidently, that the Fathers of the firſt age ſtood on the ground they occupy."

The preſent hiſtory conſiſts of two capital diviſions, under which are arranged, with great order and perſpicuity, the ſubordinate heads. The firſt treats of thoſe corruptions which have affected the DOCTRINES; and the ſecond of thoſe which have perverted the DISCIPLINE of the Chriſtian Church from ſome of its earlieſt periods to the preſent time.

The work commences very properly with the *Hiſtory of Opinions relating to Jeſus Chriſt.* This part traces out the progreſs of the Unitarian, Trinitarian, and Arian controverſies; and concludes with a 'general view of the recovery of the genuine doctrine of Chriſtianity concerning the nature of Chriſt.' Dr. Prieſtley's ſentiments on this doctrine are well known; and if repetition could enforce conviction, he would long ere now have ſeen the wiſhes of his heart accompliſhed.

As Socinianiſm is by many looked upon as a thing of yeſterday, it may afford entertainment to ſee how its great advocate can remove from it the ſtumbling-block of novelty, and give it, at leaſt, ſome ſpecious footing on the ground of antiquity:

'That the ancient Jewiſh church muſt have held the opinion that Chriſt was ſimply a *man*, and not either *God Almighty*, or a *ſuper-angelic being*, may be concluded from its being the clear doctrine of the Scriptures, and from the Apoſtles having taught no other; but there is ſufficient evidence of the ſame thing from Eccleſiaſtical hiſtory.' The Author obſerves, that the ancient Jewiſh Chriſtians were called *Ebionites* †, 'which (ſays he) ſignifies *poor* and *mean*, in the ſame manner as ſome of the *early reformers from Popery* got the name of *Beghards*, and other appellations of a ſimilar nature.'... 'In general theſe ancient Jewiſh Chriſtians retained the Appellation of Nazarenes; and both Origen ‡ and Epiphanius acknowledge that the Nazarenes and Ebionites were the ſame people, and held the ſame tenets, though ſome of them ſuppoſed that Chriſt was the ſon of Joſeph as well as of Mary, while others of them held that he had no natural father, but had a miraculous birth. Epiphanius, in his account of the Nazarenes (and the Jewiſh Chriſtians never went

† Toland, the infidel, in his Nazarenus (ſo well anſwered by Moſheim), hath laboured to prove that the Nazarenes and Ebionites were the ſame claſs of Chriſtians, and the true original believers in Jeſus. "They were called (ſays he) by way of contempt *Ebionites*, or Beggars, juſt as the *firſt Proteſtants* in Flanders, *Gueux*." p. 26.

‡ In what part of *Origen's* works did Dr. Prieſtley find any mention made of the *Nazarenes?* As he ſpeaks with confidence, it muſt be ſuppoſed, that he ſpeaks from certain evidence. We, however, have ſome doubts on this head, and ſhould be glad to have them removed by direct proof.

by

by any other name), makes no mention of any of them believing the divinity of Chriſt in any ſenſe of the word.

'It is particularly remarkable, that Hegeſippus, in giving an account of the hereſies of his time, though he mentions the Carpocratians, Valentinians, and others, who were generally termed Gnoſtics (and who held that Chriſt had a pre-exiſtence, and was man only in appearance), not only makes no mention of this ſuppoſed hereſy of the Nazarenes or Ebionites; but ſays, that in his travels to Rome, where he ſpent ſome time with Anicetus, and viſited the Biſhops of other ſees, he found that they all held the ſame doctrine that was taught in the Law by the Prophets, and by our Lord. What could this be but the proper Unitarian doctrine held by the Jews, and which he himſelf had been taught? . . .'

'Of the ſame opinion with the Nazarenes or Ebionites among the Jews were thoſe among the Gentiles whom Epiphanius calls *Alogi*, from their not receiving, as he ſays, the account that John gives of the *Logos*, and the writings of that Apoſtle in general. But Dr. Lardner, with great probability, ſuppoſes there never was any ſuch hereſy as that of the *Alogi*; or rather, that thoſe to whom Epiphanius gave that name were unjuſtly charged by him with rejecting the writings of the Apoſtle John, ſince no other perſon before him makes any mention of ſuch a thing, and he produces nothing but mere hearſay in ſupport of it. It is very poſſible, however, that he might give ſuch an account of them in conſequence of their explaining the *Logos* in the introduction of John's Goſpel in a manner different from him and others, who in that age had appropriated to themſelves the name of orthodox.

'It is remarkable, that thoſe who held the ſimple doctrine of the humanity of Chriſt, without aſſerting that Joſeph was his natural father, were not reckoned heretics by Irenæus, who wrote a large work on the ſubject of hereſies: and even thoſe who held that opinion are mentioned with reſpect by Juſtin Martyr, who wrote ſome years before him, and who indeed is the firſt writer extant of the Gentile Chriſtians after the age of the Apoſtles; and it cannot be ſuppoſed that he would have treated them with ſo much reſpect, if their doctrine had not been very generally received, and on that account leſs obnoxious than it grew to be afterwards. He expreſſes their opinion concerning Chriſt, by ſaying that they made him to be a *mere man* (Ψιλὸς ἄνθρωπος); and by this term Irenæus, and all the ancients, even later than Euſebius, meant *a man deſcended from man*, and this phraſeology is frequently oppoſed to the doctrine of the miraculous conception of Jeſus, and not to that of his divinity. It is not therefore to be inferred, that becauſe the ancient writers condemn the one, they meant to paſs any cenſure on the other.

'The manner in which Juſtin Martyr ſpeaks of thoſe Unitarians who believed Chriſt to be the ſon of Joſeph, is very remarkable; and ſhews, that though they even denied the miraculous conception, they were far from being reckoned heretics in his time, as they were by Irenæus afterwards. He ſays*, "there are ſome of our profeſſion who acknowledge him to be "the Chriſt, yet maintain that he was a man born of man. I "do not agree with them, nor ſhould I be prevailed upon by "ever ſo many who hold that opinion, becauſe we are taught "by Chriſt himſelf not to receive our doctrine from men, but "from what was taught by the holy Prophets, and by himſelf."

'This language hath all the appearance of an *apology* for an opinion contrary to the general and prevailing one, as that of the humanity of Chriſt (at leaſt with the belief of the miraculous conception) probably was in his time. This writer even ſpeaks of his own opinion of the pre-exiſtence of Chriſt (and he is the firſt that we certainly know to have maintained it on the principles on which it was generally received afterwards) as a doubtful one, and by no means a neceſſary article of Chriſtian faith. "Jeſus, ſays he, may ſtill be the Chriſt of God, though "I ſhould not be able to prove his pre-exiſtence as the Son of "God, who made all things: for, though I ſhould not prove "that he had pre-exiſted, it will be right to ſay, that in this "reſpect only I have been deceived, and not deny that he is "the Chriſt, if he appears to be a man born of men, and to "have become Chriſt by election." This is not the language of a man very confident of his opinions, and who had the ſanction of the majority along with him.

'The reply of Trypho the Jew, with whom the dialogue he is writing is ſuppoſed to be held, is alſo remarkable, ſhewing in what light the Jews will always conſider any doctrine which makes Chriſt to be more than a man. He ſays, "They who "think that Jeſus was a man, and being choſen of God, was "annointed Chriſt, appear to me to advance a more probable "opinion than yours. For all of us expect that Chriſt will be "born a man from man, and that Elias will come to anoint "him. If he therefore be Chriſt, he muſt by all means be a "man born of man."

'It is well known, and mentioned by Euſebius †, that the

* Dial. Edit. Thirlby, p. 235.

† Hiſt. Lib. 5. S. 2. *N. B.* Dr. Prieſtley, or his Printer, hath frequently made great miſtakes in the references to particular paſſages in the original authors. What is marked *S.* 2. ſhould have been *Cap.* 28. or *alt.* In a quotation from Juſtin Martyr [in p. 17.] the reference is alſo incorrect. It ſhould be 233, inſtead of 225. Another quotation from the ſame Father is marked 43 inſtead of 11. [pag. 91.] This inaccuracy hath increaſed our trouble.

Unitarians

Unitarians in the primitive church always pretended to be the oldeſt Chriſtians; that the Apoſtles themſelves had taught their doctrines, and that it generally prevailed till the time of Zephyrinus, Biſhop of Rome; but that, from that time it was corrupted. With ſuch apparent unfairneſs does Euſebius treat theſe Unitarians, as to ſay, that Theodotus, who appeared about the year 190, and who was condemned by Victor, the ſucceſſor of Zephyrinus, was the firſt who held that our Saviour was a mere man; when, in refuting their pretenſions to antiquity, he goes no farther back than to Irenæus and Juſtin Martyr ‡.'

The following chapter diſcuſſes the firſt attempts that were made towards the deification of Chriſt, by the perſonification of the Logos. 'We find nothing, ſays the Author, like *Divinity* aſcribed to Chriſt before Juſtin Martyr, who from being a philoſopher became a Chriſtian, but always retained the peculiar habit of his former profeſſion. As to Clemens Romanus, who was cotemporary with the Apoſtles, when *he* is ſpeaking in the higheſt terms concerning Chriſt, *he* only calls him *the ſcepter of the majeſty of God.* Whether Juſtin Martyr was the very firſt who ſtarted the notion of the pre-exiſtence of Chriſt, and of his ſuperangelic or divine nature, is not certain; but we are not able to trace it any higher. We find it, indeed, briefly mentioned in the *Shepherd of Hermas*; but though this is ſuppoſed by ſome to be the Hermas mentioned by Paul, and to have written towards the end of the firſt century; others ſuppoſe this to be the work of one Hermes, brother of Pius, Biſhop of Rome, and to have been written about the year 141, or perhaps later; and as this work is not quoted by Irenæus, and contains ſuch a pretenſion to viſions and revelations as I cannot but think unworthy of the Hermas mentioned by Paul, I cannot help being of this opinion.'

When we review the paſſages we have now tranſcribed, we are equally grieved and aſtoniſhed. *Periculoſum eſt in Limine offendere!* We are grieved to ſee a writer of Dr. Prieſtley's eminence, and who hath long ſtood very high, even in the opinion of his enemies, for integrity of character, laying himſelf ſo open to the charge of perverſion and miſrepreſentation. We are aſtoniſhed at his raſhneſs—though we know that great zeal doth not always liſten to the more ſcrupulous dictates of prudence. But common ſenſe ſhould at leaſt teach it to preſerve a decent ap-

‡ '*No farther back!*'—How much farther could he have gone? He appeals to the very firſt who treated argumentatively of thoſe doctrines. An Artemonite, to confront this ancient writer, ſhould have produced earlier authorities. Was that poſſible? We have no proof that it was; and there is every reaſon to conclude that it was utterly impoſſible.—But more of this hereafter.

pearance; and in matters that fall within the circle of hiſtory, and where invention can have no play, a writer ſhould be careful not to give his enemies cauſe for exultation by poſitive aſſertions, which are not only *without* proof, but in *direct oppoſition* to it. We hope that Dr. Prieſtley will not think *we* are become his enemies for ſpeaking the truth." He is the laſt perſon that can, with any grace, complain of a freedom of this ſort. He often invites it with an earneſtneſs which ſhews that he is not afraid of it. We rely on his candour for the freedom we ſhall now take with him; and if that ſhould prove to be leſs in *power* than it is in *form* (which, however, we do not think will be the caſe), we ſhall reſt ſatisfied with the integrity of our own motives.

I. Dr. Prieſtley is too precipitate in concluding that the 'Nazarenes and the Ebionites were the ſame people, and held the ſame tenets.' Their early hiſtory is ſo obſcure, that we cannot preciſely determine wherein they agreed, and wherein they differed. They agreed about the neceſſity of obſerving the Moſaic law: and it is very probable that this point of concord produced afterwards a more intimate connection. But we have ſtrong reaſon to ſuppoſe that the earlier members of both ſects differed very conſiderably in articles of *faith*.

II. The inference that Dr. Prieſtley would draw from the ſilence of Hegeſippus with reſpect to the Ebionites, is equally indefenſible. Only ſome very ſcanty and imperfect fragments of this hiſtorian have been tranſmitted to us; and from them it is impoſſible to make out any thing like a liſt of the heretics of his age: it is as remarkable, that he ſhould have omitted the Cerinthians as the Ebionites. But how do we know that either of them were omitted? To conclude that they were, becauſe we do not find them in a quotation conſiſting of a ſingle page, ſhews rather the eagerneſs of zeal to ſupport a ſyſtem, at all hazards, than the caution of an impartial hiſtorian, who ſcruples to admit any thing but what is atteſted by fact. Dr. Prieſtley, however, ſtands not alone in drawing this inference in favour of the Ebionites, from their omiſſion in this ancient catalogue of heretics. Toland, with his accuſtomed flippancy of remark, ſays, "In the liſt of the firſt hereſies, preſerved in his [Hegeſippus's] own words by Euſebius, he is far from reckoning "the Nazarenes or Ebionites among them: a good proof "that he was one himſelf." In anſwer to this "*lame and impotent concluſion*," we might, with a better ſhew of argument, aſſert, in our turn, that Hegeſippus could not poſſibly have been an Ebionite, becauſe Euſebius, who ſpoke of this ſect with great contempt and aſperity, quotes him with peculiar reſpect, and places his atteſtations to ſome of the ſacred writings on the ſame level of authority with thoſe of his cotemporary Irenæus,

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the great oppoſer of the heretics; and becauſe he is called an *apoſtolical* man by a writer of the ſixth century, who had read his commentaries, and who, ſo far from favouring the opinion of the Ebionites, ran into the oppoſite extreme.—Dr. Prieſtley is ſo much ſtruck with the *negative* teſtimony (if we may ſo call it) of Hegeſippus, that in his RECAPITULATION, which contains a 'ſummary view of the evidence for the primitive Chriſtians holding the doctrine of the ſimple humanity of Chriſt,' he makes a diſtinct article of it. We are ſorry to ſee a man of ſuch ſuperior qualifications reduced to an expedient ſo precarious as this!

III. With reſpect to the *Alogi*, it is not pretended that any ſect was ever known by that title before Epiphanius. He himſelf gave them that name, and he avows it. And why ſhould it be doubted that there were heretics in his day who rejected the Goſpel of St. John? Were there not heretics in his day, and long before, who rejected other books of the New Teſtament? Dr. Prieſtley's conjecture will not be eaſily admitted. The contrary ſuppoſition is natural *à priori*; and it hath the ſupport of hiſtory too. Was there not a modern diſciple * of *Artemon* who rejected, if not the whole of St. John's Goſpel, yet the introduction to it, becauſe it was thought to favour the Deity of Chriſt? It is but proceeding a ſtep farther, to pronounce the whole to be ſpurious.

IV. But our greateſt objection lies againſt Dr. Prieſtley's repreſentation of the opinions of Juſtin Martyr. He firſt tranſlates a paſſage of that ancient Father's writings in equivocal terms, and then draws a concluſion from it in direct oppoſition to its original deſign. '*Nor ſhould I be prevailed upon by ever ſo many who hold that opinion.*' This Juſtin is made to ſay. 'This language hath all the appearance of an apology for an opinion contrary to the *general and prevailing* one.' This is the inference made out of it.—It will be right to take a view of the paſſage in the connection in which it ſtands in the original, in order to determine its true meaning.

Juſtin in his Dialogue with Trypho, a learned Jew, endeavours to prove the pre-exiſtence of Chriſt. But willing to keep in view the *main object* of the diſpute between them, and to ſupport the ground he had already gained in the argument of Jeſus's Meſſiahſhip, premiſes a caution to his opponent to this effect—"That though he ſhould fail in proving the doctrine of Chriſt's "pre-exiſtence, yet the doctrine of his Meſſiahſhip would main-"tain its ground independently of it." As a proof that the arguments to ſupport theſe doctrines may be conſidered in a diſtinct light, he mentions ſome who, though they maintained the latter,

* Sam. Crellius.

yet

yet rejected the former. But, though he acknowledges that there were ſome who profeſſed to believe in Chriſt, and yet believed him to be a mere man; yet ſo far from ſaying, or even hinting, that their opinion was '*the general and prevailing one*,' that he ſays juſt the contrary. The paſſage ought to be tranſlated thus: "There are ſome of our profeſſion who acknowledge him to be Chriſt, and yet maintain that he was a man, born in the natural way; to whom I could not yield my aſſent; *no, not even if the majority* of Chriſtians ſhould think the ſame, becauſe we are commanded by Chriſt himſelf not to rely on human doctrines, but to receive thoſe which were publiſhed by the bleſſed prophets, and which he himſelf taught us." Doth this look like an apology for departing from a generally received opinion? Doth it not bear an aſpect the very reverſe? According to this repreſentation of the paſſage, the antitheſis lies between the τινες and the πλειονες, the minority and the majority of the ſame general profeſſion. But according to Dr. Prieſtley's conſtruction τινες and πλειονες muſt mean the ſame perſons, and both muſt denote the bulk or generality of Chriſtian profeſſors.

We may alſo, under this head, take notice of a great inconſiſtency in Dr. Prieſtley's concluſion, independent of the wrong conſtruction of the original paſſage: 'This language hath all the appearance of an apology for an opinion contrary to the general and prevailing one, as that of the humanity of Chriſt (*at leaſt with the belief of the miraculous conception*) probably was in his time.' But on what authority is this ſaving clauſe inſerted? Why is the poſition on which his inference is founded weakened by diviſion? Why is it not permitted to ſtand ſimply thus—"Juſtin makes an apology for maintaining a doctrine which had not the ſanction of the generality; for whilſt he maintained the pre-exiſtence of Chriſt, they on the contrary believed him to be nothing more than a man begotten in the ordinary way of generation." The Doctor had no right to inſert his—'*at leaſt with the belief of the miraculous conception.*" The inſertion is entirely arbitrary; and thoſe who know leſs of the author's character than we do, and may not have the ſame well-grounded aſſurance of his integrity, may poſſibly be led to imagine that he introduced thoſe words only to give ſome colourable pretext to his own principles. No *miraculous* conception was admitted in the caſe referred to. Nay, it was the very thing that was objected to, and poſitively denied.

The Doctor's remarks on Trypho's anſwer deſerve particular notice. 'It ſhews (ſays he) in what light the Jews will always conſider any doctrine which makes Chriſt to be *more than a man*.' Trypho's words are—"All of us expect that Chriſt will be born a *man from man*. If he therefore be the Chriſt, he muſt

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"by all means be a *man born of man.*" And doth Dr. Prieſtley think it neceſſary to give up the doctrine of the miraculous conception, merely for the ſake of accommodating Chriſtianity to the ſentiments which the Jews have entertained of his nature? Trypho hath informed him what they expect. With giving up the pre-exiſtence of Chriſt, he muſt alſo give up the doctrine of his miraculous birth. The one is no leſs improbable than the other in their eſteem. If Chriſt was a mere man, and in no reſpect different from ourſelves, why ſhould he have been what Dr. Prieſtley calls a *Unique* * in the creation? Why might not every end of his coming into the world have been anſwered as well by a natural as by a miraculous conception? What had his *conception* to do with his *qualifications* as the Meſſiah? A higher nature was not, it ſeems, to be imparted. What gift did it convey? Was he made holier by it? or wiſer? or in any reſpect fitter for his office?

We think a Jew could puzzle Dr. Prieſtley with queſtions ſuch as theſe; and a Chriſtian could turn his own conceſſions againſt ſome of the leading principles of his ſcheme, and ſtagger him on his own *ſimple* and *rational* ground.

V. As a proof of Dr. Prieſtley's remiſſneſs in point of attention, we need not go farther than the quotation we have made from his firſt ſection. 'With ſuch apparent unfairneſs doth *Euſebius* treat theſe Unitarians, as to ſay, that Theodotus, who appeared about the year 190, and who was condemned by Victor, the *ſucceſſor* of Zephyrinus, was the firſt who held that our Saviour was a mere man, when, in refuting their pretenſions to antiquity, he goes *no farther back* than to Irenæus and Juſtin Martyr.' There are three miſtakes in this ſhort paſſage. Victor was not the ſucceſſor of Zephyrinus. On the contrary, Zephyrinus ſucceeded him: and if Dr. Prieſtley will turn to Euſebius, and read the chapter with ſuch deliberation as befits an hiſtorian writing on ſubjects of the greateſt importance, he will find, that his charge of *unfairneſs* (even if it be true) is not to be applied to *Euſebius*, but to a *more ancient writer*, from whoſe book the tranſcript was made which hath ſo highly offended Dr. Prieſtley. The Reader will not wonder at the offence that was taken at it, when we have given him the true ſtate of the caſe.

Euſebius, after having mentioned ſome ancient books of Chriſtian writers which exiſted in his time, particularly mentions one, which, as it contained ſome things that more imme-

* This he ſays in oppoſition to the pre-exiſtence of Chriſt. Doth not the ſame objection equally lie againſt his miraculous birth? Was it not a *Unique?*—totally without example, and without parallel? The creation of the *firſt* man bears no reſemblance to it.

diately

diately fall within the province of eccleſiaſtical hiſtory, deſerved particular attention in ſuch a work as that which he was compoſing. But before he produces any quotations from it, he obſerves, that it was written againſt the hereſy of Artemon, who affirmed that Chriſt was a mere man, and pretended that antiquity was on his ſide. A pretence ſo ill-grounded was confuted at the time it was made by this early writer, who, after reaſoning on the ground of ſcripture, appealed to the teſtimony of other ancient fathers of the Church, and pleaded the known ſentiments of Chriſtians from the beginning. He mentions particularly the expreſs teſtimony of Juſtin, Miltiades, Melito, Clemens, Tatian, and Irenæus. But he ſtill goes farther back in his appeal: though Dr. Prieſtley (and this is the third miſtake) ſays, that it ſtops with Juſtin, and is carried no higher. It is:—and that too in the very next ſentence, however ſo ſingular a paſſage came to be overlooked by our hiſtorian. "Yea, moreover (ſays this ancient writer) the pſalms and hymns which *from the beginning* (απ' αρχης) were written by the faithful brethren, celebrate Chriſt, the Word of God, as God *." Having made this appeal to the general and known ſentiments of the Chriſtian Church, to the teſtimony of the moſt ancient Fathers, and to the hymns uſed in divine worſhip from the firſt period of Chriſtianity, he conſiders the pretence of Artemon as idle and groundleſs, and as what cannot poſſibly be repeated by any one, who hath a ſenſe of ſhame, without a bluſh.

VI. Dr. Prieſtley hath poſitively aſſerted, that 'we find nothing like *divinity* aſcribed to Chriſt before Juſtin Martyr;' and that 'the notion of the pre-exiſtence of Chriſt cannot be traced any higher.' We will not, like the antient writer juſt *treated* of, appeal to the hymns that were in uſe from the *beginning* (τον Χριστον θεολογουντες), which attributed to Chriſt the *honours of Deity*, becauſe they have not been tranſmitted to us—though we think the general account given of them a ſufficient confutation of Dr. Prieſtley's aſſertion, eſpecially when the *very early* date of the work is conſidered from whence Euſebius extracted the memorable particulars we have mentioned. We will endeavour to anſwer Dr. Prieſtley upon grounds leſs liable to be queſtioned:—by the poſitive teſtimony of writings which he will hardly aſſert were penned after thoſe of Juſtin Martyr.

Dr. Prieſtley himſelf hath quoted more than once the Epiſtle of Barnabas, without dropping a hint that he ſuſpected its authenticity. Now, in this Epiſtle (undoubtedly of very high antiquity, whether written by Barnabas or not) we have a plain

* The learned Reader will here recollect the celebrated paſſage of Pliny:

—— *Carmenque Chriſto quaſi* DEO *dicere.* Vid. Epiſt.

declaration

declaration of the pre-exiſtence of Chriſt. "And on this account the Lord himſelf was ſatisfied to undergo puniſhments for the ſake of our ſouls, notwithſtanding his dominion over the whole earth; to whom God ſaid, *before the beginning of the world*—"Let us make man after our own image and likeneſs." [Vid. §. v.] We call this a *plain declaration* of the pre-exiſtence of Chriſt, though we acknowledge it may be *allegorized away* by thoſe who have dexterity enough to uſe the ſame method of interpretation with ſome *plain declarations* of the Holy Scriptures. Upon ſuch a mode of expoſition we ſhall, indeed, be ſo perplexed between the *real* and the *figurative*, as not to know which to adopt. The *world* may mean nothing more than a *diſpenſation*: and *creation* only the *new-modelling* of old forms! There are, however, ſome paſſages in a writer before Juſtin which we think the ingenuity of Dr. Prieſtley cannot reduce (they are ſo ſtubborn!) to his plan of accommodation. Let us ſee—for he hath declared that the doctrine of Chriſt's divinity and pre-exiſtence cannot be traced higher than Juſtin.—Ignatius, in his Epiſtle to the Epheſians, ſays, "There is one phyſician, who is to be conſidered in a double view, as fleſhly and as ſpiritual; as made and not made; God incarnate; real life in death; begotten of Mary and of God; in one reſpect liable to ſuffering, and in another incapable of it, even Jeſus Chriſt our Lord." [§. VII.] There are other paſſages in the writings of this moſt ancient Father which are equally expreſſive of the two natures of Chriſt; but we think this fully ſufficient to confute Dr. Prieſtley's aſſertion, without troubling the Reader with any more quotations.

VII. We ſhall note one inadvertence more before we conclude. Speaking of the *Shepherd of Hermas*, Dr. Prieſtley ſays, very deciſively, '*This work is not quoted by Irenæus.*' Now this work is not only *quoted* by Irenæus, but the *manner* in which that ancient Father hath quoted it, hath occaſioned much ſpeculation among the eccleſiaſtical writers. That an *hiſtorian* of the 'Corruptions of Chriſtianity' ſhould have overlooked this, is ſomewhat extraordinary! We could enumerate twenty authors who have mentioned, with particular minuteneſs, the very ſingular reſpect which Irenæus paid to the *Shepherd of Hermas*—a reſpect ſo great, that Toland, with an air of exultation peculiar to little and malignant minds, makes an invidious handle of it in his Amyntor; and he produces it with freſh triumph in a thing which he affectedly called Mangonentas.

But we have ſaid enough. If Dr. Prieſtley can fairly acquit himſelf of every charge of miſconſtruction and miſtake, we will acknowledge the injuſtice of theſe animadverſions.

Friends to no ſect, we take no private road.

The points in queſtion lie on the very face of hiſtory. There we

we lodge our appeal; and if *we* are convicted of miſconſtruction, miſrepreſentation, or miſtake, we *will kiſs the rod.*—We ſhall in another article give a general view of Dr. Prieſtley's work, and leave animadverſions to others.

ART. VIII. *Biographical Anecdotes of William Hogarth:* with a Catalogue of his Works chronologically arranged, and occaſional Remarks. The Second Edition, enlarged and corrected. 8vo. 6s. in Boards. Nichols. 1782.

THE large account which we gave of the firſt edition of this work renders it unneceſſary to dwell long on the preſent. We need only in general ſay, that the value of it is enhanced to thoſe who are attached to this kind of reading by the addition of many curious anecdotes, ſome relating to Hogarth and his connections, and others to his prints and the various ſubjects of them. Some ſcarce pieces are republiſhed—many of them, indeed, of little intrinſic value, but, perhaps, worth preſerving on account of the light which they throw on incidents and events referred to by our inimitable artiſt.

The Poſtſcript contains a caution to the purchaſers of Hogarth's prints, which is worthy of attention.

'As in conſequence of the extraordinary prices lately paid for the collected works of this great maſter, certain dealers, &c. are ſuppoſed to be aſſembling as many of his prints as they can meet with—binding them up in pompous volumes—writing "fine old impreſſions" either over or under them—ſpecifying the preciſe ſums pretended to have been diſburſed for ſeveral of them (perhaps a guinea for a three ſhilling article)—preparing to offer a few rare trifles to ſale, overloaded with a heap of wretched proofs from our artiſts more capital performances;—exhibiting imperfect ſuites of ſuch as are cut out of books, and intending to ſtation puffers at future auctions, whoſe office it will be to intimate, they have received commiſſions to bid up as far as ſuch or ſuch an amount (*i. e.* the ſum under which the concealed proprietor reſolves not to part with his ware), &c. &c. it is hoped the Reader will excuſe a few parting words of admonition. Perhaps it may be in the power of Mrs. Hogarth to ſelect a few ſets from ſuch of her huſband's pieces as have remained in her own cuſtody from the hour of their publication. Let the multitude, who of courſe cannot be ſupplied with theſe, become their own collectors. Even ignorance is a more truſty guide than profeſſional artifice.

'It may be urged, indeed, that the proportionate value of impreſſions can be aſcertained only by thoſe who have examined many of them in their various ſtates with diligence and acuteneſs. But, ſurely, to qualify ourſelves for eſtimating the merit

of the curioſities we are ambitious to purchaſe is wiſer than to rely altogether on the information of people whoſe intereſt is commonly the reverſe of our own. Let it alſo be remembered, that the leaſt precious of all Hogarth's productions are by far the ſcarceſt; and that, when at an immoderate expence we have procured impreſſions from tankards ornamented by him, and armorial enſigns engraved for the books of his cuſtomers, we ſhall be found at laſt to have added nothing to his fame, or the entertaining quality of our own collections. By ſuch means, however, we may open a door to impoſition. A work like the *Harlot's Progreſs* will certainly remain unimitated, as well as inimitable. But it is in the power of every bungler to create freſh coats of arms, or ſhop bills, with our Artiſt's name ſubſcribed to them: and wherein will the lion and griffin of *Hogarth* be diſcovered to excel the ſame repreſentation by a meaner hand? A crafty ſelection of paper, and a ſlight attention to chronology and choice of ſubjects, with the aid of the hot-preſs, may in the end prove an overmatch for the ſagacity of the ableſt connoiſſeur. How many fraudulent imitations of the ſmaller works of *Rembrandt* are known to have been circulated with ſucceſs! But it may be aſked, perhaps, from what ſource the Author of this pamphlet derives his knowledge of ſuch tranſactions. His anſwer is, from the majority of collectors whom he has talked with in conſequence of his preſent undertaking.—He ought not, however to conclude without obſerving, that ſeveral *genuine* works of Hogarth yet remain to be engraved. He is happy alſo to add, that a young artiſt, every way qualified for ſuch a taſk, hath already publiſhed a few of theſe by ſubſcription.'

To this improved edition is added a *general Index*, in which the ingenious Author hath acquitted himſelf with his uſual accuracy and preciſion; and which will be peculiarly acceptable to thoſe who wiſh to procure information with reſpect to any particular plate of Hogarth, or who are deſirous of making a general collection of his works.

N. B. With regard to certain points in altercation between the Compiler of this work and the Monthly Reviewers, relative to ſome of the anecdotes animadverted on in our account of the firſt edition, we have neither leiſure nor inclination for any farther conteſt about them. Our Biographical Hero is, therefore, heartily welcome to parade the ground alone, and to plume himſelf with the triumphant concluſion, that his antagoniſts dare not enter the liſts with him a ſecond time.

ART.

ART. IX. *Sacred Hiſtory* ſelected from the Scriptures, with Annotations and Reflections, ſuited to the Comprehenſion of young Minds: particularly calculated to facilitate the Study of the Holy Scriptures in Schools and Families, and to render this important Branch of Education eaſy to the Teacher, and pleaſing to the Pupil. Vol. III. From David's Victory over Goliah, to Ahab's Conqueſt of Benhadad, King of Syria. By Mrs. Trimmer. 12mo. 3 s. Dodſley, &c. 1783.

OUR obſervations on the 1ſt and 2d volumes of this work appeared in the Reviews for April 1782 and February laſt; to which our Reader is referred, as they are equally applicable to the preſent publication. In the volume before us, not only the unlearned reader, but all who have neither leiſure nor opportunity to conſult various commentators, will be gratified by ſeeing ſome of David's moſt beautiful compoſitions introduced in the proper periods of his hiſtory; by which particular facts are confirmed, and the compoſitions appear to great advantage: indeed, by this means we diſcover beauties, which would otherwiſe have eſcaped our notice.—We ſhall lay before our Readers ſome of Mrs. Trimmer's obſervations on the life and character of David.

In page 298, ſhe ſays, 'You will often hear, among thoſe who call themſelves *learned* and *polite*, the character of this King vilified, in the moſt opprobrious terms, becauſe he is ſtiled in Scripture the "*Man after* GOD'*s own heart*," notwithſtanding he was guilty of great violations of the *moral law*; it is therefore neceſſary for me to inform you, how you are to underſtand this expreſſion. You remember, my dear, that Saul, a ſhort time after he was made King, broke through the conditions on which he had been raiſed *to ſit on the throne of the* LORD *over Iſrael*, and arrogated to *himſelf* the ſupreme power, inſtead of acting as God's *vicegerent*; and for this cauſe the prophet Samuel was ſent to tell him, that he was rejected *as Captain of the* LORD'*s inheritance*, and that his kingdom ſhould not deſcend to his poſterity, for "*the* LORD *had ſought him a man after his own heart*;" that is to ſay, one who would never forget that he received his authority from the Lord, and was bound to govern himſelf agreeably to God's commands.'

In page 302, ſhe adds, 'I think we may learn from David's hiſtory, that *a man after* GOD'*s own heart*, is one who makes the Divine will the general rule of his life; who has a fervent zeal for the honour of God, and a benevolent regard to the happineſs of mankind; who is patient in adverſity, humble in proſperity; who examines his own heart to ſee if there is any way of wickedneſs in him; acknowledges his ſins with ſhame and repentance, and avoids the repetition of them; who aſpires after

that *perfection* of *goodneſs* which human nature in its preſent ſtate cannot attain to; and who truſts to the infinite mercy of GOD for pardon, eſteeming *his favour* as the higheſt bleſſing he can enjoy, and longing to be admitted to thoſe bliſsful regions, where, freed from his preſent tumultuous paſſions, he may render more acceptable ſervice to this beſt of Beings.

'GOD vindicated his honour by ſhewing diſpleaſure againſt DAVID for his crimes, and has cauſed his hiſtory to be written for the edification of the world; if we turn it into *ridicule*, we *deſpiſe the admonitions of the* LORD; and if *we harden ourſelves in ſin*, inſtead of *amending our lives* BY DAVID'S EXAMPLE, and REPROACH GOD for calling him "*the man after his own heart*," *we blaſpheme his* HOLY NAME; therefore, I hope you will never join in ſuch profane converſation, as it will prove that you are neither well grounded in religion, nor acquainted with ſacred hiſtory, and that you want to find pretences for continuing in wickedneſs.'

We think DAVID much obliged to his fair advocate.

*** In page 156, for *Aſabel*, read *Abner*.
—— 232, for *Jacob*, read *Joab*.

☞ For this Lady's very ſenſible *Introduction to the Knowledge of Nature*, &c. See Review, Vol. LXIV. p. 68.

ART. X. *The Hiſtory of the Revolt of Ali Bey againſt the Ottoman Porte*, including an Account of the Form of Government of Egypt, together with a Deſcription of Grand Cairo, and of ſeveral celebrated Places in Egypt, Paleſtine, and Syria. 8vo. 5 s. Phillips, George Yard, &c. 1783.

THIS narrative is written by a perſon who ſtiles himſelf S. L. Κοσμοπολίτης, and who profeſſes to teach the Greek language, ancient and modern, at No. 27, Compton-ſtreet, Soho.—'As, ſays he, the Reader may doubt of the veracity of the Author, and wiſh to know how he became acquainted with Ali Bey, I will therefore ſatisfy his curioſity as far as delicacy will admit. In the year 1746, about the end of May, a very intereſting affair happened to our family; my eldeſt brother, to avoid death, or change of religion, thought proper to baniſh himſelf for ever from his native country; he took me with him, and we went to Damiata, or Peluſium; I ſtayed with him there two weeks, being then about the age of ten years, till he received an anſwer from Grand Cairo, to a letter which he had written to a relation of my mother, who was then in the ſervice of Rahip Mahomet, Paſha of Cairo; from thence I was ſent from my brother's, to my uncle at Cairo. My uncle was intimately acquainted with Ibrahim Kiahaya, whom I mention in my work. Ali Bey was then in the office of Hafnadar, and my

uncle uſed frequently to take me with him to Ibrahim Kiahaya, who often ordered Ali to give me one thing or another as a preſent; Ali uſed alſo to come very often to my uncle's houſe, in the caſtle, and had many preſents from my uncle, ſuch as furs and broad cloth, and other foreign things; by theſe means I became intimately acquainted with Ali, though a youth. This firſt acquaintance laſted till the year 1749, in which time, the Paſha being diſmiſſed by the Divan, in the manner hereafter mentioned, my uncle was obliged to follow him, and I alſo went with him to Natolia, to a town called Giuſel Iſſar, at which place we remained fourteen months; but my uncle's health being in danger, as the air of the country did not agree with his conſtitution, he begged leave of the Paſha to remove for change of air; and having obtained it, we departed from thence to Smyrna, and from thence to Conſtantinople. I ſtayed with him till the year 1753, at which time ſome circumſtances obliged me to part from him, and live independent; I therefore thought proper to lead a mercantile life, and having ſome money in my poſſeſſion, inveſted it in goods there, and putting them on board a ſhip which was going to Syria and Damiata, I went with it to Damiata, there I met Maalim Michael Farha, who was then under-commiſſioner in the cuſtoms, and protected by Ibrahim Kiahaya, and favourite to Ali Bey, with whom I became acquainted, and he bought of me moſt of my goods. From him I heard of Ali Bey's elevation, and begged of him, whenever he found an opportunity, to pay my reſpects to him. From that time I uſed to correſpond with Maalim Farha; and in his letters he aſſured me, that he always preſented my reſpects to Ali Bey, whenever he received any letters of me. He alſo very often uſed to ſend me a commiſſion for European goods, for Ali Bey, which I punctually complied with.

'In the year 1769, while I was in Europe, I received an order from Ali Bey himſelf, accompanied with Farha's letter, deſiring me to endeavour to ſettle ſome affairs for him in my travels, and go to Cairo as ſoon as poſſible, becauſe he had ſome ſervice to employ me in. My affairs detained me in Europe till the year 1771, when I went to Alexandria, and from thence to Cairo, where I had the honour to be preſented to him, by Maalim Farha; and ſince that time I remained in his ſervice, till his defeat, which involved me in ruin. As for the things of which I was not an eye witneſs, they were related to me by Farha, Tantavi, Riſk, Selficar *, and ſome by Ali Bey himſelf.'

The authentic account of ſuch a revolution as that accompliſhed by Ali Bey, written by a perſon who was occaſionally an eye witneſs of it, and had, from his connections in the coun-

* Principal officers and commanders under Ali Bey.

ry, many opportunities of acquiring the beſt information concerning it, will always deſerve the attention of the Public.

The Author's deſcription of the preſent government of Egypt is extremely curious and intereſting.

After giving an account of the death of his hero, which from its circumſtances is very pathetic and affecting, he ſays, 'Such was the end of Ali Bey *, in the forty-fifth year of his age.—He was five feet ten inches high, of a fair complexion, light brown hair, and an oval countenance, with large eyes, and a majeſtic appearance. He was of an undaunted courage, affable in his diſpoſition, of a free and generous mind, of great juſtice, and of rigid ſeverity in his puniſhment of offenders.' He ſeems, indeed, to have poſſeſſed all the good qualities of an hero, without the bad ones by which the characters of moſt *Heroes* have been ſtained.

To this account are added a deſcription of Grand Cairo, and of ſeveral places in Syria; alſo the journal of a gentleman who travelled from Aleppo to Baſſora, which is in itſelf curious, and which contains many remarks that may be of uſe to a perſon travelling the ſame route.

* He was aſſaſſinated in the year 1773.

MONTHLY CATALOGUE,

For JUNE, 1783.

POLITICAL.

Art. 11. *The True Alarm*; conſiſting of I. A Deſcant on the Preſent National Propenſity. II. A Sketch of a Refutation of Mr. Locke, being the Seventh Letter of the Candid Suggeſtions. III. An Appendix, containing a Friendly Challenge, and Thoughts on the ruinous Conſequences of an Equal Repreſentation. By B. N. Turner, M. A. Author of the Candid Suggeſtions. 8vo. 1s. Lowndes. 1783.

THAT part of this publication, which contains a ſketch of a refutation of Mr. Locke, has been already noticed in our Review of the *Candid Suggeſtions* (Vol. LXVII. p. 390.), and, although we truſt the Author judges rightly in ſuppoſing that we are open to conviction, we find no reaſon to retract our opinion concerning the political principles there maintained.—The *Deſcant* on the preſent National Propenſity, amounts to nothing more than an unſupported aſſertion, that the conſtitutional rights of the Crown are infringed, and a deſultory lamentation over the ſuppoſed propenſity of the times towards Anarchy, under the ſpecious name of Liberty. By a confuſion of language, and therefore, probably, of ideas—our Author maintains, that the reſtoration of political liberty to the people, implies a new tyranny and uſurpation, equally hazardous with the moſt abſolute and deſpotic government.

'This new-fangled potentate (ſays he) has aſſumed the very title of ſovereignty, the *Majeſty of the People!* To this great and glorious

majeſty it is, that we muſt all of us bow the neck; its authority is not to be queſtioned; its decrees are not to be reſiſted; and in the exaltation of this *Pſeudo-tyrant* (if I may be allowed the expreſſion) we may be ſaid to be threatened in a political ſenſe with the *reign of the Beaſt*. Well then—this many-headed majeſty has now ſet up its claims, which, in fact, are but a reviſal of the old ones: it arrogates to itſelf an excluſive right to govern *jure divino*, a natural, hereditary, unalienable, indefeaſible title to ſupreme authority.'—— Again; 'The very terms of the groſſeſt flattery of former times has been revived in obſequiouſneſs to this new deſpot. We read of a certain King, who on a ſet day, arrayed in royal apparel, ſat on his throne, and made an oration to the people, and the people gave a ſhout, ſaying, *It is the voice of a God, and not of a man.* And this is exactly the ſtyle in the preſent caſe, *Vox populi, vox Dei.*'

Is it poſſible not to ſee, that all this ſtrange declamation proceeds from an abſurd confuſion of the ideas of *liberty* and *tyranny*; and ſuppoſes that the more ſucceſsfully a people maintain their natural right of chooſing their repreſentatives, the more perfectly they are enſlaved—a doctrine, which the people of England are not yet prepared to digeſt.

Mr. Turner, in the third part of this pamphlet, *aſſerts*, that Equal Parliamentary Repreſentation would be ruinous, and the more ruinous, the more perfectly it is effected; but has reſerved the *proofs* of this extraordinary doctrine for the *amicable conteſt* which he propoſes. We are too buſily occupied to accept of any challenge of this kind, unleſs ſo far as we are regularly called upon in the way of our vocation.

Mr. T. we are informed, is a perſon of reſpectable character—a man of learning and ingenuity—we doubt it not: but we apprehend that political ſcience is not his *forte*.

Art. 12. *Inquiries concerning the Poor.* By John M'Farlan, D. D. One of the Miniſters of Canongate, Edinburgh. 8vo. 6s. bound. Longman. 1783.

This Work comprehends an extenſive view of a moſt important ſubject, the ſupport of the deſtitute poor of Great Britain. The Author diſtinguiſhes the poor according to the ſeveral cauſes of poverty; which affords him the opportunity of making many pertinent obſervations, dictated no leſs by humanity than by juſtice and good policy: he reviews the ſeveral methods of ſupporting the poor, both in England and in Scotland; as well as ſeveral ſchemes propoſed for remedying their defects: and laſtly, inquires into the moſt effectual method of employing and providing for them, and preventing the increaſe of beggary.

The reſults of theſe inquiries appear to be, that legal rates for the poor, operate to deaden the motives to induſtry and frugality; to eradicate the ſentiments of neighbourly compaſſion in the poor, one toward another; and to ſtop the hand of private charity and benevolence. That the poor are kept at a greater expence collectively in houſes of induſtry, than where they are ſupported by penſions at their own habitations; and where they enjoy their full allowances, are ſometimes rather imprudently kept better than labouring poor are able to keep themſelves by their induſtry: that collecting the deſtitute poor in large communities, does not diminiſh the number abroad

in public, or put a ſtop to common beggary; and that claims for relief keep pace every where with the known funds for that purpoſe, and with the facility of obtaining a ſhare of them.

By a detail of Scottiſh ſtatutes relating to the poor, we find a near ſimilitude with the legal ſyſtem of providing for the poor in England; but they are not ſo generally carried into execution, the poor in moſt places being no more than can be penſioned at their own habitations from voluntary contributions, collected every ſunday at the kirks, and by other cuſtomary circular applications. From this mode anſwering ſo well, the Author derives many of his objections to legal aſſeſſments: but if, as he admits, the beſt improved, and moſt commercial countries, have the largeſt proportions of deſtitute poor; it follows, that charitable collections cannot in ſuch places be truſted to for their ſupport. We do not, however, tax the Author with being inſenſible of this; and from all the facts he has collected, we agree with him, that the increaſe of the poor cannot be checked without a co-operation of the police without doors, with a judicious reformation in the management of the poor already under the care of the Public, in ſome articles which he points out. But for particulars, thoſe Readers who intereſt themſelves in this momentous ſubject, muſt conſult the work, which is the production of a very intelligent and liberal pen.

Art. 13. *A ſerious Anſwer from one of the People*, to Lord George Gordon's Letters to the Earl of Shelburne. In which an Attempt is made, by fair and ingenious Argument, to give ample Satisfaction to his Lordſhip's Doubts; and to relieve him, if poſſible, from any Inquietude for the Salvation of the State, &c. 8vo. 1 s. Hookham.

A *ſerious* anſwer to Lord George Gordon, if not a laughable undertaking, appears, at the leaſt, to be a moſt unprofitable waſte of attention and time. Remonſtrances of this kind may be warmly approved by thoſe who ſtand in no need of them; but thoſe who do, know better than to be argued into a confeſſion of error.

Art. 14. *Hints for promoting a Plan concerning the important Subject of more effectually ſupplying the Public with Seamen and Soldiers.* Upon a Comprehenſive, Equal, Regular, and Virtuous Syſtem. 8vo. 1 s. Murray.

The Author recommends the ſtationing ten or twelve ſhips of war round our coaſts, ſo as that all our cuſtom-houſe ports ſhould be under their cognizance, in an appointed *routine*, like our military eſtabliſhment: with their attending advice-boats for intelligence, and other neceſſary ſervices; ſo as to form a defenſible guard againſt piratical traders and hoſtile neighbours. In order to raiſe a regular ſupply of ſeamen, he would have every pariſh furniſh one lad annually, to be indented as a ſeaman for ſeven years. To this apprentice he would allow ten ſhillings a month during the firſt year of his ſervitude; increaſed by half a crown a month each year afterward progreſſively: by which the medium rate of his ſervice would not exceed 17 *s.* 6 *d. per* month, and ſave the enormous expence of bounty money. This plan by proper accommodation ſuited to circumſtances, would ſupply ſoldiers from the line of marines; and take away the neceſſity of impreſſing or inticing away the induſtrious ſervants of

farmers and tradeſmen, as well as enliſting under large bounties. For the particulars of a plan, which ſeems far from being chimerical, we muſt refer to the pamphlet; obſerving only, that could a regular connexion be formed between the national and merchant's ſervice, ſo as to make the latter a laſting fund of men for the ſupply of the former; it would wipe away that foul diſgrace of our conſtitution, reſting the defence on the violation of it, by compulſively dragging men from their families and voluntary occupations, at the inſtant of any public emergency.

Art. 15. *A ſolemn Appeal to the Good Senſe of the Nation:* pointing out the immediate Neceſſity of a cordial Coalition between the King and the People; in order to aſſert the violated Dignity of the Crown, and the Majeſty of the People; and by a Reſtoration of the ancient Conſtitution, to preclude the Poſſibility of this Country being ever governed by a Faction. 8vo. 1s. 6d. Flexney. 1783.

This is a declamatory appeal to the ſenſe of the people, by a determined aſſertor of the neceſſity of a parliamentary reform to the utmoſt extent of repreſentation in annual parliaments. 'The fate of England (the Author affirms) depends upon the public ſpirit of the people, who, by aſſociating in defence of their conſtitutional rights, by eſtabliſhing committees of correſpondence, by appointing delegates to confer in national congreſs, and *by peaceable exertions*, may accompliſh the reformation ſo devoutly to be wiſhed.' But is this zealous appellant *ſure*, that when once a people are agitated in ſuch an extra-conſtitutional manner, their exertions *will be* peaceable? And when they have done all that he would have them do, does he hope to diſmiſs them with—"Now, gentlemen, you have done enough, go therefore home to your ſeveral occupations, and live quietly; when we want you again, we will call for you." If his views extend no farther than this, they may be well meant; but we wiſh him a more intimate acquaintance with human nature.

Art. 16. *The State of the Public Debts and Finances at ſigning the Preliminary Articles of Peace* in January 1783. With a Plan for raiſing Money by Public Loans, and for redeeming the Public Debts. By Richard Price, D. D. and F. R. S. 8vo. 1s. 6d. Cadell.

The rank in which Dr. Price ſtands as a political calculator, is ſo well known, that we ſhall forbear to expatiate on that head. The plan here explained, was that under conſideration when the Earl of Shelburne, in May laſt, moved the following reſolution in the Houſe of Lords:

"That it is the opinion of this houſe, that all future loans ſhould "be conducted in the manner which may beſt conduce to the reduc- "tion of the national debt, or which may at leaſt not obſtruct ſuch "a reduction, but rather manifeſt the intention of government to "proceed in time to ſuch reduction."

When Lord Shelburne went out of office, the plan went with him; and the terms of the above motion having been ſeverely criticiſed, the plan it referred to will now ſhew how far theſe ſtrictures were founded in truth.

Without

Without entering into particulars, which would require much room, and for which, thoſe who are deſirous of ſeeing them will naturally conſult the pamphlet; it may ſuffice to ſhew the principle on which the plan was founded, in the Doctor's own words:

'In paying off debts with any given ſurplus appropriated to that purpoſe, their bearing a *high* rather than a *low* intereſt is a particular advantage. A million ſurplus, in the ſame time in which it would pay off a *hundred* millions bearing 3 *per cent* intereſt, will pay off 133 millions bearing 4 *per cent*; 178 millions bearing 5 *per cent*; and 241 millions bearing 6 *per cent.* — It was therefore propoſed, that the 3 *per cents.* ſhould be converted into 4 *per cents.* and that future loans ſhould be conducted on a plan which ſhould make them the means of effecting this converſion; and it is very remarkable, that on ſuch a plan, independently of its uſe as a preparatory meaſure, loans may be conducted with more benefit to the public, and at the ſame time with more equity and fairneſs, than on any other plan.

'The truth of this obſervation will appear from the following account of the plan intended.

'At the time this ſubject was under conſideration, the average price of the 3 *per cents.* was 68, and of the 4 *per cents.* 86——In theſe circumſtances, it was propoſed that, for 104 l. in *money*, the holders of the *three per cent.* ſtocks ſhould be offered, in exchange for 100 l. of this ſtock, 200 l. *four per cent.* ſtock; or, in general, that for every capital of 100 l. or more, which the proprietors of the 3 *per cents.* ſhould ſubſcribe, *double* that capital ſhould be granted bearing an intereſt of 4 *per cent.* provided the ſubſcription was followed by a payment in *money*, at the rate of 104 l. for every 100 l. ſtock ſubſcribed. ——In this caſe the intereſt payable by the public would be 4 l. 16 s. 2 d. *per cent.* For an intereſt of 5 l. (being the difference between the intereſt of 200 l. *four per cent.* and 100 l. *three per cent.* ſtock) would be paid on 104 l. in *money*; and this is the ſame with paying 4 l. 16 s. 2 d. for 100 l. in money.

'It would be neceſſary, in order to obtain by ſuch a ſubſcription TEN MILLIONS in money, that 9,615,384 l. in the *three per cent.* ſtock ſhould be ſubſcribed; in exchange for which, a double *four per cent.* ſtock would be granted, and, conſequently, 19,230,768 l. added to the *four per cents.* one *half* of which would be ſo much added to the capital of the public debts, and the other *half* a ſubſtitution of one capital for another equal capital.'

In order to obtain the required ſurplus of one million *per annum*, the Doctor declares it neceſſary that the nett annual revenue of the kingdom ſhould be raiſed to fifteen millions; an amount, which according to the Earl of Stair, would ſtill leave us more than a million deficient! Who ſhall decide, when Doctors diſagree?

Many are the advantages ſtated by Dr. Price as reſulting from loans of this complexion, employed in diſcharging public debts; the failure of which he pathetically laments.

Art. 17. *A Defence of the Rockingham Party*, in their late Coalition with Lord North. 8vo. 1 s. 6 d. Stockdale. 1783.

A ſenſible, temperate enquiry into the characters and views of the preſent exiſting political parties, and the contending chiefs of each;

directed to eſtabliſh the following poſitions: that the Rockingham connexion was the only one by which the country could be well ſerved; that they were not by themſelves of ſufficient ſtrength to ſupport the weight of adminiſtration; and laſtly, that they were not the men whoſe ſervices were the moſt likely to be called for by the Sovereign, in the preſent criſis. Mr. Fox is the unrivalled hero of the piece; Mr. Burke enjoys the ſecond place; and Lord North is treated with more reſpect than could ever have been foreſeen from the admirers of the two former gentlemen: but *tempora mutantur, et nos mutamur in illis*; and time only can ſatisfactorily expound the *why* or *wherefore*. Some ſacrifice muſt be made, to cement unexpected connexions, and no one is ignorant of the victim on the preſent occaſion.

EAST INDIES.

Art. 18. *A Vindication of General Richard Smith*, Chairman of a Select Committee of the Houſe of Commons, as to his Competency to preſide over and direct an Inveſtigation into the beſt Mode of providing an Inveſtment for the Eaſt India Company's homeward bound Bengal Ships. To which are added, ſome Inſtances to prove, that the General is not that proud, inſolent, and irraſcible Man his Enemies would induce the Public to believe him to be. As alſo, a few ſerious Hints to the Select Committee, tending to ſhew, that they are waſting their Time in the Minutiæ of Aſiatic Commerce, while the great Outlines and conſequential Branches, are in Danger of being overlooked. 8vo. 2s. 6d. Stockdale, &c. 1783.

The obligations which the General, above referred to, is under to his vindicator, are of a ſimilar nature to thoſe of the Earl of Shelburne to his defender; and if we can ſuppoſe both pens to be guided by any regard to juſtice, it will be difficult to determine which is the moſt exalted character of the two! On the other hand, ſhould their reſpect for truth have been no more, than it evidently is for the gentlemen concerning whom they record ſo many curious anecdotes, nothing will be more eaſy than to eſtimate the characters of ſuch writers.

The preſent *vindicator* is lively, and appears to be well informed as to eaſtern trade and politics; he is the warm friend of Mr. Haſtings, and makes many very ſevere unreſerved ſtrictures on the conduct of our great orator Mr. Burke, in reference to that gentleman. But beſide theſe perſonal matters, he enters into a ſerious inquiry into the commercial intereſts of this country, and ſtrongly recommends incouraging the importation of cotton wool from the Eaſt Indies for home manufacture: obſerving, that though the great breach made in the empire at the late peace, has deranged the whole of our foreign commerce; our loſſes in the Weſt may, with due attention, be repaired in the Eaſt. The facts he ſtates, and what he urges on this ſubject, will without doubt be duly conſidered.

AMERICA.

Art. 19. *Remarks on the Letters from an American Farmer*; or a Detection of the Errors of Mr. J. Hector St. John; pointing out the pernicious Tendency of theſe Letters to Great Britain. 8vo. 6d. Fielding. 1783.

It is the opinion of this ſenſible Writer, that Mr. St. John's deſign, in

in publiſhing his Letters, was to diffuſe a ſpirit of migrating to America. How far his apprehenſions are well founded, we preſume not to determine. His remarks are pointed; and, in many inſtances they are juſt; though in ſome they ſeem to be carried farther than ſound argument will bear; particularly where he accuſes Mr. St. John of an intentional untruth in ſaying, that "we have had no war to deſolate our fields, ſince the preſent troubles were not broke out when this letter was written." And then inſtances a partial irruption of the Indians in 1753, and Braddock's defeat in 1755. But ſurely theſe events, calamitous as they were at the time, are much too remote, and in their conſequences were too momentary, to invalidate a general affirmation made almoſt thirty years afterwards. The remarker, however, is juſtified in any ſuſpicions he may form, if what he confidently aſſerts be true; namely, that Mr. St. John has been guilty of a palpable falſehood in the account which he gives of himſelf as being a native American deſcended from Scotch parents; it being a fact, according to this writer, well known, that he is a native of Normandy, and that his chief reſidence, while in America, was at New York.

Art. 20. *Obſervations on the Fifth Article of the Treaty with America:* and on the Neceſſity of appointing a Judicicial Inquiry into the Merits and Loſſes of the American Loyaliſts. Printed by Order of their Agents. 8vo. 6d. Wilkie. 1783.

Theſe obſervations are made on a ſtrong preſumption that no hopes can be reaſonably formed of any kind of compenſation from the American States; and therefore the Loyaliſts reſt their expectations on the juſtice of the Britiſh government.—It is a melancholy reflection, that the conteſts of ſtates ſhould ſeduce, or drive, individuals to the neceſſity of incurring ſuch riſks, depending on the chances of war, and the precarious regard of thoſe who would gladly overlook their pretenſions when they have no farther uſe for them.

ANTIQUITIES.

Art. 21. *An Archæological Dictionary*; or Claſſical Antiquities of the Jews, Greeks, and Romans, alphabetically arranged; containing an Account of their Manners, Cuſtoms, Diverſions, Religious Rites, Feſtivals, Oracles, Laws, Arts, Engines of War, Weights, Meaſures, Money, Medals, Computation and Diviſion of Time, &c. By the Rev. T. Wilſon. 8vo. 5s. 3d. Boards. Cadell. 1783.

This, notwithſtanding ſome ſlight defects, appears to be a uſeful and ſeaſonable performance; for though Potter's Archæologia and Kennet's Antiquities, as this Author remarks, are deſervedly held in high eſteem, yet the former ſeems rather calculated for the man of ſome erudition, than for the ſtudent, and the latter is ſilent concerning ſeveral uſeful articles. He has judged well in interminxing an account of Hebrew antiquities with the others, ſo far as to illuſtrate certain paſſages of Scripture. The various topics here enumerated, it may be ſuppoſed, can be but conciſely repreſented in an octavo volume, and it may poſſibly happen that ſome articles may have been omitted; but, on the whole, the Reader who deſires this kind of information will find the preſent Dictionary an acceptable aſſiſtant. Conciſeneſs is indeed a recommendation to ſuch a work, if it be attended

tended with perſpicuity, as ſeems to be the caſe in the inſtance before us. We could have wiſhed for a more particular account of the Roman military ways in Britain; but, perhaps, this might not fall ſo directly into the Author's plan; and others will poſſibly wiſh for farther particulars: all which might ſwell the performance to a ſize beyond what the compiler intended. The book is dedicated to Dr. Samuel Johnſon.

LAW.

Art. 22. *Reports of Caſes on Appeals and Writs of Error*, in the High Court of Parliament, from 1701 to 1779. With Tables, Notes, and References. By Joſiah Brown, Eſq; Barriſter at Law. Folio. 7 Vols. Ten Guineas and a Half in Boards. Uriel, &c. 1783.

In noticing the 1ſt and 2d volumes of this work, publiſhed in 1779*, we explained the Author's plan, and briefly mentioned the conduct and execution of his deſign.—To that article we refer, and ſhall only add, that the undertaking is now completed.

ECCLESIASTICAL LAW.

Art. 23. *The Farmer's Night Cap*; or, the Parſon's Pocket Companion. Being Remarks upon the Penal Laws affecting the Clergy, and particularly in reſpect to Non-reſidence and Simony, with Adjudged Caſes. 8vo. 1s. Wilkie. 1783.

Under this whimſical title, the Author diſcovers an accurate acquaintance with that particular branch of the law which he has choſen to make the object of his attention. Though he contents himſelf with throwing together the principal adjudged caſes on the heads of Non-reſidence and Simony, without any preparatory obſervations, and with few or no inferences to let the reader into the real motives of his publication, it is eaſy to ſee that ſpleen againſt the clergy has at leaſt as great a ſhare in it, as zeal for the welfare of that learned body.

The ſcandalous traffick which is avowedly made of church preferment, to the neglect, and almoſt total extinction, of indigent merit, calls aloud for reprehenſion. At the ſame time it appears to us, that this is a ſubject which ought rather to be referred to the conſideration of the legiſlature, or the courts of juſtice, than to be diſcuſſed in a way that can only tend to diſturb the repoſe of the middle ranks of ſociety. The law concerning ſimoniacal contracts is more ſuitable to the *coif* of a Chief Juſtice, than the *night cap* of the *farmer*.—As to the doctrine of non-reſidence, it is with ſome propriety addreſſed to that claſs of the community, as farmers are moſt affected by the non-reſidence of the clergy.

BOTANY.

Art. 24. *Enchiridion Botanicum*; complectens Characteres generícos & ſpecíficos Plantarum per inſulas Britannicas ſponte naſcentium: ex Linnæo aliiſque deſumptos. Edidit Arthurus Broughton, M. D. 8vo. 4s. ſewed. Robinſon, &c. 1782.

The purpoſe of the Editor of this little volume ſeems to have been, to provide botaniſts with a manual of convenient ſize for a companion

* See Rev. Vol. LXI. p. 144.

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in their excurſions. He has therefore confined himſelf ſolely to the generic and ſpecific characters of plants, as given in Murray's edition of Linnæus; omitting the ſynonymes of other authors, and all other particulars. To perſons well acquainted with the Linnæan ſyſtem, and ſkilled in the inveſtigation of plants, this work will anſwer its intention, and prove of conſiderable utility. Younger botaniſts will find that they require more helps. The catalogue of Britiſh plants is drawn from Hudſon and Lightfoot.

HUSBANDRY.

Art. 25. *A Practical Eſſay on the Management of Potatoes*; or, a new Method of preventing the Diſorder thereof, called Curl'd Tops; containing ſhort and plain Directions for the right Management of Potatoes, with reſpect to their *Preſervation*, *Setting*, *Time of Growth*, *Taking-up*, &c. chiefly deſigned for the Uſe and Benefit of FARMERS and COUNTRYMEN in general, being adapted to the loweſt Capacity. To which is added, an Account of the artificial Manure of Potatoes, with reſpect to its Uſe, Effects, &c. &c. By William Raley, Student in Phyſic and Botany, in Barmby on the Moor, near Pocklington in Yorkſhire, and Author of the Treatiſe on the Management of Potatoes. 8vo. 1 s. Richardſon and Urquhart, &c. 1782.

A method to prevent the diſorder here ſpoken of would be a moſt invaluable diſcovery. To thoſe who are unacquainted with the extent to which the potatoe is cultivated, a conjecture at the national loſs that is annually ſuſtained by this hitherto incurable diſeaſe, might ſeem to exceed the utmoſt verge of probability. The remedy which Mr. Raley propoſes is not a very expenſive one; whether it may be effectual remains to be known. We muſt honeſtly confeſs, we are not greatly diſpoſed to give credit to noſtrums of any kind. Mr. Raley's book, at leaſt, is worth purchaſing. The potatoe grower will find ſome uſeful hints in it.

NOVEL.

Art. 26. *The Two Menters:* a modern ſtory. By the Author of the Old Engliſh Baron. 2 Vols. Small 8vo. 5 s. ſewed. Dilly. 1783.

A licentious guardian and a virtuous tutor are the *two Menters* to the hero of this *ſtory*. We have here a delineation of the various methods by which the one attempted to make him a gay, and the other a good man. Virtue, however, triumphs in the end; and the ſtory concludes with this juſt reflection, that 'there is no reliance but upon the friends of virtue; and that virtue is the only thing certain upon earth.' If ſtrict morality can recommend a work, the preſent hath a claim to public attention.

POETICAL.

Art. 27. *An Ode to Mr. Lewis Hendrie*, &c. &c. &c. Principal Bear-killer in the Metropolis of England, and Comb-maker in Ordinary to his Majeſty. 4to. 1 s. Bladon. 1783.

One of thoſe merry ſons of the Muſes, who have the talent of extracting mirth from every thing, and every body that comes in their way, has here diverted himſelf at the expence not only of Mr. Hendrie, an advertiſing vender of bear's greaſe in Shug-lane, but at the expence

expence of some other *popular* characters, who are every day figuring away, if not in more *useful* and *important*, at least in more elevated stations.

Art. 28. *The Theatrical Portraits*, a Poem, on the celebrated Mrs. Siddons, in the Characters of Calista, Jane Shore, Belvidera, and Isabella. 4to. 1s. Kearsley. 1783.

The Author's design in this poem is not only to compliment Mrs. Siddons on her inimitable performance of the several characters mentioned in this title-page, but also to point out the moral that may be drawn from the respective dramas to which they belong. The design is good; the execution indifferent.

Art. 29. *The Times.* A Satire. To the King; and dedicated to the Emperor of Germany. By T. Browne, Esq. 4to. 2s. No Publisher's Name.

The six following lines, which are of a piece with the rest, will answer the end of any critique that could possibly have been made on this incomprehensible effusion of nonsense:

'Whatever man usurp 'gainst Providence,
'Tis religion's ever the pretence;
Hypocrisy, dull mistress of the mob,
Her tyrant head in heaven, rules the globe;
But now the wise, t'avoid bigotted rent,
Believe and pray by act of parliament.'

Art. 30. *The Blazing Star*; or, Vestina, the gigantic, rosy Goddess of Health: being a complete Defence of the Fair Sex. Delivered by the High Priestess of the Temple, as written by the Dr. himself. 4to. 1s. 6d. Bladon. 1783.

Contrary to what might have been expected from the insinuation in the title-page, this defence is, in more senses than one, a *decent* declamation in praise of women.

Art. 31. *The Opera Rumpus*; or, the Ladies in the wrong Box. A serio-comic-operatic burlesque Poem. With Explanatory Notes, by the ablest Commentators. 4to. 2s. Baldwin. 1783.

The poetry of this piece is at least worthy of its subject—a squabble about a box at the opera house.

Art. 32. *An Address from the Members of the Constitutional Body* to their S——, on the Change of the Ministry. By an American Loyalist. 4to. 1s. Bladon.

A feeble attempt at obscene allegory. The very small seasoning of wit that it contains is stolen from a poem long since deservedly forgotten.

GEOGRAPHY.

Art. 33. *A New Description of Europe*, in various Columns, whereby is exhibited in one View, all its Empires, Kingdoms, Republics, and States, &c. (*in an Enumeration too long to copy, but usual in all Geographical Compendiums*). The whole, being *Multum in Parvo*, is composed, calculated, and compiled, from the best Authors, by J. S. Charrier, Teacher of Geography, the Use of the Globes, the French Language, &c. Author of the Chorographical Description of England and Wales, the geographical Tables of noted Cities, Improver and Editor of Dr. Nugent's Pocket Dictionary,

tionary, French and Engliſh, &c. Long 8vo. 2s. 6d. Sold by the Author *only*, who may always be heard of at Mr. Dilly's, No. 22, Poultry.

Method may be ſtudied and rendered ſo complicated as to end in confuſion; and for the Author's ſake, who appears to be a careful well-meaning man, we wiſh this publication may not prove an inſtance; for it muſt have been formed with no little labour and attention. The Author's taſte extends alſo to poetry; for ſome friend has furniſhed him with geographical definitions in verſe, at the beginning of the book; at the end we have verſes on gratitude, in which the Author celebrates all his friends: among whom, however ſingular the fact may appear, in this iron age, he actually includes his Bookſeller!

'And *thou*, O Dilly! I ſhall ne'er forget,
So kind, ſo civil, ſo compaſſionate;
So gentle, bounteous, and ſo well diſpos'd,
Thy perſonal worth ſhould ever be diſclos'd.'

It has been ſo common with poets to aſcribe different attributes to the diſpenſers of their compoſitions; that we think this rare exception an extraordinary evidence in favour of both the Author and the Bookſeller.

MISCELLANEOUS.

Art. 34. *A Letter to the late Rector of Bourton on the Water, in the County of Glouceſter, in Behalf of the preſent One*; in Anſwer to a Letter lately addreſſed to the Biſhop of Cheſter. 8vo. 1s. 6d. Brett. 1782.

The perſon addreſſed in this Letter is called upon, in an *ironical* way, to ſtand forward, like a grateful and generous man, in defence of his patron's ſon, after the virulent and perſonal attack that had lately been made upon him by the author of a pamphlet, entituled, 'Obſervations on the Doctrine of the Clerical Credit and Character, addreſſed to the Biſhop of Cheſter.' In that pamphlet it was aſſerted, with an acrimony that kept no meaſure with candour or ceremony, that the preſent Rector of Bourton was totally unworthy of the honour which was conferred upon him by ordination; yea, that the inſtitution itſelf was diſgraced by the object to which it was applied. The principal charges brought againſt him were, his want of learning, and the baſeneſs and ſervility of his former employment. His want of learning, indeed, is rather ſuppoſed than proved: but, even allowing this part of the charge to have been true, the defect, ſo unfeelingly expoſed, ſo wantonly inſulted, with all the airs of the moſt ſupercilious contempt, will be thought by many to be amply compenſated by a character at the ſame time uniformly and ſingularly good. Two teſtimonials are produced in behalf of the preſent Rector; one ſigned by the moſt reſpectable noblemen and gentlemen in the county of Cheſter—and the other by the clergy, whoſe teſtimony is confeſſed by their diocеſan to be worthy of credit. With reſpect to the other charge, alleged in a manner equally contemptuous and inſulting againſt this Rector, viz. that he had been in the low occupation of a waiter at an inn, and from being '*a ſervor of ale*,' had been promoted '*to ſerve at the altar*,' we are informed that 'there is a ſmall flaw in this matter; it wants truth. Mine hoſt did ſeldom

dom, if ever, *ſtrove ale* before his exaltation, having been in another line of buſineſs, almoſt down to his late engagements relative to Bourton:' ſo that after all the noiſe that hath been made about *ale*, and *inns*, and *waiters*, it comes to nothing more than this, that the poor man's 'great crime' conſiſted in having been 'born at an inn, and living there in the moſt dutiful obedience to his parents.'

There are ſome alluſions to a '*partition treaty*,' to a '*bit of treacherous paper*,' and to '*certain bucks and bloods frequenting taverns and horſe-races*, who ſometimes find admittance into holy orders;' which, though not quite intelligible to an ordinary reader, may, we doubt not, be eaſily comprehended, and fully explained, by the parties whom *theſe preſents* more particularly *concern*.

Art. 35. *A Vindication of the Obſervations on the Decline of the Clerical Credit and Character.* By the Author. 8vo. 1 s. 6 d. Johnſton. 1782.

This pamphlet is intended as an anſwer to the letter reviewed in the preceding article; the author of which our Vindicator loads with the moſt opprobrious epithets, which an imagination fertile in abuſe could ſuggeſt. Having exhauſted his quiver on this antagoniſt, he repleniſhes it with arrows, equally envenomed, to ſhoot at the *Monthly Reviewers*. We could not flatter ourſelves with the hope of eſcaping the rage of this '*fretful porcupine*,' after having (in juſtice, as we thought, to truth, candour, and humanity) admitted into our * Journal certain animadverſions on his pamphlet (written by a *correſpondent*), which were neither flattering to his vanity nor his honour. He diſtinguiſhes us by the appellation of 'Meſſieurs the Monthly Cynics;' and he is, it ſeems, ſo indifferent, ſo totally indifferent to our approbation, that 'he neither expects, nor deſires, nor regards it.' Had he ſtopt here, it would have been very mortifying! To be damned by two or three words of cold and ſtoical diſdain, is a circumſtance too provoking to admit of any conſolation. It is like attacking honour in a *certain place*, of nice and critical feeling, where Hudibras ſays, the very quinteſſence of this ſenſitive principle is depoſited, and where a wound is the quickeſt to be perceived, and the moſt difficult to be cured. But when reſentment bluſhes into anger, when anger boils up into indignation, and when indignation vents itſelf in clamour and evil ſpeaking, we then enjoy all the triumph of ſelf-applauſe, and receive with gratitude the tribute of reſpect ſo *warmly* offered to our conſequence by the foe who envies us the poſſeſſion. 'Let them (i. e. we ourſelves, the Monthly *Cynics*) rail and revile at pleaſure. It is the barking of the cur without his bite. It is the reptile's ſwell without its ſting. It is the hiſſing of the viper without its venom. He is happy in their enmity. He is obliged by the diſtinction they have done him. He exults that he hath been recommended by their cenſure; and rejoices that they have thought him worthy of that ſtupid effuſion of mere malice, which they ſo frequently, ſo pompouſly, and ſo profuſely pour on names of the firſt note, on characters of the higheſt eminence, and authors of the moſt extenſive reputation,' &c. &c. &c. &c. *Euge et belle!*—So many metaphors, ſo many antitheſes, ſuch a flood of eloquence, ſwell-

* Vid. Review for October 1782.

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ing into a ſort of Ciceronian rotundity, poured with ſuch enthuſiaſtic ardour on the *Monthly Reviewers*, is a circumſtance ſo flattering to vanity, that if they had not been ſo familiarized to praiſe of this kind, as to have grown indifferent to it, the compliment might have exalted them above meaſure!

The Vindicator, however, in the courſe of his animadverſions, denies, with ſuch ſturdineſs of apparent truth, that he is in any degree *related* to the preſent Rector of Bourton, that we are willing to give him credit, and to ſuppoſe that our correſpondent was in this reſpect miſinformed. Not that this circumſtance, be it true or falſe, leſſens the weight of ingratitude with which he is charged, on account of his behaviour to an injured family, which had generouſly ſelected his brother for their clerk, and had put him into the poſſeſſion of a living of conſiderable value, from which he had reaped the profit of a year's incumbency.

It is thought by ſome, who are more in the ſecret of this buſineſs than we are, that the Vindicator's *obſervations* on a certain *treacherous paper*, called a bond, are of a piece with ſome other things of the ſame title—evaſive and equivocal, and ſo forth; and ſuch as may miſlead others, though they cannot miſlead himſelf.

"It was never (ſays a CORRESPONDENT) ſaid, or inſinuated, "that 'he *himſelf* had formed a deſign on the rectory of Bourton;' for "his deſign, it was very well known, was to obtain that rectory, "and ſecure the enjoyment of it, for *his brother*. And although it "may '*not* be true that he ſigned any bond which ſpecified (*totidem "verbis*), that any brother of his ſhould give up any living, whenever any Edward, or any Charles, or any other fellow, whether "inn-holder, poſtmaſter, or poſtman, ſhould be ordained prieſt;' "yet it *is* true, and let the Vindicator deny it if he can, that before "William Hunter was preſented to the rectory of Bourton, a bond, "with a penalty of 5000 l. was given by his brother, Thomas Hunter, Vicar of Waverham, in Cheſhire, that William, the preſentee, "ſhould reſign that rectory, at any time when required ſo to do, "after a month's notice."

We are informed that a copy of this bond is ſtill in being, and, if neceſſary, may hereafter be produced.

Upon the whole, if matters ſhould be as our correſpondent reports, and we ſee no reaſon to diſcredit his information, we may turn the Vindicator's words againſt himſelf, and ſay with him—'*This appears to be a bad buſineſs, and it is made worſe by a bad apology.*'

Art. 36. *The Experienced Bee-Keeper*; containing an Eſſay on the Management of Bees: wherein is ſhewn, from long Practice, the moſt Eaſy and profitable Method of treating thoſe uſeful Inſects. With many Obſervations and Experiments entirely new; particularly intereſting to the Keepers of Bees, and uſeful to every Family. Together with an improved method of making Mead, and a great Variety of other Wines, with Honey. 8vo. 2 s. Dilly. 1783.

This long title has ſo much the air of *puff* and *quackery*, as rather to check the favourable opinion we are otherwiſe inclined to entertain of the performance. The Author, whoſe name appears to be Bryan J'Anſon Bromwich, has ſome pertinent remarks on increaſing the

the publications of this kind. He acknowledges himſelf indebted to ſeveral ingenious tracts which have been written on the œconomy and ordering of bees; but as a conſiderable increaſe of honey and wax in our own country is confeſſedly of ſome importance, both to public and private emolument, he flatters himſelf that any experiments, which tend to promote the facility or cheapneſs of managing this part of huſbandry, will not be thought totally undeſerving of attention. He very juſtly obſerves, that many methods hitherto, and eſpecially of late, recommended for the keeping and ordering theſe valuable inſects, 'however ingenious, are more adapted for the amuſement of people of fortune, than for uſe to thoſe who wiſh to profit by them, the expence and trouble attending them being ſo very conſiderable, that few, unleſs for curioſity and entertainment, could ever think of putting them in practice. On the contrary (it is added) all the implements neceſſary in the method here recommended, are of ſo plain and ſimple a conſtruction, and ſo eaſily procured, that it is in the power of every cottager to be poſſeſſed of them, and even to make them all himſelf. The bees alſo are ſo eaſily managed, that the keeping them this way will be found much leſs expenſive and troubleſome than in common ſtraw hives; at the ſame time the profit will be doubled, the bees being never deſtroyed.' This laſt is a material object, to which Mr. Bromwich pays a particular regard, and thinks it will appear, that his method (founded on actual experience and long obſervation) is greatly ſuperior in point of ſimplicity, cheapneſs, and profit to any other, and will ſhew, that the common barbarous mode of deſtroying theſe profitable little labourers, is at the ſame time a great loſs to the owners themſelves.

We are not ſufficient judges how far all the advantages mentioned may be derived, in their full extent, from the directions here given; but we think they are well worthy of attention, and the book itſelf deſerving of regard. It appears to be written with candour, and from experimental knowledge. If it ſhould contribute to revive a cultivation of this ſpecies of huſbandry, it will anſwer a good purpoſe: for, perhaps, the growing neglect of it may be conſidered as one, among the many inſtances in which we have, in all ranks and ſtations, deviated from the natural, moſt agreeable, uſeful, and valuable purſuits of life.

Art. 37. *Plan and Outlines of a Courſe of Lectures on Univerſal Hiſtory*, Ancient and Modern, delivered in the Univerſity of Edinburgh. By Alexander Tytler, Eſq; Advocate, Profeſſor of Civil Hiſtory, and of Greek and Roman Antiquities. 8vo. 5s. boards. Edinburgh, Creech; London, Cadell.

Works of this kind, which conſiſt merely of hints of what the Profeſſor delivers at large from his chair, are chiefly of uſe to his pupils; to others they only ſerve to excite curioſity without gratifying it: by a kind of art more wonderful than uſeful, they detach the ſhadow from the ſubſtance, and exhibit the *form* without the *matter*. Such a table of contents, however minute, can afford little information or entertainment. If the plan be copious and the method clear, the utmoſt that can be inferred is, that, probably, the Author will, ſome time or other, preſent the world with a good book. Thus much we

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are inclined to infer from the preſent ſketch of univerſal hiſtory. The ſcheme, however, appears too comprehenſive, including not only the hiſtory of facts, but of government, laws, religion, arts, and manners.

Art. 38. *The London Directory* for 1783; or, Liſt of Merchants and Traders in and about London. 8vo. 1 s. Lowndes. 1783.

Art. 39. *A Guide to Stage Coaches*, Waggons, Barges, &c. With the Rates of Hackney Coaches, Chairs, Boats, &c. 8vo. 1 s. 1783.

The two foregoing articles are very uſeful companions for the the counting-houſe, &c. For the accuracy and cheapneſs of which, merchants, tradeſmen, and others, are much obliged to the attentive and induſtrious compiler.

Art. 40. *The Bank of England's Vade Mecum*, or Sure Guide, &c. By a Gentleman of the Bank. 8vo. 1 s. Becket. 1782.

This little directory is calculated for the uſe of perſons having buſineſs at the bank, who have not been converſant with the different offices, and modes of proceeding in money and bill tranſactions, the ſtocks, dividends, &c. &c.

Art. 41. *An Addreſs to his Royal Highneſs the Prince of Wales*, on the important Subject of Impriſonment for Debt; pointing out the Neceſſity of a ſpeedy and effectual Act of Inſolvency; and illuſtrated with Sketches, taken from real Life, of ſome of the unhappy Sufferers. Small 8vo. 1 s. Scatcherd, &c. 1783.

Impriſonment for debt is a melancholy ſubject; but priſon walls hide the miſery within, until we are occaſionally reminded of it by ſome advocates in behalf of the unhappy ſufferers. We think this well-meaning writer has rather injured his pleas, by introducing his addreſs with political remarks and daſhed names.

Art. 42. *Obſervations on ſuch Nutritive Vegetables* as may be ſubſtituted in the Place of ordinary Food, in Times of Scarcity, Extracted from the French of Mr. Parmentier. 8vo. 1 s. 6 d. Murray. 1783.

Though the ſtate of agriculture and police in a country muſt be very wretched, in which it is neceſſary to have recourſe to the roots and ſeeds of the uncultivated field for ſuſtenance; yet it is certainly right that people ſhould know what might be ſafely employed on ſuch an emergence. The preſent publication, however, is little calculated to anſwer that end, above three fourths of it treating only of the various ways of preparing *potatoes*, which in theſe countries is always a product of culture, and is beſt uſed in the ſimpleſt way of preparation. In the remainder, we have two liſts of roots and ſeeds, from one ſet of which it is neceſſary to extract the *ſtarch* (which Mr. Parmentier accounts an identical matter in all vegetables, and a principal nutritive ſubſtance) by a particular proceſs; the other ſet may be uſed entire, like the farinaceous ſeeds and roots commonly cultivated.—There is alſo a liſt of plants which may be uſed as potherbs. Theſe catalogues undoubtedly may have their uſe; but if the tranſlator's aim had been merely to ſerve the cauſe of humanity, a column of a news-paper would have been the beſt mode of publi-

cation, and all the preceding part of the pamphlet might have been omitted.

MEDICAL *and* CHIRURGICAL.

Art. 43. *A Letter to Lord Cathcart*, Preſident of the Board of Police in Scotland, concerning the Recovery of Perſons drowned and ſeemingly dead. By Dr. William Cullen, his Majeſty's Firſt Phyſician at Edinburgh. 8vo. 1 s. 6 d. Murray. 1776.

This letter, though printed ſo long ago, but lately came into our hands. We were glad to find that a ſubject, concerning which there was much diverſity of opinion, had been treated by a perſon of ſuch deſerved reputation; and though the reader may not meet with many new ideas in it, he will probably be led to think on this topic with more method and accuracy by the peruſal of it.

The firſt ſtep to be taken in reſtoring a perſon drowned, or apparently dead, but in whom the *vital principle* may yet remain unextinguiſhed, is, according to Dr. Cullen, to renew the heat of the body. This is to be attempted by warm coverings, the heat of the ſun, a fire, a bath, &c. aſſiſted by friction. At the ſame time, means are to be uſed for reſtoring the action of the moving fibres, which is to be effected by ſtimulants; of which the kind moſt inſiſted on is the injection of tobacco ſmoke into the inteſtines. Dr. Cullen hints no ſuſpicion of the *narcotic* qualities of this remedy, which have induced others to reject it. Theſe intentions being purſued for ſome time, it is propoſed, that the buſineſs of revivification ſhould be completed, by reſtoring the action of the lungs and heart. The inflation of the lungs with air is recommended for this purpoſe, which, from the authority of Dr. Monro, is ſaid to be beſt done by a wooden pipe introduced into one noſtril, the other, as well as the mouth, being at the ſame time ſtopped. Beſides the above, which may be termed *eſſential* means, ſome other auxiliary ones are recommended, as opening the jugular vein, applying volatiles to the noſe, and pouring in warm drinks as ſoon as the power of ſwallowing returns. Vomits are ſuppoſed uſeful, by reaſon of the general concuſſion they give to the ſyſtem. It is particularly urged, that all theſe methods be perſiſted in for a long time, and that caſes be not too ſoon given up as deſperate.

Some papers are annexed, relative to the carrying into execution plans for the recovery of drowned perſons throughout Scotland, founded on the directions contained in this letter.

Art. 44. *An Account, and Method of Cure, of the Bronchocele, or Derby Neck.* The Third Edition. With ſome Reaſons attempted, for conſidering the Bronchocele, and Dropſy of the Ovarium, as kindred Diſeaſes. And a Plate, accurately engraved, repreſenting the Figure of the Diſeaſe. By Thomas Proſſer. 4to. 2s. 6d. Kerby. 1782.

An account of the firſt edition of this work appeared in our Review for November 1769. The additions to the preſent are mentioned in the title page. With reſpect to the pathological opinion advanced, of the ſimilarity of the Bronchocele and Ovarian Dropſy, we imagine moſt readers will join us in thinking it reſted on a very ſlight foundation. In the caſe of a perſon who died of the Bronchocele, the thyroid gland was enlarged by a number of cyſts, viſible with

with a magnifying glaſs, which diſcharged water on puncturing: but in the dropſy of the ovarium large cyſts are formed, containing often very large quantities of water. This laſt diſeaſe uſually happens (as Mr. Proſſer confeſſes that his authorities inform him) at the decline of life; the Bronchocele comes on at a very early period. The general ſtate of health and circumſtances of the conſtitution are almoſt totally different in the two diſeaſes—At the concluſion of the treatiſe are ſome criticiſms on what Mr. Wilmer has publiſhed concerning this diſeaſe in his *Caſes in Surgery* *. From theſe, Mr. P. appears much hurt at an expreſſion of Mr. Wilmer's, which, however, was not probably meant as he takes it. There is ſome ſimilarity between the Coventry method, as it is called, and Mr. Proſſer's; but the latter appears to us to have a leſs empirical caſt †.

Art. 45. *Some Thoughts on the Relaxation of Human Bodies*, and on the Miſapplication of the Bark in that and ſome other Caſes. 8vo. 2s. Nicoll. 1783.

Without attempting to lay down any preciſe and accurate ideas of the nature of relaxation, this writer gives his thoughts reſpecting the treatment of a variety of diſeaſes in which this circumſtance is ſuppoſed to exiſt, whether as a primary cauſe, or a conſequence. We ſhall not follow him in his enumeration of theſe unconnected caſes, each of which is but very ſlightly touched upon. In general, he approves rather of the evacuant than the tonic plan in moſt of the diſeaſes which he adduces as inſtances of relaxation.

There are, in this pamphlet, ſome remarks worthy the attention of practitioners; but we by no means would adviſe an implicit reliance on all the opinions which the writer advances. In particular, we are requeſted by a correſpondent to guard our readers againſt what he eſteems a very dangerous error of this writer; viz. his recommendation of an emetic in the uterine hæmorrhage, ſometimes ſucceeding delivery. He was led to this, by obſerving the flux of blood immediately ſtopped after a ſpontaneous puking in a woman, reduced to the greateſt extremity by ſuch an hæmorrhage. But our correſpondent rightly obſerves, that the ceſſation of the hæmorrhage was probably owing to the fainting; and that the effect of vomiting would be more likely to renew than to ſuppreſs it. The recommendation of emetics in hæmorrhages is, indeed, not a new thing; but it ſeems before to have been merely on the ground of the temporary debility, and ſuſpenſion of the contractile power of the heart, brought on by the nauſea; an effect ſimilar to that produced by the faintneſs itſelf, which the diſcharge occaſions. And when ſickneſs comes on ſpon-

* See Monthly Review for November 1779.

† Mr. P. has favoured us with a letter, in which he complains that notice was not taken of his having anticipated Dr. Milman, in his attack on the doctrine of antiſeptics, as maintained by Pringle, by his remarks on Mr. Alexander's experiments, annexed to the firſt edition of the treatiſe on the Bronchocele, and now omitted. But we deſire Mr. P. to recollect, that medical reviewers are mortal men, like their brethren; and that it is impoſſible the *corps* of to-day ſhould have in their heads the ſubſtance of all pamphlets which paſſed in review before their predeceſſors.

taneously, it is certainly rather an effort of nature to relieve herſelf from the effects of debility, than to ſuppreſs the hæmorrhage.

We ſhall juſt hint to this author, who appears to affect the character of a ſcholar, that his application of a paſſage from Horace, p. 12. can only be founded on a total miſconception of its meaning.

Art. 46. *J. N. Lieberkuhn Diſſertationes Quatuor*, &c. Four Anatomical Diſſertations of the late Dr. Lieberkuhn, &c. now firſt collected and publiſhed by John Sheldon, Lecturer in Anatomy, &c. 4to. 6s. ſewed. Cadell. 1782.

We need only to obſerve, with reſpect to this collection, that the firſt of theſe diſſertations is an inaugural theſis of the late well-known and ingenious author, *on the Valve of the Colon, and the uſe of the vermicular proceſs*, on his taking his doctor's degree at Leyden, in 1739. The ſecond is a memoir *on the Structure and Action of the Villi of the ſmall Inteſtines*. The third was publiſhed in the Berlin Memoirs in 1748; and contains an account of the author's method of injecting the veſſels of the different *viſcera*, for the purpoſe of diſcovering their internal or vaſcular ſtructure. The ſecond of theſe tracts is illuſtrated by three plates, and the following by two more.

The fourth diſſertation contains the deſcription of an 'Anatomical Microſcope,' with its horrid apparatus, for the purpoſe of crucifying *living* animals, and fixing them and their bowels in ſuch a manner, with pointed hooks, as that they cannot move, in the midſt of their protracted tortures, ſo as to diſturb the operator, after he has opened their bellies, and dragged out their inteſtines, for his deliberate inſpection.—Thoſe who are diſpoſed to purchaſe, probably uſeleſs, knowledge at ſo very high a price, muſt conſult the memoir itſelf.

RELIGIOUS.

Art. 47. *A Treatiſe on the Sabbath.* By William Lewelyn. 8vo. 2s. 6d. Evans. 1783.

This Writer contends that 'the diviſion of our time into ſeven equal parts, and ſetting aſide one out of the ſeven for a general and ſacred reſt, is, *in itſelf* conſidered, ſtrictly moral.' And, as if this poſition was not ſufficiently ſtrong and explicit, he adds, 'It is a rule in its *own nature neceſſary* for the benefit and even exiſtence of ſociety, and conſequently ſtrictly enjoined and commanded of God.' So extravagantly high doth this Writer carry his notions of the eſſential and inherent ſanctity of the Sabbath, that he conſiders the fourth Commandment as of more ſolemn authority, and of greater conſequence than all the reſt. 'It was the very firſt delivered to man: it was not only obſerved by man in his perfect ſtate, but by God himſelf.—REMEMBER, was prefixed to this precept on Mount Sinai, and to this only.' Mr. Lewelyn runs into a ſtrain of *compliment* on the occaſion. 'God found it a thing in itſelf ſo wiſe, ſo decent and *judicious*, ſo perfectly fit and proper, that he was refreſhed with delightful reflections on the obſervation of it. He ſaw the thing itſelf ſo full of beauty and propriety, that he could not but commend and applaud his own wiſdom for *taking ſo diſcreet a ſtep*, and *hitting* exactly upon the proper day and the preciſe meaſure of time for ceaſing from work.'—'A day over, or a day under would have maimed its beauty and propriety;' and this, it ſeems, would have betrayed an *indiſcreet*

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and *injudicious ſtep!* Thus God left off his work juſt when and where he ought. 'Had the whole (ſays this Author) been ſet up in a day or two, what a picture of wild haſte and violence it would have exhibited! And had it been many days more, it would have been comparatively dull and tedious.—ſix days was time enough for God to do the work of a God; the ſame is ſufficient for man to do the work of man. It is a perfect, exact, and beautiful rule, ſuiting every working being, of any rank, place, or capacity, God, man, or beaſt.' The proclamation, we are informed, is ſuppoſed to run as follows—'Be it known to the whole creation, that I, the Creator, having, in ſetting up the creation, worked ſix days, myſelf *made the experiment* of ſtopping and reſting the 7th, and have, upon the trial, found it a thing full of beauty, profit, and propriety. Be it therefore known, that I have bleſſed and ſanctified the practice and made it the rule for bringing my reaſonable creatures to happineſs and holineſs.'

With reſpect to the change of the day from the ſeventh to the firſt, the Author expreſſes himſelf ſo myſtically, and enigmatically, that he brings all Jacob Behmen before us. 'Our Lord having removed the whole univerſe out of its old ſtate, and landed with it on the other ſide death, and fixed it in its perfect and permanent glory, the Evangeliſts begin the hiſtory of the new creation as if nothing had ever exiſted till then. They call that morning MIA, firſt, making it the birth and date of the exiſtence of the univerſe. No ſubſtantive could have reached their idea. They do not ſay firſt day, firſt morning, firſt Sabbath, though theſe are included, but FIRST in the abſolute and ſublime. This word reduces to nothing all that had ever been, and makes paſt days, months, years, ages, and all worlds as if they had never been before, and comprehends and fixes the date of the creation in its new exiſtence. No other word had propriety, force, and expreſſion ſufficient for the purpoſe.' . . . . . 'Some might wonder that we have not rules for keeping the day preceptively delivered in the New Teſtament. But this was needleſs; for they are delivered and enacted elſewhere: and by a myſtical tranſition carried over into the New Teſtament. Every commandment of the Law is there declared to be in full force, and to remain ſo without the leaſt abatement; conſequently the 4th ſtands there as the guide and rule of the church: for Matthew ſays, that the evening or edge of the Sabbaths reached over, and in the dawn aſcended into the MIA of the new Sabbath, and therefore brought over all that eſſentially belonged to it in its former ſtate.'

Why ſuch partial praiſe ſhould be laviſhed on the *Mia* of St. Matthew, and the *Prote* of St. Mark (entitled to an equal ſhare of honour, and that too, by a prior claim, and by right of inheritance) ſhould be totally neglected, we are as much at a loſs to account for, as to comprehend many of the very ſingular paradoxes of this ſtrange, heterogeneous, verboſe, and myſtical publication.—And yet we frequently perceive the gleams of a vigorous imagination which break out from the clouds which obſcure the Author's judgment. They are ſuch, indeed, as may be compared to thoſe equivocal flaſhes which ſome times play upon the ſkirts of night, but only ſerve (as the great poet ſays) to "*make darkneſs viſible.*"

Art. 48. *Divine Inſtitutes of True Religion and Civil Government.* 8vo. 1 s. 6d. Donaldſon.

Ye advocates for liberty! ye friends of mankind! bring forth your moſt potent charms: for, behold, the ghoſt of Sir Robert Filmer is riſen from the dead, again to maintain the *jus divinum* of Kings!

'When Adam ſinned, ſlavery took place of perfect freedom, and became the inevitable portion of his poſterity.'—'The deſcendants of Ham were, by the judicial appointment of God ſentenced to ſervitude; and this ſentence has been fulfilling 4000 years. But the deſcendants of Ham were a third part of mankind: therefore a third part of mankind have been born in a ſtate of abſolute ſlavery, in which they ſtill remain.'

Thus all mankind inherit ſlavery from Adam, and one third of mankind inherit this birth-right both from Adam and from Ham: that is, *all* mankind are by nature ſlaves, and one third of mankind are doubly ſlaves. How does this ſupport, or agree with, the doctrine, that ſome part of mankind have a divine right to be Kings? Let the ghoſt be heard.

'That the Lord and Maſter of the world has ſet one above another by the cleareſt appointment, is indiſputably proved, from the promiſe which God gave to Abraham: "And KINGS ſhall come of thee:"—a promiſe given to Abraham before he was circumciſed, that it might be extended to the univerſal church of God. Hence it is manifeſt, that Abraham was ordained and conſtituted ſupreme and univerſal head and parent of all nations and people, who ſhould, from that period to the end of time, profeſs the faith and worſhip the God of Abraham; and that he was alſo, by the ſame Divine appointment, the covenant head in Chriſt of all power and authority; Kings and Princes deriving their original deſcent from him, and holding their dominion and ſovereignty by virtue of the covenant which God made with Abraham.—The divine original of kingly government is alſo proved from analogy, and the typical doctrine of the holy Scripture. It is allowed, that "all ideas come from ſenſation and reflection: [What then?] It was THEREFORE neceſſary that the ſpiritual reign of the King of Kings ſhould have a correſponding repreſentation, or typical ſign among mankind, to prefigure his kingdom, power and glory, which could only be done by the reign of Kings over their ſubjects.—Kingly government is thus moſt clearly proved to be of divine original. Demonſtration itſelf can prove nothing more evident.'

Alas! poor Ghoſt!—if this be all thy meſſage, haſte thee back to thy priſon-houſe, and leave it to mortals, to rule and be ruled as ſeemeth to them good.

Art. 49. *Reflections on the Unity of God*, as it accords with the received Doctrine of the Trinity: and the Precepts of the Old and New Teſtament. Addreſſed to Chriſtians of all Denominations. By J. G. Eſq. 8vo. 1 s. Johnſon. 1782.

The reflections here offered are pertinent, and proper to the ſubject: they ſeem to ariſe from a well diſpoſed mind, and are delivered with candour and ſerioufneſs. It is to be conſidered, however, that Chriſtians in general, and the exceptions we ſuppoſe are very few indeed,

deed, agree in acknowledging the *Unity* of God, though ſlumbers connect ſentiments with this which appear to others to contradict it. But it is unneceſſary for us to offer any remarks on the ſubject.

SERMONS.

I. *The Meaſures of Toleration:* Preached before the Synod of Aberdeen, October 8th, 1782. By Alexander Fullerton, M. A. Miniſter at Furtie. 8vo. Aberdeen, printed.

This ſermon breathes a ſpirit ſo manly, ſo liberal, and ſo truly Proteſtant, that we cannot help recommending it to our Readers. Toleration, though the pride and boaſt of cultivated humanity, does not ſeem to be thoroughly underſtood, even in this enlightened and philoſophical age; at leaſt, if we may judge from the temper and conduct of many perſons, from whom better things might reaſonably have been expected, on a late memorable but melancholy occaſion.

The warm conteſts which lately agitated the minds of men, in regard to a relaxation of the laws againſt perſons profeſſing the Popiſh religion, and thoſe dreadful outrages which proceeded from bigotry and an intolerant ſpirit, will, Mr. Fullerton hopes, plead his excuſe for publiſhing his thoughts on ſo delicate a point. If the danger that was apprehended, whether real or apparent, is now over, the minds of men, it may reaſonably be preſumed, he obſerves, will be more diſpoſed to weigh arguments on both ſides with calm attention and impartiality; and ſentiments formed on proper information and deliberate enquiry, in a caſe of ſuch conſequence, may be productive of many good effects on practice, though the cauſe, which firſt ſuggeſted the enquiry, ſhould never again come into view. Beſides, he tells us, what we are extremely ſorry to hear, that the ſpirit of oppoſition to the lately propoſed indulgence has not, upon being gratified, entirely ſubſided, but ſtill continues active and reſtleſs.

This leads him to explain the grounds, and aſcertain the meaſures, of religious toleration; and to enquire how far Roman Catholics come within the limits of theſe meaſures, and ought to be allowed the free and public exerciſe of that religion which they profeſs. He ſhews, very clearly, both from reaſon and Scripture, the injuſtice of refuſing the indulgence lately propoſed to be granted them; conſiders the principal arguments that have been adduced by thoſe who oppoſed the repeal, and makes it appear that none of them, however founded in ſuppoſed expediency, or on the baſis of a narrow and partial policy, are ſufficient to vindicate a palpable violation of the rules of equity.

The Notes contain ſeveral material circumſtances which the generality of our Readers cannot be ſuppoſed to be acquainted with—In the Appendix, we have a Copy of the Oath to be taken and ſubſcribed by perſons profeſſing the Popiſh religion, in order to qualify them to claim the benefit of Act 60, 18 George III.—the Reſolution of the General Aſſembly concerning Popery, Edinburgh, May 25th, 1779—and an Account of the ſentiments and conduct of the Preſbytery of Aberdeen, February 11th, 1779.

We are ſorry that the bounds allotted to this Article will not allow us to lay before our Readers that part of the Appendix which relates

to

to the Preſbytery of Aberdeen. We muſt content ourſelves, therefore, with ſaying, that their conduct on ſo intereſting an occaſion does them infinite honour.

II. Preached at the Anniverſary Meeting of the Sons of the Clergy in the Cathedral Church of St. Paul, on Thurſday May 16, 1782. By William Jones, A. M. F. R. S. Rector of Paſton, in Northamptonſhire. 4to. 1s. Bathurſt.

Ingenious, acute, and animated.—The Author is a very able apologiſt for the temporal rights of the clergy, particularly in the matter ſo near and dear to them—the TITHES. What he advances is, however, reaſonable and cogent. 'The tithes (ſays he), or tenths, allotted for their ſupport, were freely granted, on a religious principle, by the Crown, with the conſent of the Lords and Commons of the realm in the Saxon times, when the King was proprietor of all the lands in the kingdom: and the charter is ſtill extant in our ancient hiſtorians. They were not purchaſed by any owner, nor are they paid for by any occupier of the land: if they were, the rents would be at leaſt one ſeventh part higher than they now are. The tenant only ſurrenders what the land hath been charged with for nine hundred and twenty-ſeven years: and ſo little can be laid to the account of the clergy for exacting it with rigour, that I believe there are few amongſt them who will not readily acquieſce in the terms made for themſelves by the neighbouring lay-impropriators. It is hard upon them, that in ſome inſtances where the tenths have been ſurrendered peaceably to laymen, confederacies have been formed, and illegal aſſemblies convened, to prevent the taking the tenths in kind by clergymen.' The preacher mentions one circumſtance that deſerves to be recorded to the honour of the clergy. 'It hath been reported, that out of ſeven hundred ſuits upon record (viz. in litigations relative to tithes in the common courts of law), ſix hundred of them have been carried by the clergy, which fact is ſufficient to ſhew, that whatever may be ſaid againſt individuals, clergymen in general have been neither covetous nor litigious.'

From the ſmall ſtipends in general allowed to the clergy, and the other difficulties they have to ſtruggle with in ſupport of themſelves and their families, their ſituation is not in a temporal view an object of envy. The ſmall proviſion they are capable of making for their children, ſtrongly recommends the utility of this excellent and truly benevolent inſtitution.

This laſt Collection was 1005l.—The higheſt ever made was 3224l. in the year 1763.

☞ Y. Z. who lately ſolicited a farther account of the ſubjects of two Memoirs in the laſt volume of the Berlin Academy (mentioned in our laſt Appendix, p. 544.), will find thoſe articles more particularly noticed in our Appendix to the preſent volume of the Review; which is to be publiſhed with the Number for the next month.

*** WATSON's *Reign of Philip* III. in our next.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SIXTY-EIGHTH.

FOREIGN LITERATURE.

ART. I.

Hiſtoire de la Societé Royale de Medecine, &c. i. e. The Hiſtory and Memoirs of the *Royal Society of Medicine* at Paris, for the Year 1779. Drawn from the Regiſters of the Society. 4to. Paris. 1782.—The Hiſtory contains 268 Pages—the Memoirs 690.

HISTORY.

AFTER the prize-queſtions, and academical regulations, which are placed, as is uſual, at the head of this volume, we find the *eulogies* of the following deceaſed members of the Academy, Meſſrs. *Le Roi*, *Navier*, *Bucquet*, *Lieutaud*, and *Gaubius*, together with an account of the lives and writings of Meſſrs. *Bonafos*, *Bernard*, and *Planchon*, aſſociated or correſponding members.

The eulogy of the late M. JER. DAVID GAUBIUS, Profeſſor of Medicine and Chemiſtry in the Univerſity of Leyden, is, we think, the moſt intereſting of the five. This eminent man was not only diſtinguiſhed by his merit in the line of his profeſſion:—he was a ſcholar, a philoſopher, and a gentleman. He was equally capable of ſhining in a college and in a court, and was remarkable for that nice knowledge of men and manners, and that uncommon mixture of wit, gentleneſs, amenity, and prudence, which rendered him agreeable in every ſphere of ſocial intercourſe.

He was born at Heidelberg in 1705, and received the firſt rudiments of literature in that city. But diſcovering early a ſtrong propenſity to medical ſtudies, in which he was confirmed by the example and converſation of his uncle, Dr. John

Gaubius, an eminent phyſician at Amſterdam, he was ſent to Harderwyk, where he attended for a year the prelections of the learned Profeſſor de Moor, and afterwards repaired to Leyden, where *Boerhaave* was in the zenith of his glory. He was ſoon diſtinguiſhed by the peculiar favour of that great man, who was attracted by his manners, and pleaſed with his capacity, penetration, and docility. A connexion of mutual eſteem and friendſhip enſued, and neither lapſe of time, nor the winter of old age, cooled the generous warmth of enthuſiaſm, and the ardour of gratitude, which attached Gaubius to his patron and guide. Boerhaave, though long dead, was ſtill alive in his heart: and, if we are not miſtaken, it was but a few years ago, and in his very laſt academical oration, that Gaubius introduced ſuch a noble and affecting apoſtrophe to that great good man, as drew tears from the audience.

In 1725, GAUBIUS took his Doctor's degree, under the eye of Boerhaave, and publiſhed his *Diſſertation on the Solid Parts of the Human Body*; in which he ſhewed an inclination to depart from the mechanical ſyſtem, and to contemplate nature with the ſpirit of an unprejudiced and accurate obſerver. He then travelled into France, where he formed uſeful connexions, paſſed ſome time at Straſburg, and returned to Heidelberg. Here his ſtay was ſhort, and he ſet out for Amſterdam, where he married his uncle's daughter, and applied himſelf, with unrelenting ardour, to the ſtudy of chemiſtry, natural hiſtory, and anatomy. He was ſoon invited by the magiſtrates of Deventer, in Overyſſel, to practiſe as phyſician in that city; and during his reſidence there, he directed his principal application to the ſtudy of pharmacy. In 1731, Boerhaave, who had taught hitherto all the branches of medicine at Leyden, except anatomy, and began now to feel the decline of ſtrength, which comes with advanced years, reſigned the claſſes of botany and chemiſtry, and was ſucceeded in the latter branch by his friend Gaubius. To this preferment the Profeſſorſhip of Medicine was added in 1734, and then Gaubius became his maſter's colleague.

The reputation of GAUBIUS was ſoon eſtabliſhed upon the moſt ſolid foundations, by ſeveral works of great and acknowledged merit. His treatiſe on the method of preſcribing, or compoſing medical receipts, contains the wiſeſt rules on a ſubject of the higheſt importance, and went with applauſe through ſeveral editions *. It is certainly one of the moſt momentous

* The work is in Latin, and, like all his other productions, is highly commendable for elegance and purity of ſtyle. Its title is—*Methodus concinnandi Formulas Medicamentorum.* The third edition was publiſhed in 1767.

points

points in medical practice, to combine properly the materials for the art of healing, that are derived from the three natura kingdoms; and in this new improvements are ſtill to be deſired and expected.

This work was followed, after a long interval, by the Treatiſe of Pathology *(Inſtitutiones Pathologiæ Medicinalis)*, the doctrine of which may be augmented and modified, but cannot be overturned by new diſcoveries. Of this work, in which many of the animal functions, which had been explained by the laws of mechaniſm, were attributed to the influence of the *vital principle*; the firſt edition appeared in 1758, and the ſecond, reviſed and corrected, in 1775. A third, with ſome alterations and additions, was almoſt ready for the preſs when the author died; but it will ſoon be publiſhed by the learned Profeſſor *Hahn*, his nephew, and worthy ſucceſſor in the claſſes of medicine and chemiſtry; and who has prefixed a new introduction to the work.

But one of the works, in which Profeſſor GAUBIUS diſplayed the richeſt fund of knowledge in the various branches of natural philoſophy and medicine, was the collection he publiſhed in 4to, at Leyden, in the year 1771, and republiſhed in 1779, under the title of *Adverſaria Varii Argumenti.* A treaſure of facts, experiments, and obſervations, is contained in this miſcellaneous work.

Among the many diſcourſes that GAUBIUS delivered with applauſe in the univerſity of Leyden, on certain public occaſions, that *concerning the government of the mind, ſo far as it belongs to the province of medical ſcience*, drew peculiar attention. The ſubject was not only medical, but philoſophical in an eminent degree; and the metaphyſician and moraliſt, when they read the title, pricked up their ears, and put themſelves in a poſture for defending their domain againſt a medical invader. But no harm nor encroachment was intended, though miſrepreſentations were given of the tendency of the diſcourſe. In this piece *man* is conſidered as a being, compounded of two principles *entirely* diſtinct, but which accompany each other ſo cloſely, and are ſo intimately blended and united, that there is no part of the human body, where *matter* and *ſpirit* do not manifeſt their impreſſions and their reciprocal influence. Theſe two *agents* (ſays Gaubius, and ſo phyſicians and chemiſts may be allowed to ſpeak) are connected by the laws which conſtitute *life*, and every organical molecule ſeems to be animated by a power derived from both. This firſt diſcourſe, which was publiſhed in 1747, was followed, though at a long diſtance, by another on the ſame ſubject, deſigned partly to refute the miſrepreſentations of *La Mettrie*, and was delivered in an academical aſſembly in 1763. They were both republiſhed in 1769; and they contain the true principles of medical pſychology, deliver-

ed in a pure and elegant ſtyle, and ſeaſoned, in ſeveral places, with agreeable ſtrokes of wit and humour.

Among the literary labours of GAUBIUS, are to be placed his editions of the *Prognoſtics* of PROSPER ALPINUS, of CRAMER'S *Elements of Docimaſtic Art*, and of SWAMMERDAM'S Bible of Nature, in the tranſlation of which GAUBIUS had the greateſt ſhare.

The reputation of this eminent man ſpred far and wide. The late Empreſs of Ruſſia made him the moſt flattering offers to engage him in her ſervice, as her firſt phyſician, but without ſucceeding; and the Empreſs now reigning, gave him honourable marks of her eſteem.

After celebrating the learning and genius of GAUBIUS, the author of this eulogy points out his eminent and diſtinguiſhed merit as a practitioner, in which line he diſplayed the greateſt talents, and the moſt ſedate penetration and judgment, with remarkable ſucceſs. The States-General of the United Provinces bore teſtimony to this, by appointing him, in 1760, firſt phyſician to the preſent Prince of Orange, then a minor. He filled that poſt with honour and diſtinction during twenty years, without ſuſpending, until a few years before his death, his academical functions. He ſurvived all his medical colleagues at Leyden, and ſaw their Profeſſorſhips filled by his diſciples. He enjoyed all the advantages of a healthy, reſpectable, and reſpected old age, died in opulence at the age of 75, and left a very large fortune to an only daughter, who married a magiſtrate of Leyden.—It is very ſtrange, that the eulogy of this eminent man, who was ſuch an ornament to the univerſity of Leyden, is *only* to be found in the memoirs of a foreign academy.

The titles of the pieces contained in this volume, fill eleven quarto pages, in the table prefixed to it. Among thoſe that relate to PRACTICAL MEDICINE, in the *Hiſtorical* part, the following deſerve particular attention.

Obſervations on the Venereal Diſeaſe, *and* a particular Diſorder *with which new-born Children are attacked, together with Reflexions upon the Nature and Treatment of thoſe Diſorders.* By M. COLOMBIER.—It were to be wiſhed, that thoſe whom virtuous principles do not reſtrain from irregular and licentious amours, could read theſe *Obſervations*; for then they would certainly be reſtrained by humanity, if vice did not harden the heart, as well as degrade and corrupt it. The hereditary effects of venereal diſorders on poor infants, exhibit one of the moſt melancholy ſpectacles of human miſery. Our academician deſcribes them in a manner that makes the heart ſink. Great and generous attention has been given to this hideous object in the hoſpitals at Paris; and the members of the Medical

cal Society, ſeconded by Government, continue their efforts to alleviate the horrors of this diſguſting and deſtructive plague.—The particular diſorder mentioned in the title of this piece is called by the author *Muguet* or *Millet*. It has been mentioned, ſays he, by very few writers, and has been deſcribed by none with any ſatisfactory degree of accuracy or preciſion. Its ſymptoms are ſmall, white, hard pimples, which appear on the lips of children, on the tongue, in the pharynx, and which are ſometimes found in the œſophagus: deglutition becomes difficult and even impoſſible: a diarrhœa enſues: the face grows pale; and ſpots or pimples of a violet colour, appear on the body, which are a certain indication of approaching death.

New Obſervations concerning Medical Electricity. By M. MAUDUYT.—This is a continuation of the author's account of his application of electricity to medical purpoſes. It contains an enumeration of the caſes in which relief was obtained by it. Theſe caſes were paralytical and rheumatic complaints, weakneſs in particular parts, deafneſs, diſorders in the eyes, &c.

Reſearches and Obſervations concerning various Medical, Chirurgical, and Anatomical Subjects. By M. VICQ D'AZYR.—The learned and ingenious academician has here collected, under different titles, ſeveral obſervations, communicated to the Society by its correſpondents, and ſeveral that he had himſelf preſented to it. The objects of theſe obſervations are accurately repreſented in nine plates, which contain ſixty figures, explained in a table annexed to them. Concretions, which are found in all the parts both of human and animal bodies—Diſorders in the bones—Aneuriſmal tumours cured by compreſſion, and other objects, equally intereſting, are the ſubjects of the curious and inſtructive obſervations contained in this piece.

MEDICAL CHEMISTRY furniſhes a few ſhort articles—MACQUER's Reflexions on the Magneſia of Epſom ſalt, which contain nothing new—*An Analytical Examination of the Root called by the Dutch* Colombo, *and by the Engliſh* Columbé; by M. JOSSE.—*Obſervations on the Mixture of Quinquina with Tartar Emetic*; by M. CORNETTE.—This laſt article offers to practitioners a remedy in the treatment of obſtinate intermitting fevers, whoſe efficacy deſerves examination. From the experiments made, with this mixture, by M. CORNETTE, it appears evident, that the emetic, mixed in a certain proportion with the quinquina, whether in powder or decoction, is entirely decompounded, and may therefore be thus adminiſtered, without any ſort of danger, to patients, according to the exigence of the caſe, and the views of the phyſician. The doſe our academician recommends, is 12 or 15 grains in a pint of decoction, and

20 or 24 grains to an ounce of quinquina in powder, incorporated with ſyrup, to form an electuary.

Of the two laſt articles in the *hiſtorical part of this* volume, one contains *Reſearches and Experiments relative to the Organ of Hearing, and the Propagation of Sounds.* By M. Pesolle.—Deſigned to prove, againſt the opinion generally received, that the Euſtachian tube does not at all contribute to the perception of ſounds, but only ſerves to tranſmit to the organ of hearing an aqueous air that is proper for lubricating it. The other is a ſeries of curious and intereſting *Reflexions on two kinds of Quinquina, newly diſcovered in the environs of Santa Fé, in South America.* Here we have the ſum and reſult of the report made by Meſſieurs Daubenton, Macquer, Bucquet, De Juſſieu, and Cornette, who were appointed to examine the diſcovery in queſtion. This piece is adapted to excite diffidence and ſuſpicion with reſpect to the Peruvian bark that is ſold in the ſhops. The ſeveral kinds of bark are ſo different in their ſtrength and efficacy, that it is no wonder we ſee fevers often reſiſting this excellent remedy. M. de la *Condamine*, who was upon the ſpot where the tree flouriſhes moſt *, deſcribed three kinds of quinquina, the red and yellow, which are the moſt eſteemed, and the white, which is not eſteemed at all. M. de Juſſieu, who was alſo upon the ſpot, and examined the tree and its bark with a botanical and medical eye, admitted a larger diviſion of kinds, which he, nevertheleſs, reduced to two principal ones. Under the firſt he comprehends the red, yellow, and knotty quinquina, which have all ſmooth, purpliſh, almoſt inodorous flowers, and a bitter bark, more or leſs coloured. Under the ſecond he comprehends four ſpecies of white quinquinas, which are all diſtinguiſhed from the former, by having rough, red, ſtrong ſmelling leaves, hairy within, fruits longer in ſize, and the exterior bark whitiſh. In two of theſe the bark, when recent, has, though in an inferior degree, a febrifuge quality, which it ſoon loſes. In the two others, whoſe flowers exhale the fineſt odour, the bark is inſipid, and without the leaſt efficacy. As the red bark was become very ſcarce, the diſcovery of two kinds of quinquina at *Santa Fé*, in $4\frac{1}{2}$ degrees of northern latitude, is a matter of great importance. The firſt, which reſembles the red quinquina in its leaves, is pronounced by our examiners to have all the excellent qualities which recommend this remedy, ſuch as odour, bitterneſs, ſtipticity, a facility of being diſſolved in the different menſtrua, and the abundance and exact combination of its mucilaginous and reſinous principles. The ſecond is rejected, on account of its reſemblance to the white quinquina. The diſcovery of the quinquina tree

* Cajanuma, near Loxa, in Peru.

at Santa-Fé, will not only procure a greater abundance of this precious bark, but alſo render its tranſportation more expeditious and eaſy, by a river, whoſe mouth is near the harbour of Carthagena.

MEMOIRS.

The Second Part of this volume begins, as uſual, with obſervations on the conſtitution of the atmoſphere, and the temperature of the ſeaſons—hiſtorical accounts of epidemical diſeaſes, and medical topography; and there are ſeveral pieces, relative to theſe objects, that well deſerve the peruſal of medical practitioners. But we ſhall proceed to the memoirs that concern objects leſs local, and conſequently more generally intereſting.

PRACTICAL MEDICINE.

I. *A Memoir concerning certain Expeditious, Eaſy, and Efficacious Methods of remedying the unhappy Accidents, with which the Small Pox, and Meaſles of a Malignant ſort, are frequently attended.* By M. de LASSONE.—The great efficacy of milk, uſed as drink, in the dangerous diarrhœa that ſometimes accompanies the eruption of the ſmall-pox, and in the bilous evacuations that are frequently obſerved to follow that of the meaſles, is here aſcertained by repeated and moſt ſucceſsful trials made by M. de LASSONE, on patients of the firſt rank. He cured in this manner the Princeſs Adelaide of France, and her two royal ſiſters, who were ſeized with the ſmall-pox, in conſequence of their attendance on their father, the late King of France, who died of that diſorder. The cow's milk was mixed with a ptiſan made of parſley roots *. The preſent Queen of France was cured of a diarrhœa, and other dangerous ſymptoms, that accompanied the epidemical meaſles with which ſhe was ſeized ſome years ago, by the ſame plain and ſalutary remedy.—Our academician commends greatly the uſe of roſe-water in the ſmall pox, to prevent the eruption from hurting the eyes.

II Mem. *Concerning Fat in the Human Body, its Nature, its Properties, its Effects, its vicious Qualities, and the Diſorders it may occaſion.* By M. LORRY.—This learned and important memoir, which does honour to the known abilities of its celebrated author, contains above ſixty pages, filled with very curious reſearches.

III Mem. *Experiments made by Meſſrs.* DE JUSSIEU, DE LA LOUETTE, &c. *Commiſſaries named by the Royal Society of Medicine, to aſcertain the Properties and Effects of the Root of the Dentaria* (Tooth-wort, ſhall we tranſlate it—or Pellitory—or what?) *in the Treatment of the Itch.*—The Society had propoſed,

* This ptiſan is made by pouring two pounds of boiling water upon two ounces of parſley-root, waſhed and ſliced, or cut ſmall.

In 1778, the following prize-ſubject—*To point out the beſt method of curing expeditiouſly and effectually the itch, contracted by communication, as frequently happens in work houſes, hoſpitals, and priſons.* The remedy indicated in the piece that obtained the prize, was a particular preparation of the root of the plant, called by the French *Dentellaire*, and by different botaniſts *Dentellaria Rondeletii—Lepidium Dentellaria dictum*—and by Linnæus *Plumbago.* The remedy is not new; but the manner of adminiſtering it, and its remarkable ſucceſs, are entirely ſo. The plant, as deſcribed by *Garidel*, has produced, on ſome, good effects, and the moſt pernicious effects on others; it is, indeed, of a very hot, pungent, and cauſtic nature, and has been known to take off the ſkin when uſed in friction. But in this it reſembles many other remedies, which are only dangerous, becauſe the preciſe manner of confining their operation to a certain degree of activity, has not been found out. M. *Sumeire*, author of the diſſertation on this ſubject, which was crowned by the Society, and a phyſician of note in Provence, acknowledges candidly, that the method he propoſes of uſing this plant was learnt from an empyric, who applied it, with the greateſt ſucceſs, in Provence, forty years ago. He obſerves that, ſince that time, it has been always uſed and found effectual; and in the memoir now before us, the Commiſſaries of the Academy bear ample teſtimony to its efficacy, after repeated experiments. The method of uſing it is, to pound in a marble mortar three handfuls of the root in queſtion, to which ſome add a ſmall handful of ſalt: on the pounded root muſt be poured a pound, at leaſt, of boiling olive oil: the whole muſt be ſhaken for three or four minutes, and then put into a piece of linen: when the oil has paſſed through the linen, the root muſt be preſſed pretty ſtrongly, and only a part of it left in the linen, which is to be tied in the form of a knot. This knot is to be dipped in the hot oil, and with it the whole ſurface of the body is to be rubbed. The firſt rubbing ſometimes brings forth all the itch that lay concealed under the ſkin, and produces diſagreeable ſenſations to the patient; but the ſecond removes them, and the fourth uſually completes the cure. The friction muſt be repeated every twelve hours, and always with the oil very hot.

IV Mem. *Concerning a new Manner of preparing Acid Soaps; together with an Inquiry into their Uſe in Medicine.* By M. Cornette.—The trials made by this ingenious phyſician with the acid ſoap of olive oil, ſeem hitherto rather to promiſe than to perform.

V Mem. *Concerning an Internal* Hydrocephalus, *or Dropſy in the Ventricles of the Brain.* By M. Odier.—A very intereſting and excellent piece, which deſerves a place on the ſame

ſhelf

ſhelf with Profeſſor *Whyte*'s deſcription of this dangerous diſorder, and the judicious remarks of Meſſrs. *Fothergill* and *Watſon* on the ſame ſubject, which are inſerted in the IVth volume of the *Medical Obſervations and Inquiries.*

VI Mem. *Concerning the Vapour Baths of Ruſſia, conſidered as Means of preſerving Health, or curing ſeveral Diſorders.* By Dr. ANT. RIBEIRO SANCHES, Firſt Phyſician to the Empreſs of Ruſſia, &c.—This laborious academician declares, that he does not write with a view to inſtruct phyſicians, or to diſplay medical and philoſophical knowledge, but only to give uſeful information to perſons in the country, who are deprived of the medical ſuccours that are eaſily found in cities. His great object is to prove, that the Ruſſian baths are more commodious and uſeful, both for preſerving health and healing many diſorders, than thoſe of the ancient Greeks and Romans, and the modern Turks; and, whatever may have been his intention, he ſhews both extenſive erudition and medical knowledge, in treating his ſubject. The ſubject itſelf leads him into circumſtantial accounts of the Grecian and Roman Gymnaſia, the ancient baths, the German ſtoves, the conſtruction of the Ruſſian baths, the method of uſing them, the diſorders in which vapour baths are ſalutary, and the caſes in which they are pernicious, and many other diſcuſſions, that will prove entertaining to every curious reader, and inſtructive even to many phyſicians.

VII Mem. *Concerning the Miliary Fever*, which reigned in ſeveral Parts of Normandy. By M. VARNIER.

VIII Mem. *Reflexions on a conſiderable Aneuriſm of the Axillary Artery, followed by a Fracture of the Ribs.* By M. DEHORNE.

IX Mem. *Reſearches and Obſervations concerning an Eſſential Epilepſy, or the Morbus Sacer of Hippocrates.* By M. SAILLANT.—By an *eſſential* epilepſy, M. Saillant means, that with the germ or principle of which the patient is born. He obſerves, that ſince Hippocrates (to whom, on the teſtimony of Foeſius, he attributes the work concerning the *Morbus Sacer*), phyſicians have ſaid little or nothing of this ſpecies of the diſorder in queſtion, but have confined their reſearches to the *accidental* epilepſy. He therefore propoſes to ſupply this defect; and he ſeems, indeed, to have ſtudied this terrible diſorder in all its forms, branches, ſymptoms, and cauſes, with uncommon aſſiduity and attention.

There are THREE MEMOIRS relative to cattle, and the epidemical, or (as the French call them by a new term) *epizootical* diſeaſes that ſometimes reign in the paſtures. The memoir in which the Abbé TESSIER *ſhews the inconveniences that attend the defective conſtruction of ſtables, points out the rules for conſtructing*

them properly, and exhibits plans and figures, by which theſe rules are illuſtrated, is an object of great importance to rural œconomy.——The ſame thing may be ſaid of the memoir in which the very learned and ingenious ſecretary to the Society, M. VICQ D'AZYR, gives an hiſtorical ſummary of the *epizootic* diſeaſe that reigned in the generality of Picardy in the year 1779. The topography of the place, the local cauſes, origin and progreſs of the diſorder, the deſcription of its nature and ſymptoms, and of the ſtate in which the beaſts which died of it, appeared upon diſſection, the preſervatives againſt the ſpreading of the diſorder, the methods of cure, the manner of removing the infection from the ſtables——theſe, together with a comparative table of the beaſts that died, and of thoſe that were cured, form the contents of this uſeful memoir ——This is followed by a *memoir* concerning the glanders, by M. CHABERT.

ANATOMY.

I Mem. *Concerning the Irritability of the Lungs.* By M. VARNIER.—This academician attempts to prove, by a ſeries of obſervations and experiments, in oppoſition to the doctrine commonly received, that the lungs are *irritable* and *ſenſible*, both internally and externally; that they have their proper and peculiar *life*, like the other organs; that they are active, and even tranſmit their activity in determining, ſtopping, diminiſhing, and accelerating the motion of the other organs of reſpiration; that they can even communicate their impreſſion ſtill farther, and, connected with the general ſyſtem of ſenſibility, animate the whole machine, and excite ſympathetic movements. From all which, it will appear, that inſtead of being paſſively dependant, as has been generally ſuppoſed, upon foreign agents, they are the firſt and principal agents in reſpiration. The numerous and well-conducted experiments on which M. VARNIER founds his hypotheſis, merit a very particular degree of attention.

II Mem. *Reflexions on the Intention of Nature in the Conformation of the Bones of the Skull, peculiar to newborn Children; in which Advantages ariſing from this Conformation, not hitherto ſufficiently attended to, are particularly conſidered.* By M. THOURET.—The membranous intervals which, in children, ſeparate the different bones that form the ſkull, are generally and juſtly conſidered as deſigned by nature to facilitate the paſſage of the infant at its birth, as this imperfect ſtructure of the head renders it ſuſceptible of change of form, as well as of diminution of volume, by the cloſing or approximation of the ſeparated bones. Our academician carries the advantages of this temporary conformation much farther, and ſhews, that the compreſſion of the brain, which accompanies this cloſing of the

bones,

ies, is highly ſoporific, and produces an inſenſibility, which ders the infant from feeling the pains that muſt naturally at- d its birth, and the mother from being injured by the violent tions in the infant, which theſe pains would excite. Nay, ther advantages ſtill reſult from this conformation—but we ſt refer the reader to the work for an account of them.

MEDICAL CHEMISTRY.

I Mem. *Obſervations on the Phenomena and Variations, which exhibited by* Urine, *conſidered* in a *ſtate of Health.* By M. ILLE.—This is a very laborious memoir, and it is to be fol- ved by more on the ſame ſubject, which we do not remem- to have ſeen before treated with ſuch a learned and circum- ntial detail. It is here obſerved, analyſed, and deſcribed in its phenomena, forms, alterations, odours, and qualities, the three periods of *precipitation*, occaſioned by coldneſs and t, *decompoſition* cauſed by ſpontaneous motion, and *complete refaction.* No ſenſe or faculty, whoſe exertions could be ployed on the ſubject, have been idle on the occaſion; and think both chemical and medical readers will applaud the la- urs of this induſtrious and accurate obſerver of nature. If s memoir had been a prize-diſſertation, it would have cer- nly been crowned with the golden chamber-pot.

II Mem. *Concerning the Analyſis and Properties of the various nſtituent Parts of Ipecacoanha.* By Meſſrs. CORNETTE, and ASSONE, the Son.—It has been ſuppoſed, that the emetic vir- e of this root reſides in its reſinous parts. Our academicians tend to demonſtrate, that the ligneous part of the root is very arly as emetic as that which is ſeparated from it, and that the tract of that ligneous part poſſeſſes the ſame quality, though a milder degree.

III Mem. Chemical Reſearches concerning the different oceſſes that have been hitherto employed in the preparation of artar Emetic. By M. CAILLE.

MEDICAL PHYSICS.

Obſervations and Inquiries concerning the Uſe of the Load-ſtone in Medicine; or, A Memoir on Animal Magnetiſm. By Meſſrs. NDRY and THOURET.—In the firſt part of this memoir we ve a ſummary of the attempts and experiments that have been ade with the load-ſtone, for medical purpoſes, by phyſicians ancient and modern date; and this ſummary is entertaining d inſtructive. In the ſecond part the Authors give us a ſeries *new* obſervations on the uſe of the load-ſtone, in the treat- ent of ſeveral diſorders, made by the members of the Royal ciety of Medicine, or their aſſociates and correſpondents. heumatic pains in the face—Tooth-achs—Rheumatiſm in fferent parts of the body—Nervous complaints in the reins d head—Spaſms in the ſtomach—Cramps in the breaſt—Palpi-

tations, convulſive tremblings—Epilepſies, dizzineſs, and od complaints which come under the general denomination of n vous diſeaſes, are mentioned here as the objects of magne applications. The caſes are deſcribed, the patients are name and the load-ſtone appears to have produced real and ſalut effects on them. The third part contains conſiderations on t general effects, the nature and uſe of the magnetic fluid, co ſidered as a medicine. In theſe it is deſigned to prove, th the load-ſtone operates on the human body by a principle d ferent from that which is the reſult of its ferruginous natu its attractive influence on iron, as alſo from the other proper and principles of action, that have been attributed to it by e pyrics; that its direct action is upon the nerves, which it affec as really as it does the iron; and that, if employed with w dom, it promiſes important improvements in the art of healin

ART. II.

Memoirs pour ſervir à l'Hiſtoire des Refugiés François dans les Etats Roi. i. e. Hiſtorical Memoirs of the French Refugees in the D nions of the King of Pruſſia. By Meſſ. ERMAN and RECLA Vol. I. 8vo. Berlin, 1782.

IT is always laudable to perpetuate the memory of cruel an abſurd perſecution, that it may inſpire deteſtation and horro and do honour to thoſe who have been the protectors of op preſſed innocence. The preſent work does both. It exhibit a juſt and candid view of the ſufferings of the French Pro teſtants under the reigns of Lewis XIII. and his ſucceſſor, an more particularly under the odious tyranny of their miniſters and it relates the generous inſtances of beneficent protectio which thoſe unfortunate exiles met with from the illuſtrio Houſe of Brandenburg. The ſpirit of liberality and candou that reigns in theſe Memoirs, renders them ſingularly recom mendable; and from the hiſtorical anecdotes they contain, w find them both entertaining and inſtructive. They deſerv therefore a more than common degree of attention and regard.

While ſeveral of the powers, that were in alliance wit Lewis XIV. regarded with compaſſion the ſtate of the Frenc Proteſtants, even before the ſcandalous revocation of the edi of Nantes, in defiance of all the principles of common juſti and good Faith, Frederic-William of Brandenburg, commonl called the *Great Elector*, became an interceſſor in their behal Knowing their unſhaken fidelity to the ſovereign that oppreſſe them; ſhocked alſo at the barbarity of a government, that, on the one hand, refuſed them the common and natural rights o citizens, and, on the other, employed every exertion of vio lence to prevent them for ſeeking thoſe rights elſewhere, h wrote a letter to the French King in their favour. The am

ſwe

r of Lewis, ſhews the character of the *man* who has been ſo atrouſly flattered by painters, poets, and courtiers, dazzled h the ſplendour of the *monarch*. " I take care (ſays he, in his letter) that the Proteſtants enjoy all the privileges that ave been granted to them, and that they be permitted to live upon an equal footing with the reſt of my ſubjects. For this I have engaged my *royal word*, and I have done it from a grateful ſenſe of the *fidelity* they have ſhewn in taking up arms, and oppoſing, with vigour and ſucceſs, the ill deſigns, which a party of my rebel ſubjects had formed againſt my government." This letter was written the 13th of ctober 1666, when the moſt odious perſecution was actually ried on againſt the unhappy Proteſtants, ſo that we muſt ei- r accuſe the monarch of egregious perfidy, or of a ſhameful norance of what paſſed in his own dominions, and was known all Europe.

Notwithſtanding theſe fair promiſes, the ſtate of the Proſtants became ſtill worſe from day to day. In the face of the vs and ſolemn conventions, that ſeemed well adapted to ſere their privileges, they were trampled under foot; and thus en before the æra of the grand emigration, we find numbers Proteſtants leaving their country, and ſettling in England, olland, &c. Our Authors mention the particular circumnces that were adapted to draw many of them into the electote of Brandenburg, which had always been remarkable for the irit of toleration, whoſe ſovereign was ſo diſtinguiſhed by his eat and eminent virtues, and whoſe people profeſſed the ſame ligious doctrines for which the French Proteſtants were percuted.

So early as the year 1661, ſeveral French families were eſtaiſhed at Berlin. A French church was erected for them there the year 1672, and after the revocation of the edict of antes in 1684, their numbers became conſiderable. The inigues of Madame de *Maintenon*, *Le Tellier*, and *Louvois* for tting on foot the perſecution, the infamous uſe which *Boſſuet* ade of his eloquence and influence for this purpoſe, and the orrours of the *dragoonade* or miſſion of ſixty thouſand ſoldiers, oftly *dragoons*, by his moſt *Chriſtian* Majeſty, to *convert* the roteſtants, are related by our Authors in an intereſting manner. is impoſſible to read this period of the French hiſtory without ie warmeſt indignation againſt the miniſters, miſtreſſes, and rieſts, who availed themſelves of the vanity and ſuperſtition of ı ignorant and ambitious monarch, to deprive of all the rights f men and Chriſtians ſeveral millions of the beſt ſubjects of ie kingdom of France. When the Chancellor *Le Tellier* ſigned ie act, which ordered the demolition of the churches of the roteſtants, ſuppreſſed the ſchools for the inſtruction of their children,

children, prohibited the public or *domeſtic* exerciſe of their r
ligion under pain of the galleys and confiſcation of their goo
enacted that their children ſhould be baptized in the Rom
churches, and brought up Papiſts, with many more abomi
tions of that kind, he called out with rapture, *Lord lettest t*
thy ſervant depart in peace, for mine eyes have ſeen thy ſalvati
Were we willing to ſuppoſe, for the honour of humanity, t
the old man was in a phyſical ſtate of imbecility and diſor
when he uttered this exclamation, yet what muſt we think
that great luminary of the Gallican church, *Boſſuet*, who, in
funeral eulogy of this ſame Tellier, extols this furious inſtan
of his piety; and then turning the bellows of his adulation
wards the monarch, puffs forth the following memorable bl
of eloquence. "Moved by the view of theſe *marvels*, (*i. e.* t
"dragoonade and the revocation) let us pour forth our hea
"before the *piety* of Lewis. Let us ſend up our acclamatio
"to Heaven, (i. e. *we ſuppoſe, by what follows, to Verſailles*) a
"ſay to this new Conſtantine, this new Theodoſius, this n
"Marcian, this new Charlemagne, what the ſix-and-thir
"fathers formerly ſaid in the council of Chalcedon, *You ha*
"*confirmed the faith, you have exterminated the heretics; this*
"*the worthy work of your reign; its diſtinctive character. Thro*
"*you, hereſy is no more: God, alone, could have done this wond*
"*ful work: King of Heaven preſerve the King of the Earth: Th*
"*is the prayer of the churches: this is the prayer of the* BISHOPS.
—He meant it no doubt for a *climax*.

Among the calamities which overwhelmed the Proteſtant
the mercileſs treatment of their miniſters was not the leaſ
Theſe learned and virtuous men were, by the revocation of th
edict of Nantes, baniſhed the kingdom, and were obliged
leave behind them not only their fortunes, friends, and rel
tions, but even ſuch of their children, as were ſeven years o
and upwards. It was a moving ſpectacle to ſee a venerab
tribe of conſcientious men, with their wives and infants, to
from all that was dear to them in life, exiled from their nati
land, encountering the diſtreſſes of poverty, and ſeeking
aſylum in foreign countries. Thoſe that remained in Franc
notwithſtanding the barbarous act of exile, became the objec
of new and ſtill more ſanguinary edicts. They were condemn
to death; a price was ſet on their heads, as if they had bee
monſters of profligacy; and a premium of two hundred an
fifty pounds (5500 livres) was offered to thoſe who ſhould b
aiding and aſſiſting in the ſeizure of a miniſter. It is eaſy t
conceive, what infamous acts of perfidy muſt have been enco
raged and occaſioned by this inhuman edict.

It is well known what multitudes of unhappy families follow
ed the calls of conſcience and liberty, and left a kingdom
whe

where they were reduced to the alternative of *living*—hypocrites, or *dying* martyrs. All poſſible obſtacles were, however, oppoſed to their emigration. The frontiers were lined with troops; the peaſants were armed and excited to hunt them in their paſſage like beaſts of prey. A barbarous carnage was the conſequence of theſe ſanguinary orders. Multitudes were robbed and aſſaſſinated; the priſons and the galleys were filled with theſe innocent victims; and many of them were ſent to the American colonies, where they were employed in the labours, and reduced to the ſervile condition of the negroes.

It was at this odious period of infernal perſecution, that the *Grand Elector* publiſhed the declaration, which will render his name ever illuſtrious in the annals of religion and humanity. This declaration opened his dominions and his treaſure to theſe unfortunate exiles; it contained orders to his envoys and reſidents in the different parts of Germany, Flanders, and Holland, to facilitate their paſſage, to ſupply them with all the neceſſaries of life, with money, carriages, and every kind of ſuccour: it exempted any remains of their ſhattered fortunes, which they could carry along with them, from all taxes, duties, and impoſitions; it gave them the choice of the places where they ſhould reſide for the purpoſes of carrying on commerce or erecting manufactures; it gave them all the rights and privileges of happy ſubjects. In a word, it was the voice of paternal tenderneſs, adopting as his children an offspring, againſt which their natural parent had, without reaſon, ſhut all the bowels of affection and compaſſion. We could not read this declaration in the work before us without the tendereſt emotion. It breathes ſuch a ſpirit of humane benevolence as muſt touch every feeling heart, and render the GENEROUS HERO, from whom it proceeded, an object of delicious and reſpectful contemplation. Though the emigration of the French Proteſtants was, in a political view, advantageous to his dominions by the great increaſe of population, commerce, and manufactures which was its natural conſequence, yet we ſee palpably, in the conduct of this great and excellent prince, a ſpirit that would have excited him to a declaration of this kind even without the proſpect of theſe advantages. For (as the Authors obſerve) he had long pleaded the cauſe of the Proteſtants at the court of Lewis XIV.; he had endeavoured to diſarm that intolerance which alone could engage them to leave their country; and had his counſels and remonſtrances been attended to, the edict of Nantes would never have been revoked, and in this caſe France would not have loſt near a million of ſubjects, nor the population of Brandenburg been augmented by their emigration. If the Elector had only conſulted his intereſts, he would not have remonſtrated, during a long courſe of years, againſt the cruel and deſpotic meaſures

meaſures of the French monarch, but would have ſtood a ſilent ſpectator of his folly, and turned it to his own profit.

Nor did this great Elector only offer the Proteſtants an aſylum in his own dominions, but alſo, by his recommendations and influence, procured for them ſettlements in other countries. It was in conſequence of this, that the Grand Duke of Muſcovy publiſhed, in favour of theſe unfortunate exiles, a humane and remarkable edict, which is given at full length among the records ſubjoined, as proofs to this hiſtory. Here we have a curious contraſt, which our Authors do not paſs unobſerved. France, a country enlightened by the ſciences, and poliſhed by the arts, exhibits a ſanguinary ſpirit of bigotry and perſecution, which ſeems only ſuited to a ſtate of the groſſeſt ignorance and barbariſm; while Muſcovy, a country hitherto almoſt unknown, and not yet emerged from its primitive darkneſs, diſplays a mild ſpirit of toleration and benignity. Barbarians heal the wounds which humanity and religion received from a civilized and elegant nation!

If the Elector's *declaration* in favour of the French Proteſtants was generous and humane, his anſwer to the ſharp and haughty complaints made on that occaſion by the court of Verſailles was reſolute and magnanimous. Lewis, who was in the zenith of his glory and vanity, remonſtrated haughtily againſt the conduct of the Elector. He complained of the term *perſecution* that was given to his ſanguinary meaſures againſt the Proteſtants (which puts us in mind of the *Fable of the Boys and the Frogs*); he repreſented the Elector as alienating the minds of his ſubjects from their ſovereign; he aſked him haughtily, what right he had to intermiddle in the affairs of the French Proteſtants? and concluded by threatening a ceſſation of the ſubſidies, which France paid by treaty to the Houſe of Brandenburg.. The anſwer of the Elector was like himſelf (for there is a noble tenour of dignity and conſiſtency in all his tranſactions), he expreſſed his ſurprize that Lewis ſhould be offended at the term *perſecution*, for if tearing children from the arms of their parents, and treating both on account of their innocent opinions with a degree of barbarity which was ſcarcely, if at all, inferior to that which the Pagans exerciſed againſt the primitive Chriſtians, if this was not *perſecution*, what could be ſo? He obſerved, that the term *Heretics*, with which the French court thought proper to ſtigmatize all the Reformed churches, was as offenſive as the term *perſecution*,—and that it was ſingularly ſhocking to ſee it maintained, in writings publiſhed with the approbation of government, that conventions with heretics were not binding, by which maxims Proteſtants were placed below the rank of Turks and Pagans. The Elector further obſerved, that ſince the Catholic monarch was ſo zealous for his religion, he ought not to be ſurpriſed that a Proteſtant

Proteſtant prince ſhould be alſo zealous for his; and above all, that he ſhould be touched with compaſſion for ſuch a multitude of unfortunate victims of cruel perſecution, to whom nothing could be imputed but their reſpecting the dictates of conſcience.

This ſpirited anſwer was followed by meaſures that became it. The court of Verſailles had publiſhed an order, prohibiting the French Proteſtants to attend divine worſhip in the chapel of the Miniſter of Brandenburg at Paris, and poſted ſoldiers at the door of that miniſter, with a view to render the prohibition effectual. The Elector obſerved the ſame conduct with reſpect to the Roman Catholics of Berlin, and placed guards at the doors of *Rebenac* the French Miniſter, and the Auſtrian Envoy.

Brandenburg, which had been ſo cruelly ravaged during the war of thirty years carried on by Guſtavus Adolphus, and was now beginning to reſume its former luſtre, and rank among the German States under the auſpicious reign of FREDERICK-WILLIAM, received, no doubt, ſignal advantages from the emigration of the French Proteſtants. Our authors deſcribe the ſtate of that country from its erection into a marquiſate in the 12th century under *Albert* the *Bear*, (who was very far from deſerving that denomination) to the period in which the *Grand Elector* availed himſelf of this emigration; they alſo enter into intereſting details concerning the genius and character of the French nation, and the ſtate of literature and uſeful arts in that country; which conclude the 4th book of this 1ſt volume.

The 5th contains an account of the meaſures employed by the French court to prevent the emigrations,—of the retreat of the clergy,—of the permiſſion granted to certain families to quit the kingdom, and of the progreſs of the emigrations. Among the paſtors, the famous *Claude* was treated with particular rigour, becauſe he had diſconcerted an infamous plan, that was formed for the *re-union* of the Reformed church at Paris with the church of Rome. This plan deſerves to be kept from oblivion: it was as follows: The Reformed church, which was a conſiderable edifice, was to be ſurrounded with troops: the Archbiſhop of Paris, and the Biſhop of Meaux (*Boſſuet*), accompanied with a train of prieſts and the lieutenant of the police, were to march thither in proceſſion, during divine ſervice; one of theſe prelates was to mount the pulpit and ſummon the congregation to ſubmit to Mother-church and *re-unite*: a number of Roman Catholics, poſted for the purpoſe in different parts of the church, as if they belonged to it, were to anſwer the prelate's ſummons, by bawling out *re-union*; after which the other prelate was to give the congregation a public abſolution from the charge of hereſy, and to receive the new preſented converts into the boſom of the church: an indecent

and ſcandalous ſcene, which was to be impoſed upon the world for a *real re-union!*—This plan is a new proof, what a fellow the *great Boſſuet* was; and it is worthy of notice, that his aſſociate, in this clerico-military expedition, was the egregious libertine HARLAI, Archbiſhop of Paris, whoſe life and death were ſo ſcandalous, that not a ſingle curate could be found, among the moſt unprincipled part of the Romiſh clergy, who would undertake to preach his funeral ſermon.

The exiled paſtors took refuge in England, Holland, and Switzerland. In England, ſay our authors, they were received with the generoſity that ſo eminently characteriſes that nation. Towards the concluſion of the year 1685, there were above two hundred in Switzerland, and above eighty in the ſingle city of Lauſanne. Above two hundred and fifty retired to Holland, where the government ſhewed them the moſt beneficent protection, and ſupported them generouſly, by granting them penſions, or ſettling them in churches. Among thoſe which ſettled in Holland there were, certainly, many eminently diſtinguiſhed both by extenſive learning and real genius, and their mitigated Calviniſm was imperceptibly attended with a ſoftening influence on the more angular and rigid parts of the Belgic theology.

In the 6th book our authors follow the general body of the French Refugees in their emigrations into Switzerland, Geneva, England, Holland, Heſſia, Bremen, Saxony, Frankfort, Denmark, Altona, Hamburg, Hanover, Hamelen, Zell, Brunſwick, Bareith, Anſpach, and other countries. The calamities of theſe reſpectable victims excited compaſſion in all the nations of Europe, and their merit (for they were undoubtedly the moſt virtuous, ſober, and induſtrious part of the nation) was univerſally acknowledged. Beſides, the circumſtance of their being forced and torn by ſavage perſecution from their children, their families, friends, and poſſeſſions, and obliged to ſeek an exiſtence in ſtrange lands, of which both the inhabitants and the language were unknown to them, could not but excite towards them the tendereſt emotions of pity. Even that arch-bigot James II. ſeemed to feel their diſtreſſes; he encouraged their ſettlement in England, and publiſhed a humane and gracious declaration in their favour. Could their merit and innocence receive a more ſignal teſtimony than the protection of a prince, whoſe attachment to the old Lady of Babylon was ſo filly and exceſſive, that he ſacrificed, ſoon after, his three kingdoms for a maſs? After this, let the reader caſt a look backwards on Lewis XIV. and ſee what a figure he makes amidſt the marks of compaſſion and reſpect ſhewn by all the nations of Europe to his perſecuted ſubjects.

4 The

The 7th and 8th books, which conclude this volume, give a circumſtantial account of the wiſe meaſures of Frederic-William for the ſettlement of the refugees in his dominions, and for rendering this ſettlement reciprocally advantageous to them and to his former ſubjects. The reſpectable exiles were not all deſtitute of fortune: many, and more eſpecially the trading part of them, found means of conveying large ſums to the places of their new reſidence, and theſe were employed to the beſt purpoſes. For the details relative to this object, we refer our readers to the work before us, where their curioſity will be amply ſatisfied.

ART. III.

HISTOIRE *Phyſique, Morale, Civile & Politique de la Ruſſie Ancienne et Moderne.* i. e. A Natural, Moral, Civil and Political Hiſtory of Ancient and Modern Ruſſia. By M. LE CLERC, Knight of the Royal Order, and Member of ſeveral Academies. 4to. Vol. I. of the ancient Hiſtory, and Vol. II. containing the firſt volume of the modern Hiſtory. Enriched with thirty-four Plates, well engraven. Paris, 1783.

M. L'EVESQUE, whoſe hiſtory of Ruſſia we announced barely, and commended with juſtice, in one of our former Reviews, got the ſtart of M. LE CLERC, with reſpect to publication, but the latter comes after him with ſuch a diſplay of advantages peculiar to his extenſive work, that he is likely to carry off the firſt prize of hiſtorical fame from his competitor. M. LE CLERC reſided in Ruſſia, as well as his rival; he lived there ten years; he ſtudied the language of the country, and had extenſive and intimate connexions with men of quality and men of letters, which furniſhed him with the moſt favourable opportunities of collecting valuable materials for his work, and aſcertaining the truth of his relations. Moreover, the reader may ſee, by the title of his work, that it is much more comprehenſive, and conſequently muſt be much more intereſting than that of M. L'EVESQUE. It was happily imagined to enlarge the plan of this work by blending phyſical, moral, and political reſearches with hiſtorical facts, and exhibiting the more peaceable exertions and aſpects of human nature in manners, cuſtoms, laws, and religious ſervices, which diverſify the monotony of general Hiſtory. If M. LE CLERC's plan is intereſting, we can ſay, with confidence, that its execution is animated and maſterly.

There is, perhaps, more variety in this hiſtory than in the hiſtories we have of many other nations, whoſe long duration and annals yield a richer proviſion of materials. For except Dr. Henry's Hiſtory of England (which riſes ſo ſuperior to all modern works of the kind, by the extent of its plan and the excellence of its method, and gives us an account of *men* as well as of *ſtateſmen*)

there are few that contain a greater diverſity of objects than the work before us. M. Le Clerc ſeems to have been apprehenſive that the aridity and uniformity which reign in the earlier parts of the Ruſſian hiſtory, and which are only now and then diverſified by aſtoniſhing ſcenes of frenzy and carnage, might prepoſſeſs the Public againſt his work; he has therefore publiſhed at the ſame time the 1ſt volume of the Ancient, and the 1ſt volume of the Modern Hiſtory. In an ingenious and learned *Introduction*, prefixed to the firſt volume of the former, he has placed ſome political problems, of which he thinks the Ruſſian hiſtory more adapted, than almoſt any other, to furniſh the ſolution. The 1ſt relates to the influence of climate in forming the characters of men, which, if he does not reject altogether, he reduces, at leaſt, within very narrow bounds. The four following are thus propoſed: 2d, Have particular phyſical conſtitutions a predominant and deciſive influence on particular characters? 3d, Particular characters, modified or changed by the form of government, (to which he attributes a very great influence) do they become national characters?—He anſwers in the affirmative for reaſons that are not inconteſtable, and from a perſuaſion that manners depend on education, and education on the principles and form of the government under which men live.—4th, What is the form of government that is moſt advantageous for all people, without exception? When you ſee where his book is printed, you may eaſily and ſurely gueſs how he anſwers. 5th, Is election to a vacant throne preferable to hereditary ſucceſſion?—No.——And here the advocates for monarchy will ſay, that he is undoubtedly in the right. Whatever difficulties may be ſtarted againſt the reaſonings of our author on theſe curious points, the citizen, the ſtateſman, and the prince, will find many uſeful hints and important leſſons in the courſe of his obſervations, which they would do well to carry home with them. In ſolving theſe problems, M. Le Clerc unfolds many of the ſecret principles which effect ſlowly the revolutions and the decline of empires, and give riſe to the different forms, which the ſame political conſtitution has been obſerved to aſſume ſucceſſively in its paſſage from anarchy to oppreſſion, from oppreſſion to liberty, and in its return from liberty to ſervitude.

We ſhall not follow our Author ſtep by ſtep in the Ancient Hiſtory of Ruſſia, which contains the reigns of its firſt ſovereigns, whoſe portraits, engraven by eminent artiſts, and accompanied with medals, ſtruck, indeed, in after times, enrich the firſt volume. We ſhall give, however, ſome ſpecimens of the inſtruction that is to be met with in this volume, and which will render it acceptable to the more inquiſitive part of our Readers.

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Such Readers will find, among other things worthy of notice, a curious account of the peculiar character and genius of the Sclavonian and Ruſſian languages, of the Ruſſian nobility, of the ancient ſtate of literature, arts, and population in that country, together with an hiſtorical ſummary of the cuſtoms, ſuperſtitious practices, and morals of all the conquered or tributary provinces. In this account the Reader will obſerve the ſtriking reſemblance between the cuſtoms, religious worſhip, and manner of living of the Tchoutchis, Tartars, Kamſchatſdales, Greenlanders, and Eſquimaux; as alſo between the temperature, animals and minerals of America and Aſia. It is natural to conclude from thence, that the two continents were formerly one, which notion their preſent diſtance from each other ſeems to favour, as the northern coaſt of Aſia is, at moſt, but about ſeven leagues diſtant, ſays our Author, from the north-weſt coaſt of America. The extent of the Ruſſian empire towards the eaſtern part of Aſia has been repreſented by M. L'Evesque, as much greater than it appears to be in our Author's account of it; and we incline to the opinion of the latter, whoſe reſearches with reſpect to this object ſeem to have been made with capacity and attention. We know of no preceding writer, who has given ſuch an accurate and circumſtantial ſtate of the power and reſources of this empire, the annual revenues and expenditure of each province, and of every thing that relates to the internal ſituation and œconomy of this immenſe territory.

The ninth century is the æra of Ruſſia, as a ſovereign power; and M. Le Clerc exhibits a well ſketched view of the political ſtate of Europe and Aſia at that period. His account of the origin of the Ruſſian empire is clear and diſtinct. The Ruſſians are ſuppoſed to have been a colony of the Huns, who ſettled on the borders of the Boryſthenes, where they built the town of Kioff; and our Author is both learned and ingenious in the proof of this fact. It was upon the ruins of a republican ſtate that they founded their ſovereignty. This ſtate was formed by the Sclavonians, whoſe origin our Author does not pretend to inveſtigate, though M. L'Evesque has taken great pains in this reſearch, and by an ingenious compariſon of the Sclavonian language with the Latin, makes them to deſcend from the ancient inhabitants of Latium. Whatever there may be in this fanciful hypotheſis, it is obſerved by our Author, that a body of Sclavonians ſettled at *Novogorod*, grew powerful by their commerce, ſubdued ſeveral of the neighbouring provinces who became their tributaries, and encloſed their territory within the Lakes Ladoga, Onega, Peipus, and Beilo Ozero. They maintained here an independent ſovereignty under a form partly ariſtocratical, and partly democratical, ſo far

down at the year 862. It was at this period that their Conſul (an officer of great authority in the government) engaged his fellow-citizens (among whom the intoxication and abuſe of liberty had produced inteſtine diſcords, and the calamities from without that often attend them) to call to their aſſiſtance the *Varaigue Ruſſians* from Ingria, to keep their enemies in awe, and to reſtore order and a regular adminiſtration of juſtice among themſelves. What cauſes had reduced the Sclavonians to this critical ſtep, we do not learn; but we learn that they loſt their liberty, and that *Rurik*, *Cinaf*, and *Trouvor*, the Ruſſian auxiliaries, became firſt their protectors by choice, and afterwards their maſters by force. The firſt of the three ſurvived his two brothers, and joining their portions of territory to his own, formed a ſtate, limited by the four lakes above mentioned. His arbitrary meaſures made the Sclavonians revolt; but this inſurrection only riveted their chains. His yoke became ſo heavy, that even the *Varaigues*, who had followed him, could no longer bear to be either the accomplices of his barbarity, or the ſubjects of a chief ſo intractable and deſpotic. They therefore withdrew to Kiof, where they trained to arms the Ruſſians of that diſtrict, ſubdued the *Kozars*, and made conqueſts in Poland.

Rurik, nevertheleſs, lived ſeveral years at Novogorod after this revolution, and died in peace in the year 879. His deſpotic ſyſtem was carried on by *Oleg*, whom he left guardian to his ſon *Igor*, who was an infant. Oleg was a man of a bold and enterpriſing genius, and had recourſe to perfidy, where force was wanting to execute his purpoſes. He extended his domination on all ſides by force of arms. Having made himſelf maſter of Kiof by a perfidious ſtratagem, he ſubdued ſeveral of the neighbouring nations; and at this period the *Sclavonians* and *Varaigues* being confounded in one maſs with the Kiovians, they all aſſumed the general denomination of Ruſſians.

The expeditions of *Oleg*, and his ſucceſſor *Igor*, againſt the eaſtern empire, are ſurprizing for this age. We do not wonder to ſee ſwarms of barbarians ruſhing on to rapine with a diſorderly violence, through plundered provinces; but we cannot contemplate, without ſurprize, an army of 80,000 men, in 2000 boats, ſailing along the Dnieper to the Euxine ſea, paſſing the ſeven cataracts which obſtruct its navigation, in order to conquer Conſtantinople and its Emperor. The two ſovereigns who ſucceſſively filled the throne after Igor, were a mother and her ſon. The latter, who was a fierce warrior, and made ſeveral conqueſts, weakened the empire by dividing it among his three ſons. It was, however, re-united in the year 980, under the ſcepter of Wolodomir, who embraced Chriſtianity, and aboliſhed the idolatry of the Sclavonians. Our Au-

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thor takes occaſion from this event to give an ample account of the religious opinions and worſhip of this people, before their converſion; and his account is philoſophical as well as hiſtorical. The reſult is, that the Sclavonians adored one God, the creator of the univerſe, but attributed the phenomena and operations of nature to a multitude of inviſible beings, of an inferior order, ſome of them good, and others malevolent. They alſo looked upon the elements, ſtars, meteors, ſeas, lakes, &c. as ſubaltern deities, and gave them accordingly a place in their religious worſhip.

In a climate ſo inclement and rigorous as that of the Sclavonians, it was natural, ſays our Author, that they ſhould regard *fire* as the principal ſymbol, or repreſentative, of the deity. They had alſo, like the moſt poliſhed and enlightened nations of antiquity, their ſea and river gods, their tutelary deities for their houſes, flocks, ſports, foreſts, and all the various productions of the earth. They had their gods of war and peace; and *Lada*, their Cupid, or god of love, had (who will believe it?) rich temples erected to his honour at Kiof. All theſe deities had their prieſts, who pretended to foretel future events, and who drew omens from the flight of birds, the approach of certain animals, their different cries, the undulations of flame, and other circumſtances of that kind. We ſhall not follow our Author in his enumeration of all the rites and inſtitutions that formed the ſuperſtitious worſhip of this rude uncivilized people, before their converſion to Chriſtianity. It ſhews us that *natural religion*, that is, the religion conformable to reaſon and the nature of God and man, is always diſfigured, when man has no other guide to the knowledge of it, but unaſſiſted nature alone. While we were reading it, we thought ourſelves at Athens or Rome, in the æra of their glory. For ſavage tribes and poliſhed ſtates ſeem to ſtand upon the ſame footing, with reſpect to religious knowledge, where a divine revelation has not been vouchſafed.

When the Sclavonians embraced Chriſtianity, they adopted the rites and doctrines of the Greek church, in conſequence of their connexions with the Greeks of Conſtantinople. Theſe rites are deſcribed by our Author at great length. It is well known that the Ruſſians follow the rites and liturgy of the ſame church; but it is not perhaps ſo well known, nor is it eaſy to be conceived, to what a degree ignorance and ſuperſtition reign among the common people in that country. Their images are numerous, and they pray before them, and illuminate them with lighted tapers at feſtivals, as in the Romiſh church. But is it poſſible that it ſhould be a tenet even among the loweſt of the people, that *St. Nicholas* refuſed to be God, but, after the reign of God the Father was ended, deſigned to

aſſume his place? This and other doctrines, little leſs abſurd, are laid to their charge in the work before us; and the details into which our Author enters concerning this ſubject are really curious.

Wolodomir, or Uladimir, who changed the Paganiſm of the Ruſſians into the profeſſion of a ſort of Chriſtianity, was the fifth ſovereign of that people. He extended his conqueſts conſiderably, and added ſeveral provinces to his dominions, which at his death he divided among his children. He was, for *his* age, a great prince, and made ſome zealous and commendable attempts to introduce agriculture, and uſeful arts among his ſubjects. His ſucceſſor Suitapolk was a monſter of barbarity, and, indeed, if we except the reign of Jaroſlaf, the hiſtory of Ruſſia, during two centuries, from the death of Wolodomir, exhibits little more than a fatiguing and uniform ſeries of perfidious and bloody quarrels between rival princes. M. Le Clerc has ingeniouſly relieved the reader, in his paſſage through theſe barren ſands of hiſtory, by interſperſing here and there judicious reflexions on the virtues and vices of ſovereigns, and by parallels between the princes whoſe hiſtory he writes, and thoſe of other countries and periods which are better known. Theſe parallels he propoſes to continue, and they will become, no doubt, ſtill more intereſting the further he advances towards modern times.

M. Le Clerc has given us a literal tranſlation of the laws enacted in the year 1054, by *Jaroſlaf*, a prince, who appeared as a beneficent luminary, in a period of barbariſm and darkneſs. This was the firſt regular code of Ruſſian laws, and they are preſerved in the annals of Novogorod, which commence with the death of Igor, and are carried down to the fourteenth century. Theſe laws are few in number; and their ſimplicity, preciſion, and penalties, diſcover a ſpirit of legiſlation much ſuperior to what we find in the laws of more poliſhed ſtates at this period of time.

It is a remarkable obſervation of our Author, that from the time of Rurik to the reign of Jaroſlaf, ambition did not loſe a moment in Ruſſia. In every interval of peace, plans of war were formed; every day new enemies either appeared in reality, or were *imagined*, in order to occupy the reſtleſs ſpirit of the people, and *employ them abroad*, when their inquietude and violence became dangerous at home. And beſides—to plunder and divide the ſpoil, were expeditions of conſequence to the Ruſſians, who had little commerce, and were ignorant of the uſeful arts, which produce the neceſſaries and comforts of life: accordingly they were always at war, either from principles of policy, or the deſire of pillage. Under Jaroſlaf they were quite weary of peace; as they had no enemies abroad,

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they quarrelled among themſelves at home; and among other acts of barbarity, they treated their ſlaves with peculiar harſhneſs and ſeverity. Theſe internal diſorders rendered the code of Jaroſlaf neceſſary.

This volume brings down the ancient hiſtory of Ruſſia to the year 1236, when the Mogul Tartars made themſelves maſters of the empire, and kept the Ruſſians under a grievous and tyrranical yoke for above two centuries. It is terminated by an inquiry into the origin and cauſes of this great revolution. A ſpirit of ambitious frenzy, producing hatred, vengeance, and the hoſtile paſſions, that degrade human nature and civil ſociety, had ſeized upon almoſt all the Ruſſian princes. The ſovereigns of Kiof conſidered their ſubjects as their ſlaves: (and is it much otherwiſe in better times?) The other princes were all aſpiring after the ſupreme authority. The nobles and magiſtrates, following the example of their ſuperiors, exerciſed tyrannical oppreſſion in their ſpheres. Hence internal diſunion and diſorder, which ever produce weakneſs, and expoſe a nation to fall before the firſt powerful invader! — The *firſt volume* of the *Modern Hiſtory* ſhall be reviewed in a future Article.

ART. IV.

Phyſique du Monde, i. e. A Coſmological Syſtem of Natural Philoſophy; or, A Phyſical Syſtem of the Univerſe. By the Baron DE MARIVETZ, and M. GOUSSIER. Vol. II. 4to. Paris. 1782.

IN the preceding volume of this ingenious work *, the Authors attempted to prove, that none of the ſyſtems of Coſmogony hitherto exhibited, furniſh a true and philoſophical account of the origin and conſtitution of our terreſtrial globe. The motions of the celeſtial bodies remain equally unaccounted for; and the moſt eminent aſtronomers of the preſent age have unanimouſly conſidered the revolutions of the planets, the velocity with which they move in their orbits, their varying diſtances from the ſun, and their rotation on their own axes, as phœnomena, deducible from no mechanical cauſes, known to us.— They go ſtill farther, and allege, that theſe unknown cauſes are not connected with the general ſyſtem of the univerſe †. Our Authors do not reliſh this doctrine; the cauſes may be yet

* For an account of the firſt volume, ſee Review for March 1783, page 210.

† *Hi motus* (ſays the father of modern philoſophy) *originem non habent ex cauſis mechanicis.* The celebrated M. Dionis du Sejour, and M. de la Lande, hold the ſame language, the former in his *Eſſay concerning Comets*, and the Prelim. Diſcourſe, p. 20. and p. 330.; and the latter in his *Aſtronomy*, Vol. III. p. 385.

unknown;

unknown; but how, *ſay they*, can a general ſyſtem be conceived, in which the moſt important and general phœnomena, thoſe which give riſe to all others, are ſuppoſed to be independent on that ſyſtem? Our Authors conſider the world as a great machine; and as there cannot be in any machine a ſingle movement that does not reſult from mechanical laws, they boldly bring forth the doctrine of one ſimple, primitive, general power or force, from which is derived all action; while action, in all its forms and modifications, obeys the laws originally preſcribed to matter and motion.

With this philoſophical key, our Authors proceed, in the ſecond volume, now before us, to open the celeſtial manſions, and give us ſome nearer views of what is going on there, than have been preſented by former peepers into the ſtarry region. It is certain that our Authors peep ſublimely, and, to uſe Pope's famous ſimilitude, we do not doubt but that celeſtial beings behold the *apes* with a ſmile of complacence.—The *firſt part* of this volume contains (what our Author calls) the *Philoſophy of the Heavens*, in which he conſiders ſucceſſively ſpace, or the ethereal medium—the ſun—the planets, with their ſatellites—the diſtinctive characters, place, light, and appearances of the comets, together with the obſervations that have been made on them, and the hiſtory of the opinions of the learned concerning them—the ſtarry heavens—the nebulous and double ſtars—the phœnomena obſerved in the fixed ſtars—the light of the ſtars—the milky way—denſity and gravitation—the law by which the celeſtial bodies are governed, and the *organization* (as our Author calls it) of the vortex of our globe.

To give our Readers, in as ſmall a compaſs as is poſſible, a general notion of our Author's theory of the celeſtial bodies, we muſt ſet out by obſerving, that he denies the exiſtence of a *vacuum*, or void, in the univerſe; and labours, with great learning and ſagacity, to eſtabliſh the doctrine, not of the denſe medium of Des Cartes, but of an eminently elaſtic fluid, filling the immenſe capacity of infinite ſpace. In this fluid the Creator diſſeminated, by an act of his will, innumerable ſpheres of different magnitudes. The greater, deſigned to rule the motions of the leſſer, were made to occupy centres, and were commanded by the MOST HIGH to revolve about their own axes; then they imprinted their motion on the ſurrounding fluid; and the ſmaller ſpheres plunged in this fluid, and hitherto at reſt, were carried by its motion around the central ſphere (reſpectively), by which their revolutions were to be directed; the central ſphere, by its movement of rotation, rubbing with rapidity the infinitely elaſtic molecules of the fluid, excited in it vibrations: theſe vibrations, propagated through ſpace among the contiguous molecules, ſtruck all the globes ſuſpend-

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l in it, only on the parts of their surface that were turned to-
ards the central sphere, from which they derived their motion;
hese solid surfaces sent back, by repercussion, the vibrating
olecules, and from this shock arose a general splendour.—
hus the central moving globes became *suns*; and then Mat-
er received its motion, Time its measure, Light appeared, and
Nature arose into birth. Then the eternal series of whatever
as to exist, received the *Law* that was to regulate all the mo-
ents, changes, and events, of their duration.

The whole, then, of our Author's system, as he observes
imself, may be comprehended in the nine following Proposi-
ions, which we shall here give in his own words:

I. *The Sun turns around his own Axis in a Fluid eminently*
lastic.

II. *The Sun cannot turn on his own Axis, in this Fluid, with-*
ut communicating to it his Motion, and without making it turn
ound him.—III. *The general Fluid, in turning round the Sun,*
arries along with it the Planets, of which the Sun becomes the Di-
ector, Here we see the reason why all the planets turn in the
ame direction with the sun.—IV. *The Velocities of the Orbs of*
his Fluid are not equal, at unequal distances from the Sun. Hence
he planets move in their orbits with a velocity, which dimi-
ishes in proportion to their distance from the sun.—V. *The*
Motion, imprinted on the Fluid by the Equator, is more rapid than
hat which is imprinted on the same Fluid by any other of the Solar
Circles, taken between his Equator and his Poles: this greater Velo-
ity of the impelling Fluid, in the Plane of the Sun's Equator, de-
ermines the Planets to move towards that Plane. This is the
eason why the planets all turn in a band, or zone, exceeding-
y narrow, and in almost the same plane, which differs little
rom that of the solar equator.—VI. *The Planets do not follow*
he line of the greatest Velocity of the Fluid, because they receive la-
teral Impressions; these Impressions result from the Vibrations of the
Ether towards the production of Light; vibrations which the Pla-
ets communicate by Repercussion, one to another. This is the rea-
on of the obliquity of their orbits to the sun's equator, and
lso of the elliptical form of these orbits. This elliptical form
s a necessary consequence of the successive passage of the pla-
ets through the different solar orbs, or vortexes, which have
ifferent velocities.—VII. *The Planets* carried along with the
eneral Vortex, and intersecting obliquely, *and twice in each of*
heir Revolutions, the Plane of the Sun's Equator, must consequently
escribe Ellipses about the Sun, and therefore pass at different Dis-
ances. Of these Distances, the least of all is called the Perihelium,
nd the greatest the Aphelium. *The Planets, in their Perihelium,*
eing plunged *in Orbs less distant from the Sun, must receive from*
hese Orbs a greater Velocity. This is the reason why the mo-

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tion of the planets grows more rapid at their perihelium.—VIII. *The vibrating motion of the Æther to a state of Light, acts more powerfully upon the Planetary Bodies, than does the general orbicular Motion, or circulation of that Æther:* this action *is not equal, or the same upon the different Points of the enlightened Hemisphere of the Planet, because that Hemisphere is plunged in Orbs, unequally distant from the Sun.* This is the reason why the planets turn on their own axes, and all in the same direction.—IX. *The larger a Planet is, the more the action of Light varies, on the two Oriental and Occidental halves of the enlightened Hemisphere of the Planet.* This is the reason why the larger the planets are, the greater is the rapidity of their motion round their own axes.

We must refer our Readers to the work itself for the ample illustrations, which are here given, of these *nine* propositions, and the very learned and ingenious manner in which they are adapted to facilitate the explication of the various phœnomena. We shall only observe, with respect to the eminently elastic fluid, that forms a *plenum* in infinite space, and acts such a capital part in the system now before us, that our Authors will not allow it to be looked upon as an exploded hypothesis. They pretend, that no philosopher of any authority has maintained the doctrine of an absolute *vacuum*, or void, in nature. They allege, that the Newtonian school has been erroneously appealed to in favour of this doctrine. They affirm and prove, that its immortal Head neither said nor believed, that the interplanetary space was an absolute void, but that he considered it as filled with a fluid, eminently elastic, eminently expansible, and four hundred and ninety thousand millions of times more elastic than the air of our atmosphere. That such a fluid should be capable of receiving and transmitting motion, is not a matter of wonder; but that it should *absolutely fill* universal and infinite space, is a point that may stagger the philosophical faith of many; as a universal *plenum* is pretty generally looked upon as a glaring heresy in physics. We ourselves were of this opinion, and we are not over disposed to give it up; yet there is such perspicuity, precision, and force in the arguments of M. de MARIVETZ, that we are totally unable to answer them. We shall, therefore, leave that matter to abler hands, to whose perusal and attention we venture to recommend them.

In the second part of this volume our Authors explain the numerous plates that are designed to prove and illustrate the various branches of their doctrine relative to the celestial bodies. They also exhibit direct and geometrical proofs of the principles from which their whole theory is derived, for the satisfaction of the learned part of their readers, who may not have been convinced by the more popular (though

(though we think very ingenious) arguments employed in the preceding part. Here the mathematical aſtronomer will find details, which ſhew M. de MARIVETZ to be completely maſter of his noble ſubject, and will admire the ſimplicity, preciſion, and perſpicuity that accompany his proofs and explications. The plates, which are FIVE in number, contain above forty figures. The firſt plate repreſents the Mundane Syſtem, on the plane of the ecliptic. The ſecond, which contains five figures, and a table of the lunations of the year 1780, repreſents the motion, or rather the reſpective ſituations of the earth and the moon around the ſun, at the times of the new and full moons, and at the quadratures. The third and fourth exhibit the internal organization of the ſolar vortex, and the different motions of the æther of the vortex, determined by the ſun's rotation. The fifth contains the relative magnitudes of the ſun, and of the principal planets, as alſo thoſe of the apparent orbits, which the ſatellites, or ſecondary planets, ſeem to deſcribe about their reſpective planets, proportional to each other, and to a ſcale of ſixteen hundred thouſand (French) leagues, which is engraven at the bottom of the plate.

In the explication of the fourth plate, our Authors give an intereſting illuſtration, and proof, of the eighth propoſition mentioned above, as unfolding the true cauſe of the rotation of the planets about their axes. The efficient, mechanical cauſe of this rotation has not been explained hitherto by any of the authors that have treated this ſubject. It is true, that the *New Conjectures of* M. de MAIRAN, *concerning the Diurnal motion of the Earth from Weſt to Eaſt*, publiſhed in the Memoirs of the Royal Academy of Sciences at Paris, for the year 1729, may be conſidered as an ingenious attempt towards the explication of this phœnomenon; but our Authors ſhew, that M. de Mairan's account of the matter is attended with unſurmountable difficulties, and that the hypotheſis of Mr. *John Bernoully* is equally unſatisfactory. They alſo ſhew, by a ſeries of proofs, that the true cauſe of the rotation of the planets, is the inequality of the impulſive force of the ſolar rays, or æther, on the two halves of (or in the different orbs that correſpond with) the enlightened hemiſphere of the planet.

Notwithſtanding the vaſt knowledge of nature, the extenſive learning, the logical preciſion, the warmth, elegance, and perſpicuity of expreſſion, that have already rendered this excellent work an object of general attention and eſteem, it contains ſeveral opinions and novelties that will not eſcape the eagle eyes of philoſophical critics. The baniſhment of attraction from the mechaniſm of the univerſe, and particularly from the theory of the moon—the conſideration of comets, as neither ſolid nor permanent ſubſtances, but mere luminous phœnomena—the ad-

miſſion of an univerſal fluid, compoſed of elaſtic molecules, in direct and immediate contact—theſe are doctrines that cannot paſs unnoticed.—Well—ſo much the better:—Truth, we hope, will gain by the conteſt. There is no laſting peace among philoſophers; but it is *only* THEIR wars that can ennoble and improve humanity.

ART. V.

Diſcours ſur l'Hiſtoire, le Gouvernement, les Uſages, la Literature, et les Arts, &c. i. e. *Diſcourſes on the Hiſtory, Government, Cuſtoms, Literature, and Arts, of ſeveral European Nations.* By the Count d'ALBON, Member of many Academies. 4 Volumes in 12mo. Price 12 Livres. Paris. 1782.

FOUR of theſe diſcourſes, whoſe ſubjects are, England, Holland, Switzerland, and which occupy the firſt, and a part of the ſecond volume of the work now before us, were reviewed ſome years ago. Our lively, ingenious, and not illiterate traveller, was then treated without much ceremony, as youthful levity, and the fever of an enthuſiaſtic partiality, had betrayed him into ſeveral egregious blunders, both of reaſoning and narration, in his account of England. We, however, did juſtice to his capacity, parts, and literary merit; and theſe appear to more advantage in the preſent work than in his former publication. It contains five diſcourſes, three of which relate to Italy, the fourth to Spain, and the fifth to Portugal. The whole is the fruit of ten years employed in travelling, with a keen ſpirit of obſervation; and the high-mettled, young Author ſeems, in his progreſs, to have corrected conſiderably the pertneſs and preſumption of his tone and manner, though here and there we find *veteris veſtigia flammæ.*

Rome and Naples are the ſubjects of the firſt of our Author's diſcourſes concerning Italy. Much has been ſaid by various authors of the aſcendant, which papal Rome gained by the dexterity and intrigues of a fine-ſpun policy, and the talent which its pontiffs poſſeſſed, of bending the paſſions of men to the accompliſhment of their ambitious purpoſes. Our Author rejects this account of the matter, and ſhews, by a long, verboſe, and (in a matter ſo clear, we think, uſeleſs) detail of arguments, that papal Rome owes nothing to its politics, but derived all its influence from the ignorance and ſuperſtition of the dark and barbarous ages. He obſerves, moreover, very juſtly, that the ſpirit of enterprize in papal Rome terminated in a mere phantom, which kept kings and princes in terror, without producing any addition of *real* power to its Pontiffs. Theſe men, with the hold they had upon the minds of mankind, by the thunder of the Vatican, might have extended their empire,

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by bulls and excommunications, as far as the Cæſars had enlarged their dominion by policy and arms. But, in effect, they accompliſhed nothing of this kind. To ſee them permitting the Portugueze to ſail round the Cape of Good Hope, and the Spaniards to make conqueſts in America, was a phœnomenon that ſeemed to proclaim them maſters of the globe; and yet, ſo far was this latter from being the caſe, that they had neither influence nor authority, but in the public *opinion*. They neither aſpired after univerſal monarchy, nor prepared the way for obtaining it; and, inſtead of acquiring territory, and raiſing formidable armies to inſpire terror and overturn empires, they were ſatisfied with blind adulation and vain titles, and embraced a ſhadow of dominion, without ſubſtance or reality. Accordingly we find, that whenever Rome made any real ſtrides towards temporal dominion, ſhe was always repulſed with loſs and diſgrace, and the princes concerned, while they kiſſed devoutly the Pontiff's toe, were efficaciouſly buſy in tying his hands.

In proceſs of time, both princes and their ſubjects began to open their eyes upon the unſubſtantial nature of this imperious phantom; and the period came when Rome, inſtead of encroaching upon the rights of other ſtates, was reduced to the humble and unſucceſsful buſineſs of defending her own. Such is her ſituation at this day, conſidered in regard to her relations abroad.

With reſpect to the internal ſtate of the Roman government, our Author obſerves, that the Pope might be an abſolute ſovereign, if he did not prefer the influence of a father before the dominion of a tyrant. It is accordingly become the reigning maxim of papal policy, to govern with a mild, moderate, and beneficent power. Notwithſtanding this, the eccleſiaſtical ſtate languiſhes under poverty; its cities are almoſt depopulated; its fertile plains are neglected and uncultivated; its inhabitants expreſs, in their countenances and their raiment, affecting marks of dejection and want. 'In travelling,' ſays our Author, 'along the coaſts, it is ſurpriſing to ſee excellent harbours deſtitute of ſhips, rarely frequented by ſtrangers, never enlivened by commerce; an induſtrious and ingenious people, unacquainted with the uſeful arts, and only ſtudious of excelling in the frivolous arts of mere amuſement; a beautiful country without agriculture, trade, or manufactures; a ſovereign, ſatisfied indeed with a moderate income, but who, notwithſtanding his prudent œconomy, is unable to ſupply the wants of unhappy multitudes who implore his aſſiſtance; a mild government, ſincerely intent on the public good, and yet ſubjects, whoſe condition excites pity; opulence in ſome illuſtrious houſes; eaſy or middling circumſtances obſervable among a ſmall number of citizens;

citizens; but the multitude a prey to all the horrors of indigence.' A diſmal picture indeed! The reſtraints laid upon commerce, and the monopoly of grain, which has been long uſurped by the Apoſtolic chamber, are the principal cauſes to which our traveller attributes all theſe calamities.

In the thirteen provinces, which form the eccleſiaſtical ſtate, or the Pope's dominions, the gentry, as well as the nobles, are exempt from all impoſts, real or perſonal. The revenues of the ſovereign do not exceed two millions of Roman crowns, which make ſomething leſs than 50,000 pounds Sterling. The Datary's office is not ſuch a rich ſource of gain as is generally imagined; and our Author does not rate at above 25,000 pounds annually all the product of annates and inveſtitures for the kingdom of France. He eſtimates the number of inhabitants in Rome at 170,000, and the ſecular and regular clergy at 7000. The Romans, according to him, are obliging and affable to ſtrangers, and remarkable for the compaſſion they ſhew to the unhappy. In other reſpects, his account of their characters and morals is not favourable. He appreciates, with judgment and taſte, the men of letters and artiſts that have flouriſhed in the Roman territory; and he thinks that the arts have loſt their luſtre in that country by the very means that ſhould ſeem adapted to maintain and perpetuate it, even the multitude of thoſe who profeſſionally cultivate them. There is certainly ſomething very plauſible in this reflection; and it is but too true, that both arts and learning ſuffer, when they become a trade. As long as true genius can monopolize them, they may preſerve their luſtre; but when the trade becomes open for every adventurer, and adulterated productions find buyers at market, the buſineſs is ſpoiled. This has been palpably the caſe with the arts in Italy. Whole ſwarms of painters overſpred that country; and when the profits of the trade came to be diminiſhed, by its being dealt out among ſo many hands, the artiſts began to work for low prices, to obtain more employment, by underſelling their competitors; and then what happened? they wrought with precipitation: they neglected the ſtudy of the noble models of antiquity which they had before their eyes: they flattered the falſe and capricious taſte of the multitude, and thus degraded the art to gratify avarice, or anſwer the ſharp demands of indigence.

NAPLES is the next object that occupies our obſerver. Under its preſent degradation (ſays he), it ſtill bears ſome marks of its ancient grandeur, of which he gives a pompous and animated deſcription. At preſent, all the riches of that country are abſorbed in the capital; and that capital, with all its beauty and magnificence, exhibits a motley and afflicting ſpectacle of ſplendor and miſery. After giving an hiſtorical ſummary of

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the revolutions, through which this part of Italy has paſſed, both in ancient and modern times, our Author obſerves, that there is a proſpect of its recovering, in a great meaſure, its former luſtre. The work of reformation, ſays he, is already begun: under the late reign many abuſes, introduced under the government of the Spaniſh viceroys, have been removed; the court has reſumed the prerogatives of ſovereignty; the peaſants and farmers are delivered from feudal ſervitude; the great Barons can no more encroach upon the property of their vaſſals; and one part of the nation continues equally opulent, without having in its hands the lives, the liberty, and the property of the other. But ſtill much is yet to be done in the way of reformation. The city of Naples is ſuppoſed to contain 450,000 inhabitants; but no where, perhaps, in Europe are there ſo many idle hands; forty thouſand robuſt, luſty vagabonds (the Lazaroni), who live without profeſſion, occupation, cloathing, or dwelling, diſhonour its police; ſleep in the open air, and reject the comforts of an eaſy ſubſiſtence, rather than purchaſe it by a few hours labour. The preſent miniſter (the Marquis della Sambucca), by gentle and beneficent meaſures, has made a laudable attempt to engage theſe wretches to better their ſituation, by diſtributing among ſuch as are willing to work, portions of land at *San Leuci*, and furniſhing them with the inſtruments and materials that are neceſſary to render their induſtry ſucceſsful. — Our Author beſtows high encomiums on the poets of Naples. Among other favourites of the Muſes, he celebrates particularly the Ducheſs de *Vaſto Girardi*, and M. *Campo Lungo*, both famous for their Lyric ſtrains, and the Duke de *Belfort*, who is conſidered as the Anacreon of Italy.

When we accompany our traveller to VENICE, we find his obſervations on that republic often ſolid and judicious. He is far from being an admirer of its government, and he deſerves a hearing on the ſubject. The Venetian government (according to him) does not tend to the general happineſs, by methods recommendable for their mildneſs and ſimplicity; it maintains order by inſpiring terror; it diſſeminates mutual ſuſpicion and diſtruſt among the citizens, by rendering them ſpies on each other; it uſes ſtricter and harſher precautions againſt the inſurrections of its ſubjects, than againſt the attempts of its enemies; it always menaces, often puniſhes, and never rewards; it is jealous of genius and talents, is afraid to employ them, nay, diſcourages and ſuppreſſes their exertions; it has recourſe to foreigners for its defence, from a ſuſpicion of the facility that natives may have to uſurp authority; it is leſs employed in wiſe operations for the public good, than in artful devices to diſguiſe the movements of the political machine; finally, to main-

tain its independence it impoſes an iron yoke on the necks of all its ſubjects, and puts a bridle in their mouths, to ſuppreſs the utterance of their complaints.—Theſe lines of the Venetian government are ſtrongly expreſſed, but we cannot pronounce them fallacious; and, ſurely, under ſuch a government the ſweets of liberty cannot be enjoyed.—We are not of our Author's opinion, that of all the different forms of government, an ariſtocracy is the worſt; but we think he proves, with irreſiſtible evidence, that of the ariſtocratical forms, that of Venice is very far from being the beſt. He enters into an ample detail of arguments on this ſubject, for which we refer the reader to his work. But we think the matter too clear to ſtand in need of a laborious diſcuſſion. If it be an avowed principle, that in the conſtruction of any ſyſtem, whether philoſophical or political, the farther we depart from ſimplicity, the leſs we approach towards perfection, the concluſion deducible from this principle muſt be very unfavourable to the Venetian republic; for nothing can be more complicated than the form of its government. It is an aggregate of combinations without end; and in ſuch a labyrinth both thoſe who govern, and thoſe who obey, are rather objects of compaſſion than of envy.

TUSCANY, in its preſent ſtate of progreſſive improvement, furniſhes good materials for an obſerving traveller. The ſtate of diſtreſs and miſery in which it was at the acceſſion of the preſent ſovereign, compared with the aſpect it now exhibits, forms a contraſt that does great honour to the government of LEOPOLD. He found, at his acceſſion, the government loaded with debt, the ſubjects exhauſted, and incapable of paying new taxes; the cities almoſt depopulated; the country in a miſerable condition, from the great decline of induſtry and population. This is our traveller's account of the matter, abridged and ſoftened; and he adds, that in the ſpace of twelve years, the Florentines had counted ſeven of famine. All this ſeems now changed, through the public-ſpirited vigour and activity of the preſent ſovereign, and yet the Florentines murmur, not at their proſperity, it may be well thought, no—but at the *perſons* that are employed in promoting it. They cannot help reſpecting the Prince; but they approach the throne with painful feelings of envy and jealouſy, becauſe they ſee it ſurrounded with ſtrangers; and they do not like to receive even happineſs from the miniſtry and counſels of Germans. This diſcontented ſpirit is confined to the capital—and even there principally to a certain number of noble families.

Our Author's reflections on the government of *Parma*, *Modena*, and other ſmall Italian ſtates, where agriculture, manufactures, and all the uſeful arts, are ſuffocated under a load of unneceſſary regulations and prohibitions, are ſenſible and judi-

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cious. He obſerves, that the government of *Milan* is now modelled after that of Florence, and that thus the two Royal brothers will have the glory of introducing, at leaſt into a part of Italy, (what nature has long offered, but ſovereignty denied, to that fertile region) national felicity. We wiſh that the rulers of every nation would weigh with attention M. d'ALBON's arguments againſt the *infliction of death* on malefactors. His paſſage through Auſtrian Lombardy, where the Marquis *Beccaria* propoſed the abolition of capital puniſhments, in his well-known and juſtly celebrated work, ſuggeſted theſe arguments. Capital executions in ſome caſes may be neceſſary in all ſtates, 'not as a mode of puniſhment, as *Sir William Eden* ſo humanely and judiciouſly obſerves, but *merely* as our laſt melancholy reſource in the extermination of thoſe from ſociety, whoſe continuance among their fellow-citizens is become inconſiſtent with the public ſafety.' This is limiting the caſe wiſely; for to admit of the infliction of death in no caſe, as our Author and the Marquis would have it, is ſtretching clemency beyond the bounds of wiſdom. But there is no ſort of doubt, that its being employed in *ſo many* caſes, as it is with us, and other European nations, is not defenſible, either on the principles of humanity or public utility. We ſhall not follow our Author in his reaſonings on this ſubject, becauſe they muſt occur to every ſenſible man, who conſiders it attentively. We ſhall only obſerve, that the pain of capital puniſhment, as practiſed among us, is ſlight, its ſhame tranſitory, and the life it terminates is in moſt caſes rather a burthen than a bleſſing. Is capital puniſhment an evil which, in corrupt and profligate minds, will counterbalance the hopes of acquiring opulence and pleaſure by rapine, or of appeaſing the anguiſh of indigence by injuſtice? And then, take into the eſtimate what ſociety muſt ſuffer by the untimely loſs of members, which, however unworthy, might either be reſtored to it by their amendment, or rendered uſeful to it by a laborious ſervitude. We moreover think, that in point of terror and example, *permanent* infamy and *painful* labour would produce more effect than a death, which is leſs ſevere than moſt natural ones, and whoſe ſhame is more or leſs modified and ſoftened by the compaſſion it often excites.

GENOA is the next object that employs our traveller. The power of this republic is entirely founded on the riches, which its ſubjects derive from commerce, and the wiſdom that is viſible in many parts of the public adminiſtration. But, as our Author obſerves, it is ſurpriſing to ſee ſuch a want of wiſdom in other branches, ſuch as the monopoly of bread, wine, oil, ſalt, and other things of this kind, which is carried on for the account of government, to the great detriment of the people,

who buy dear, and are ill-ſerved. The multitude of agents, which government is obliged to employ in its ſales, carry away a great part of their profit; thus expences are multiplied, but always at the public coſt. It is eaſy to perceive how this evil muſt extend its influence to every branch of commerce and manufacture, by encreaſing the price both of goods and labour, and expoſing the Genoeſe traders to be underſold by their competitors in other nations. The Count d'ALBON takes always along with him the ſtate of literature and ſcience in the countries through which he paſſes. He celebrates the eminent merit of the Marquis *Lommelini* at Genoa, both as a poet and a mathematician. This nobleman, to whom M. d'Alembert, certainly no fawner on high rank, dedicated one of his *moſt* learned productions, was miniſter at Paris, and afterwards Doge of the republic. He carried on a poetical correſpondence with the famous extemporary poeteſs *Corilla Olympica*, at whoſe coronation at Rome our Author was preſent, 'when (ſays he) the people, incenſed to ſee Corilla obtaining the laurel that has crowned the immortal heads of Taſſo and Petrarch, vented their fury in obſcene prints and inſults, that would have broke out into ſedition, had they not been reſtrained by the vigour of the magiſtrates. This poetical coronation-ſcene, as *deſcribed* by our traveller, was very pompous, and not leſs ridiculous.

Our Author gives a very intereſting account of the admirable order that reigns in the government, finances, and court of the King of Sardinia, whom he holds up as a model to all ſovereign princes, who are deſirous of maintaining the ſplendour of the throne, without hurting the public proſperity, or exhauſting their ſubjects. 'This monarch (ſays he) is always well ſerved, and at a ſmall expence. His miniſters are almoſt all diſtinguiſhed by their merit; and it is to this that they, generally ſpeaking, owe their preferment. They conſider the eſteem and confidence of their ſovereign as the moſt precious recompenſe for their ſervices; and by the ſmallneſs of their appointments, they ſeem to make little account of the great emoluments that are connected in other countries with the high offices of the ſtate. The Marquis of Ormea, who filled, with great abilities and merit, the firſt poſts of the kingdom, and held at once ſeveral that had been rarely united in one perſon, did not, ſays our Author, draw from all his appointments above 12,000 Livres, i. e. ſomething leſs than 600 pounds Sterling annually, which ſeems to us incredible. Since his time the profits of civil employments are augmented, and a ſecretary of ſtate has a ſalary of 13,000 Livres. 'The ſavings of the monarch (here we follow the expreſſions of our Author) diſplay the happy fruits of order, and are employed in the nobleſt exertions of beneficence. They are divided into various and

ſeparate

ſeparate funds, allotted for the education of youth, for the formation and maintenance of uſeful ſettlements, for the encouragement of eminent merit, the relief of declining families, and of the inhabitants of diſtricts, that have ſuffered by inundations, epidemical diſeaſes, or other calamities, and for other generous and charitable purpoſes, that muſt make us congratulate the people governed by ſuch a ſovereign.

Among the learned men that belong to this country, M. d'ALBON juſtly celebrates M. *de la Grange*, formerly Profeſſor at Turin, at preſent one of the Directors of the Academy of Berlin, and undoubtedly one of the firſt mathematicians in Europe. He was ſelf-taught, never had a maſter, and was early impelled, by a kind of inſtinct, to the ſtudy of geometry, in which he has made important diſcoveries. His reſearches in the moſt abſtruſe branches of that ſcience may be ſeen in the *Miſcellanies* of the Royal Society of Turin, and the *Memoirs* of the Royal Academies of Paris and Berlin.

Our Author's obſervations on SPAIN and PORTUGAL keep up attention. Theſe countries, particularly the latter, have been leſs frequented and deſcribed by travellers than moſt others. He mentions the improvements that the preſent King of Spain has made in that country, by cutting navigable canals, erecting bridges, making public roads, appointing public carriages to facilitate travelling, and, above all, by inſtituting a ſociety, under the denomination of *Friends to their Country*, whoſe great object is the encouragement of agriculture and uſeful arts. But, as our Author obſerves, much yet remains to be done in that country. He points out the abuſes and grievances that are yet unredreſſed, the corruptions of the court, the deſpotic pretenſions and privileges of the Spaniſh grandees, the uſe of the *torture*, which ſo often terminates in the triumph of guilt and the condemnation of innocence; but with reſpect to the Inquiſition, he lets the thermometer of his zeal ſink ſeveral degrees, and examines the FOR and *againſt* of this odious tribunal with a ſpirit of moderation, or rather with a phlegmatic tranquillity—which is ſomewhat ſurpriſing in a writer who is both hot-headed and humane.

His deſcription of PORTUGAL as without agriculture, manufactures, population, ſtrength, or motion, in the midſt of a fine climate and a fertile territory, is painful to humanity. His account of the character and adminiſtration of the Marquis of Pombal is a good piece of moral painting, which is too long to be tranſcribed, and would ſuffer by being abridged. The reſult, however, is, that this famous miniſter had great parts, extenſive knowledge, audacious ambition, exhibited the contraſt of unrelenting cruelty and humane ſenſibility, and involved in

great calamities the ſame country to which he rendered the moſt important and ſignal ſervices.

Upon the whole, this work is entertaining and inſtructive, notwithſtanding its defects. If the Author would correct ſtill farther the petulance of his tone, and be leſs wanton in the uſe, or rather abuſe, of metaphors, he would turn out a much better and more agreeable writer than we can pronounce him to be at preſent.

ART. VI.

Phædri Auguſti Lib. Fabularum, &c. i. e. The Fables of Phœdrus, in Five Books, with Notes and Supplements, by the Abbé BROTIER. Paris, from the elegant Preſs of *Barbou*. 1783. 12mo. 350 Pages, with Head-pieces, engraven by Feſſard. Price 6 Livres, Bound and Gilt.

GREAT is the typographical merit of this beautiful Edition of the excellent Roman Fabuliſt: but the merit it has acquired by paſſing through the hands of that learned and truly claſſical critic, the Abbé BROTIER, Member of the Royal Academy of Inſcriptions, is what will principally recommend it to men of true taſte in Latin literature. In his editions of *Tacitus* and *Pliny*, we have already ſpecimens of the abilities of the Abbé Brotier; and he informs us in a Preface, prefixed to the preſent publication, of the aſſiſtance with which he has been furniſhed, and which encouraged him to undertake it.—The manuſcript, from which the firſt edition of Phœdrus was printed, was communicated to him by its proprietor M. *le Peletier de Roſanbo*, Preſident of the Parliament of Paris. This manuſcript, which is 900 years old, was diſcovered in Lorrain by the Jeſuit *Sirmond*, from whom it paſſed into the hands of *P. Pithou*, by whom it was firſt publiſhed. The Abbé *Deſaunays*, Librarian to the King of France, communicated alſo to our Editor the various readings which Dom *Vincent*, a Benedictine monk of the congregation of St. Maur, had copied from an ancient MS. which was in the library of Rheims, and was conſumed by the flames which deſtroyed that whole collection in the year 1774. By theſe aids, as alſo by conſulting carefully the beſt printed editions of Phœdrus, of which there is a liſt at the end of this volume, M. BROTIER has been enabled to arrange the five books of Fables in a better order, to correct a conſiderable number of faults in each, and to give a purer and more correct text of Phœdrus than has hitherto appeared, and which will undoubtedly be followed in all future editions of the Roman Fabuliſt.

The Notes which accompany this edition, are clear, elegant, and inſtructive, without any oſtentatious accumulation of that inſipid

inſipid and barren erudition, with which the claſſic writers were ſwathed and disfigured in the editions of the *Burmans*, and their pedantic fraternity. Criticiſm is now coming back to nature, taſte, philoſophy, and good ſenſe, from which ſhe had ſo long played the truant, and was of conſequence reduced to live upon the huſks and pods of erudition. Our Abbé, beſides *Notes*, has furniſhed *Supplements* to complete the fables which have been mutilated in their paſſage through the ruins of barbariſm to modern times. This we think as bold an undertaking as that of many a modern ſculptor, who has furniſhed a toe, or a foot, nay, even a ſupplemental noſe, to an ancient ſtatue; and in both caſes the boldneſs is proportionable to the parts or part that is to be reſtored. However, we think he has ſucceeded here ſtill better than in his Supplements to Tacitus, though juſtly eſteemed, and that the elegant ſimplicity, and the ſedate amenity of Phœdrus, are well *taken off*. Our Abbé has added to this edition ſuch fables of La Fontaine, as are imitations of the Latin poet, not with a view to compare the two Fabuliſts together, but to exhibit, in their union, all the perfection of that branch of poetry which they ſo happily cultivated. For, ſays our Author, they had each their peculiar and *original character of perfection*. Nothing can be added to the one; nothing can be retrenched from the other: theſe two circumſtances exhibit the true and infallible rules of genuine beauty, and therefore render the two Fabuliſts a perfect model. In order to give farther examples and models of this kind of compoſition, the Abbé BROTIER has ſubjoined alſo to this edition ſome of the moſt celebrated fables of antiquity, of which La Fontaine has dextrouſly availed himſelf; ſuch as, the *Country and City Mouſe* and the *Weaſel*, from Horace—the *Lark and her little ones*, from Æſop—the *Members and the Stomach*, from Livy—the *Wolves and the Sheep*, from Demoſthenes—the *Head and Tail of the Serpent*, from Plutarch—and the *Scythian Philoſopher*, by Herod-Atticus.

ART. VII.

Traité de la Verité de la Religion Chretienne, &c. i. e. A Treatiſe concerning the Truth of the Chriſtian Religion. Vols. VIII. and IX. containing the Argument, drawn from the Manner in which that Religion was propagated and eſtabliſhed in the World. By the Reverend Dr. J. VERNET, Profeſſor of Divinity at Geneva. 8vo. Lauſanne. 1782.

IT is now near fifty years ſince the preceding volumes of this Work were firſt publiſhed by the very reſpectable and learned Author. Theſe ſeven volumes, which contain a defence of the Chriſtian religion, on a liberal and comprehenſive plan, diſplay

the united merit of copious erudition, candid ſimplicity, accurate judgment, and ſtrong good ſenſe. It is a work which the ſcholar will always read with pleaſure, and which the unlearned, with a proper degree of attention, will eaſily underſtand.—In ſhort, it is one of thoſe productions, in which the fair and natural form of unadorned truth muſt excite conviction in the candid enquirer, and prove an effectual preſervative againſt the ſophiſtry of infidelity, which dazzles only to end in darkneſs. The former part of this work was divided into eight books.—In the firſt, from an ample hiſtorical view of the ignorance and error in matters of religion, that reigned even among the moſt civilized nations before the Chriſtian æra, and a variety of reflexions which this phœnomenon ſuggeſts, the Author concluded, that human reaſon ſtood in need of the aid and direction of a divine revelation. In the ſecond, he pointed out the diſtinctive characters of a true revelation, and the degree of evidence with which it ought to be accompanied. From hence he proceeded, in the ſucceeding books, to exhibit the various proofs that aſcertain the divine origin of the Jewiſh and Chriſtian revelations. After having eſtabliſhed the truth of the former, he entered into an ample detail of all the *internal* and *external* evidence that ſupports the latter. He diſplayed the beauty and excellence of the Chriſtian religion, conſidered in its *doctrines*, its moral *precepts*, and its *promiſes*. He proved the *authenticity of the books* which contain it; conſidered the *characters*, or, in other words, the morals, talents, rank, lives, and fortunes of its *founders*; and unfolded, at great length, the arguments deducible from *miracles* and *prophecies*, that ſo loudly proclaim its celeſtial origin.

Though the Chriſtian religion, conſidered in itſelf and in its connexion, both with the events that were preparatory to, and thoſe that accompanied its publication, furniſhed our Author with ſufficient materials for a full proof of its truth and divinity: yet later times exhibit to our view two events that add new rays of evidence to this proof—and theſe are, the *preſent ſtate of the Jewiſh nation*, and the *preſent ſtate of the Chriſtian religion*. The firſt of theſe events was treated by our Author in the concluding chapter of his ſeventh volume. The ſecond is the ſubject propoſed in the eighth and ninth volumes lately publiſhed, and now before us.

The extenſive propagation and eſtabliſhment of the Chriſtian religion is a remarkable fact, which we have before our eyes; and it is this which M. VERNET propoſes to conſider as his laſt proof of the truth and divinity of that religion. In the three firſt chapters of his eighth volume, he gives an hiſtorical view of this fact, as a phœnomenon which muſt be accounted for, and reduced to its true principle. But however ſurprizing the

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fact may be, compared and conſidered with the ordinary courſe of things, it will ſtill appear more ſo, when we conſider in *what manner*, and by *what means*, it was brought about. This ſecond point of view is the principal object in our Author's plan: but it is not exhibited in the two volumes now before us. As ſome late writers have attempted to invalidate the authority of the ſources from whence the materials for this ſecond point of view are derived, and to throw an obſcurity of *their own making* on the early periods of the goſpel-hiſtory, our learned Author has thought it neceſſary to diſarm theſe adverſaries before he proceeds farther; and this occaſions a digreſſion (*we* may call it), but a very learned and inſtructive one, which takes up the whole ſpace of theſe two volumes, except the three firſt chapters.

This digreſſion, though perhaps too copious, is far from being either uſeleſs or unconnected with the principal ſubject: It forms, indeed, an intervening work, which, had it been publiſhed alone, would have been received as a very intereſting piece of controverſy; but ſtill it anſwers our Author's purpoſe, by diſpelling ſome clouds of duſt that have been raiſed about the objects that he propoſes to repreſent in their true colours in the courſe of his work. This digreſſion contains, firſt, an ample refutation of what *Voltaire* has advanced in his *Univerſal Hiſtory*, to invalidate the authority of the early annals of the Chriſtian Church. From hence M. VERNET proceeds to unmaſk the errors and ſophiſtry of a book, publiſhed under the name of the late learned *Freret*, and deſigned to render the authenticity of the four Goſpels dubious. The diſingenuous writer, who ſkulked under the uſurped name of Freret, was anſwered a few years ago by the Abbes *Bergier* and *Du Voiſin*, both whoſe performances have real merit, though tarniſhed in ſeveral places by the narrow and illiberal ſpirit of religious party. Our Author has reinforced their arguments with new conſiderations. He ſhews that the pretended Freret (whoſe impoſture in the uſurpation of this name he fully proves) was no more than an unfaithful tranſcriber of Dodwell, and that his objections, drawn from the *ancient hereſies*, are replete with abſurdities, exaggerations, and anachroniſms. He enters, on this occaſion, into a very particular and curious account of the *Ebionites* and *Gnoſtics*, not ſo much with an intention to refute the objector under conſideration, as to place in a true light the ſtate of the primitive Church, and to illuſtrate many things relative to the ancient ſects, which, when properly known, throw new rays of evidence on the truth of the Goſpel.

The next object that occupies our Author in this digreſſion, is the teſtimony of Jewiſh writers to the truth of the Chriſtian hiſtory. To diminiſh the weight of this teſtimony, the ſilence

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of *Philo* and *Joſephus*, and the infidelity of the body of the Jewiſh nation, have been alleged, as ſufficient to counterbalance it. M. VERNET examines, with great judgment and erudition, the character and circumſtances of Philo; and proves, we think, in a very ſatisfactory manner, that the ſilence of this learned Jew is rather an argument in favour of Chriſtianity than againſt it. It is certain, that a mute witneſs is no witneſs at all for or againſt any fact. If Philo looked upon the miracles and miſſion of Chriſt as an impoſture, his ſilence is to be accounted for by unbelievers, and is an objection which may be directly retorted upon them. As to Joſephus, our Author maintains that he has not been ſilent. On this point of literature M. VERNET was formerly undecided; and, in his preceding work, having mentioned the arguments alleged on the different ſides of the queſtion, he himſelf remained in ſuſpence. But having *re*conſidered the matter, he has come to a full conviction, that Joſephus has really made mention of Jeſus Chriſt, as well as of John the Baptiſt, and James, ſurnamed the Juſt, in his Jewiſh Antiquities; and both long and laborious is he upon this ſubject: Manuſcripts, verſions, citations, diſcuſſions of moral evidence, compariſon between different writers; nothing is omitted that can illuſtrate this knotty point of erudition, and twelve or thirteen chapters are learnedly employed thereupon.—In this detail our Author is more prolix and minute, and dwells more on incidental and trifling objections, than we think the ſupport of his cauſe required; but here he merits indulgence, becauſe good ſenſe and good learning always accompany him: beſides, ſuch a NESTOR in theology has peculiar privileges.

With reſpect to the argument againſt Chriſtianity taken from the infidelity of the Jews, our Author ſhews, amply and learnedly, that even the unbelieving part of that nation bore teſtimony to the truth of the miracles of Chriſt, and that thus we have a teſtimony of that *whole* people in favour of Chriſtianity, more forcible than it would have been, had they been all unanimous in the reception of the Goſpel.

We muſt wait for the publication of the following volume or volumes, in order to have our learned and ingenious Author's *manner* of deducing, from the propagation of Chriſtianity, an additional proof of its divine origin. This matter will be treated at great length. After having ſhewn, that in the firſt ages of the Church, the Chriſtian cauſe was not only deſtitute of all human and viſible ſupport, but had the moſt formidable obſtacles to its propagation to encounter, from the prejudices, paſſions, vices, and intereſts of men, ſeconded by the force of civil inſtitutions, and the ſecular arm, he will point out the true reaſon of its *ſucceſs* amidſt all theſe diſadvantages. To diminiſh the veneration and aſtoniſhment which this ſucceſs is ſo adapted to excite,

excite, ſome unbelievers have attempted to account for it by cauſes of an ordinary kind, ſuch as are to be found in the paſſions and propenſities of the human heart, and in the general circumſtances of mankind. The attempts, however, of this ſort that were made before the publication of Mr. *Gibbon*'s two famous chapters, were feeble and contemptible beyond expreſſion: but thoſe of this learned and ingenious writer were carried on with peculiar advantages, as they were ſurrounded with the luſtre, and ſeconded by the reputation of a learned, eloquent, and voluminous hiſtory, that does honour to Engliſh literature. So that all the artillery fired by this aſſailant againſt the citadel of Chriſtianity, was planted on the *temple of fame*, and made conſequently a *loud* report, while all the trumpets of the goddeſs were employed to celebrate the execution it did.—Accordingly, our Author propoſes to enter particularly into the liſts with Mr. *Gibbon*, and when we are made acquainted with his method of defence, we ſhall lay it before our Readers.

But why attack Mr. *Gibbon*, whoſe five cauſes of the propagation of the Goſpel, whether admiſſible or not, he only gives as *ſecondary* ones? If you aſk him, by what means the Chriſtian faith obtained ſo remarkable a victory over the eſtabliſhed religions of the world? hear his reply, "To this enquiry an *obvious* but "*ſatisfactory* anſwer may be given; that it was owing to the "*convincing evidence* of the *doctrine* itſelf, and to the ruling pro-"vidence of *its great Author*." If theſe words convey the ſentiments of Mr. Gibbon, he muſt be placed among the friends of Chriſtianity; if they do not, it is to be hoped that the reſt of his hiſtory has not been compoſed with the ſame ſpirit.

ART. VIII.

Voyage Pittoreſque de la Sicile, &c. i. e. Travels through Sicily, Malta, and Lipari, containing an Account of the Antiquities of theſe Iſlands, the principal Natural Phænomena they exhibit, and the particular Cuſtoms and Manners of the Inhabitants. Illuſtrated with Engravings. Nos. III. IV. V. and VI. Large Folio. Containing each Six Plates, and eight pages of Deſcription. Price 12 Livres each Number.

THE two preceding Chapters or Numbers of this elegant work, were noticed in our FOREIGN LITERATURE for February laſt: No. III. begins with an account of *Mazzara*. The inhabitants of this place pretend, that it is the ancient *Selinus*, though the ruins of this latter city ſtill ſubſiſt at the diſtance of 24 miles from Mazzara. Nothing is more common in Sicily than to ſee modern towns decorated with the names of ancient and famous cities, which either exiſt no more, or whoſe ruins exiſt elſewhere. The only veſtiges of the arts viſible at Mazzara, are three ancient tombs, or *ſarcophagi*. The firſt, which

which is the ſubject of the 1ſt Figure of the 13th Plate, repreſents, in *baſſo-relievo*, a hunter attacking a wild boar, probably the ſtory of *Meleager*. The compoſition is very indifferent, and it is alſo but feebly executed. The 2d figure contains a funeral urn of much nobler workmanſhip; and in looking upon the figure, we are not a little ſurprized, that M. HOUEL is ſo ſparing in his deſcription of it. Two beautiful ſphynxes, two very elegant human figures, with other ornaments in a pure taſte, and a Latin inſcription in the middle, deſerved, we think, more attention from our Traveller, than he has thought proper to beſtow upon them. There is a circumſtance in the engraving of theſe plates, which we think well contrived, and that is the reddiſh-brown colour employed by the artiſt, which peculiarly aſſimulates the repreſentation of antiquities to the original objects, when ruins and ſepulchral monuments are delineated.

The 14th plate repreſents the ſecond *ſarcophagus*, adorned with a fine baſſo relievo, whoſe ſubject is, the *rape of Proſerpine*. Here *Ceres* is ſeen purſuing her daughter, in a chariot drawn by two winged ſerpents, with a conſiderable number of attendants. But the third ſarcophagus, which is the ſubject of the 15th plate, is undoubtedly the moſt beautiful of the three. It repreſents a battle of the Amazons, and announces, by the deſign, compoſition, and expreſſion, a period in which the arts flouriſhed. The whole of this piece is admirable, and ſome of the figures are equal to the beſt remains of Grecian art.

From *Mazzara* our Author proceeded to *Caſtel-Vetrano*, a ſmall town about eight miles from the ſea, where the firſt thing he was entertained with was a nocturnal proceſſion on the feſtival of the *Holy Sacrament*, in which the darkneſs of the night was illuminated with 400 torches, made of a kind of reeds, which emit a moſt glaring ſplendour, and which was accompanied with other marks of a pompous devotion, that formed a curious ſpectacle. Here he ſaw the ruins of the real *Selinus*, and lodged in the watch-tower, which is now called TORRE DEL PULCI, i. e. *the tower of Fleas*. A ſtrange name indeed! but it appears, that in this place there was formerly a temple, dedicated to *Caſtor* and *Pollux*, which, in Italian, is *Polluce*. When the temple was demoliſhed, and the latter of theſe gods was forgotten, the people not knowing what was meant by *Polluce*, took it for the name of a little inſect (*Pulici* or *Pulci*, a flea), with which they were very well acquainted, and thus prepared matter of inveſtigation for the etymologiſts.—When this tower is illuminated in the night, this is a ſign that watchmen have perceived no pirates approaching the coaſt. But when the lights are not hung up, a cannon is fired from the tower, and three from *Caſtel-Vetrano*, to alarm the inhabitants, and put them upon their guard.

Selinus,

Selinus, of which the 18th plate contains a chart, that marks diſtinctly its circumference, had ſeveral temples, which have been entirely demoliſhed. We find the ruins and ſcattered fragments of two of theſe in the 17th and 18th plates.

No. IV.

In the beginning of the 4th Number or *Chapter*, we find the deſcription of another temple of Selinus, delineated in the 19th plate, and a general view of the largeſt temple of that city, whoſe remains aſtoniſh us, as they are repreſented in the plate following; the Author exhibits in the 21ſt plate the plan of this enormous edifice, and the geometrical details that are neceſſary to convey an idea of its particular beauties. It is palpable, that this temple was demoliſhed by hoſtile violence; but it is inconceivable, ſays our Traveller, that hoſtile rage ſhould go ſo far, as to overturn the very baſes of the columns, and that of columns ſo prodigiouſly bulky. This temple, which after that of *Jupiter Olympius* at Girgenti, is the greateſt fabric of antiquity ſtill preſerved, is 51 fathoms *(toiſes)* in length, and 25 in breadth *. It has 16 lateral columns, and 8 in front. The columns are 4; feet 6 inches high, and their baſes have 10 feet in height, and 10 in diameter. The temple, which was one of the *wonders* of Sicily, and ſtill maintains its ſuperiority, by the quantity and ſtately aſpect of its ruins, was *dipteral*, having two rows of columns all around it. Its columns are perceived at ſuch a diſtance, that they direct pilots at ſea in their courſe.

M. Houel viſited the *Rocca di Cuſa*, or famous quarry, which furniſhed the ſtones for the conſtruction of theſe temples, and which is repreſented in the 22d plate. It is 300 fathoms in length, and the ſtones it yields have this peculiarity, that when they are ſtruck they ſound like metals. It is ſituated about ſeven miles from Selinus, in the midſt of a beautiful and fertile plain, called *Campo bello*, and does not riſe in any part of it more than 50 feet above the level of the plain. The architects went wiſely to work: they rough-hewed in the quarry the ſtones which they employed in theſe maſſy buildings, and gave them there, though rudely, the form they were to have, that they might diminiſh, as far as was poſſible, their weight, before they were tranſported. When they had fixed upon the ſize of a column, they cut round, in the rock, a maſs of ſo many feet diameter, as the thickneſs of the column required. When this maſs was cut round by two men, who had formed a paſſage on each ſide, and completed each his ſemi-circle, it formed a cylinder. To diſengage its extremities from the rock, they made, at the baſe

* Baron Reideſel ſays it is *about* 160 yards long and 80 broad. But his account is much inferior in detail and accuracy to that of Mr. Houel: Mr. Brydone has not minded theſe things.

of

of the column, an inciſion of about four inches deep, which they filled with as many wedges of the drieſt wood as could be forced into it. Theſe wedges were continually moiſtened, and by their ſwelling, they made the cylinder break off from the rock. But the moſt marvellous part of this buſineſs ſtill remains to torture conjecture: for with what machines did theſe architects tranſport capitals 12 feet 6 inches ſquare, and 4 feet 5 inches thick, and architraves 20 feet long and 7 feet large? and yet theſe enormous ſtones, drawn from a place at the diſtance of above 7 miles, acroſs an uneven road, muſt ſupriſe us ſtill leſs than the tranſportation, from the ſame diſtance, of three columns, each formed of a *ſingle* ſtone, 45 feet 6 inches in height, and 10 feet in diameter. Our Author exhibits in one of the figures of this plate, the ingenious method employed by Vitruvius for the tranſportation of large maſſes of this kind; but this method ſeems only adapted to ſucceed on level ground, and not in a hilly diſtrict.

The 23d and 24th plates repreſent the baths and mountain of *S. Calogero*, and the grotto of the bathers, with its plan and dimenſions, all which our Author deſcribes at great length. His deſcriptions are interſperſed with a multitude of little ſtories of his converſations and adventures, which might make ſome impreſſion in the vacant moments of dinner, tea, or ſupper, but have no title to be admitted into a work of this kind: Mr. Brydoné's ſtories have much more ſalt and ſavour than thoſe of M. Houel.

No. V.

The *ſalting of anchovies* in the ſea-port town of *Sciacca*, and a *ruſtic waggon* full of lads and laſſes going to their harveſt labours, employ our Author's pen and pencil in the 25th and 26th plates, and the deſcriptions are lively and poetical. Painting, as he goes along, rural ſcenes, and enchanting proſpects, without omitting the dogs that barked at him, as he paſſed the huts of which they were the guardians, he arrives at the palace (or *caſin* as it is called) of the Prince of Palagonia, whoſe whimſical, or rather monſtruous taſte for the contradictory, the abſurd, and the ſhocking, in ſculpture and architecture, has been related by almoſt every traveller. Centaur, ſphynx, dragon, and chimæra, are objects of ſymmetry and order, compared with the productions which that impertinent fool (if he is not ſtark mad) has multiplied, at a prodigious expence, in his contemptible manſion. But why employ three great folio pages in the deſcription of theſe fruits of a diſordered brain?

The 27th plate repreſents the ancient *Naumachia* of Palermo, and the 28th the *tonnare*, a kind of aquatic caſtle, for the taking the tunny-fiſh, formed, at a great expence, of ſtrong nets, and

compoſed of different apartments. Mr. *Brydone* has given a good, though a conciſe deſcription of this amuſement; but our Author's account of it is much more ample and circumſtantial, and, by the aſſiſtance of the figures, more intelligible and intereſting. The two following plates, which conclude this Number, exhibit the manner of catching and killing the fiſh, when they are collected in the tonnaro.

No. VI.

In the beginning of this Number or Chapter, our Author returns, like the dog to his vomit, and gives us a view of the palace of the Prince of Palagonia at La Bagaria, in the 31ſt plate, where we ſee the avenue that is peopled by the monſters already mentioned, and the triumphal arch, which is the entrance of this avenue. The palace, indeed, deſerved ſome little attention, as it is an old caſtle, built originally by the Saracens, finely ſituated, and gives an idea of the kind of architecture that prevailed among that people, when Sicily was under their dominion. The view from the terras, that forms the ſummit of this caſtle, is extenſive and delightful, and is deemed, by our Author, worthy of the particular attention of travellers.

The Calabrian aſh-tree, which produces the manna, is the ſubject of the 32d plate, and the manner of collecting this medicinal ſugar is accurately deſcribed; but with no particulars that are not well known. His deſcriptions of La *Favoratta* and *Cineſi*, and of the ſimplicity and benevolence that reign in the manners of their inhabitants, are pleaſing, and may be called very agreeable ſummer-reading. The 33d plate brings us back to ancient times, by preſenting to our view ſome very beautiful remains of the ancient arts, well preſerved, which our Author noticed in the muſeum and monaſtery of *St. Martin*, about ſeven miles from Palermo. This muſeum, lately founded by D. Salvator Blaſi, of the Benedictine order, contains a very good collection of ancient marbles, *ſarcophagi*, medals, Grecian, Roman, Etrurian and Sicilian vaſes, &c.——The marble *candelabrum* here delineated by our Author, is an exquiſite piece, whether we conſider the beauty of its form, the elegance of its ornaments, or the excellence of the workmanſhip. It is accompanied with ſix Etrurian vaſes, all beautiful, an Egyptian buſt of baſaltes, and two curious human figures, one male and the other female, with Ionic capitals, ſupporting baſkets of flowers on their heads.

The 34th plate repreſents a funeral urn, which our Author conſiders as one of the moſt beautiful remains of antiquity that has eſcaped the ruins of time. Its form, ornaments, and execution, are equally perfect. A ſquare void ſpace that ſeems to have been prepared for an inſcription, and a medallion under it, ſupported by cupids, which exhibits a fine female head, give rea-

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ſon to ſuppoſe, that the urn contains the aſhes of ſome lady, illuſtrious in her time and day. The two laſt plates of this Number repreſent two tombs or *ſarcophagi*, of noble workmanſhip, and a ſingular capital of the Corinthian order, with cornucopias inſtead of volutes, and in the middle a medallion exhibiting a female head, with flowing treſſes, and ſome very elegant figures on the baſe of the column. Theſe antiquities were obſerved by our Author in the epiſcopal palace of Monreale.

ART. IX.

Verhandelingen van het Bataafsch Genootſchap, &c. Tranſactions of *the Batavian Society at Rotterdam*, Vol. VI. *

THE firſt piece we find in this volume is the diſſertation of Dr. VAN MARUM (a very ingenious and learned phyſician at Haarlem, and known with diſtinction in the walk of experimental philoſophy), which obtained the gold medal, as the beſt diſcourſe on the following queſtion: *To ſhew by proofs*, what meteors depend upon the operation of natural electricity,—how ſuch meteors are produced by it, and what are the beſt means of preſerving houſes, ſhips, and perſons, from their pernicious effects. This diſſertation is divided into ſix parts.

In the firſt the author ſhews that lightning is an effect of the natural electricity of the atmoſphere, and may be conſidered as the diſcharge of the electrical force of the clouds, by *ſeven* properties, which lightning has in common with electricity, ſuch as its ſerpentine motion; its direction to thoſe bodies, which are the beſt conductors, ſuch as metals; its kindling a flame in combuſtible ſubſtances; melting metals; penetrating, ſplitting, and bruiſing bodies; killing animals; and laſtly, its influence on the magnetic needle. Our author confirms, farther, this important truth, by experiments made with a new *apparatus* of his own invention, which is very ingeniouſly contrived for the purpoſe. It is not poſſible to render this invention intelligible by deſcription without the aſſiſtance of the figures with which it is accompanied; but we can affirm, that the experiments made with it are fully ſatisfactory and deciſive, though not new.

In the ſecond part, Dr. VAN MARUM ſhews how the lightning is produced by the natural electricity of the atmoſphere. Franklin, Beccaria, and others, who have made obſervations on the electrical force of the clouds in thunder-ſtorms, tell us that ſome of theſe clouds have a poſitive and others a negative electricity. Two bodies, differently electrified, are known to attract each other; and as that, which is overcharged, or poſi-

* For an account of the preceding volumes of the memoirs of this ſociety, ſee the appendix to our 67th volume, p. 511.

tively electrified, communicates its overplus to that which is undercharged or negatively electrified, it is natural to conclude, that different electrical ſtates of the clouds in a thunder-ſtorm give riſe to this attraction and communication, and that the undercharged cloud receives an additional quantity of electric fluid from that which is overcharged or poſitively electrified. But the thunder-clouds diſcharge the electrical fluid, on the earth, againſt elevated bodies, ſuch as houſes, ſteeples, and ſhips. This, however, ſays our author, is not to be conſidered merely as a communication of the electrical fluid to the ſurface of the earth, ſince it is proved by repeated experiments, that there can be no diffuſion or diſcharge of the fluid of an electrified body, unleſs that part of the body, to which it is communicated, has previouſly acquired an oppoſite force or power by the action of that ſame electrified body near which it is placed. So that before a thunder-cloud, poſitively electrified, can diffuſe its fluid upon any body, it muſt previouſly produce in that body, ſubjected to its action, a negative electricity; and *vice verſa*, if the thunder-cloud be negatively electrified. This truth our author proves by an experiment, in which he employs two plates, coated on one ſide: the one he ſuſpends on a conductor, and inſulates the other under it: the reſult is, that the electricities and their effects differ, according as the ſecond plate remains inſulated, or is made to communicate with the earth by a chain or any other contrivance.

The third part of this diſſertation contains an inquiry into the beſt methods of preſerving our edifices, ſhips, and perſons from the fatal effects of thunder-ſtorms. Here M. VAN MARUM naturally treats on conductors: he approves the *pointed* ones; evinces, by new experiments, that they are not dangerous, and ſhews that thoſe with ſeveral points placed at conſiderable diſtances from each other, are more adapted to anſwer their purpoſe, than thoſe which have only one. And here his experiments ſeem highly deciſive, notwithſtanding what is affirmed to the contrary in the third volume of the Memoirs of the Academy of Bruſſels, p. 11. 25. M. VAN MARUM diſcuſſes the queſtions, that have been propoſed relative to the height and thickneſs of conductors, the manner of compoſing and placing them, the number that ought to be employed in an edifice; with many other queſtions of this kind, which have been treated before him by able hands, to whoſe inventive labours he has added little or nothing, though he has placed them in a very uſeful light to the view of his countrymen.

In the fourth part of this diſſertation the author deſcribes the *water ſpout*, the *whirlwind*, and the *aurora borealis*, meteors ſufficiently known; and he inquires into their cauſes, which are, as yet, a ſubject of inveſtigation and controverſy. With

reſpect to the *water ſpout*, he adopts, as the moſt probable, the opinion of the celebrated BECCARIA, who conſiders it as the effect of the electrical power of the atmoſphere. The following reaſons are alleged in ſupport of this hypotheſis. Firſt, the ſpouts are, for the moſt part, formed during thunder-ſtorms, and conſequently, when the clouds are the moſt charged with electricity,—lightnings have been ſometimes obſerved flaſhing with prodigious celerity about the water-ſpout,—attractions and repulſions of drops of water or other corpuſcles, have been obſerved under the ſpout or the cloud whence it proceeded, which reſembled electrical attractions and repulſions in a ſtriking manner;—and laſtly, according to BECCARIA, there are *obſervations* which teſtify, that theſe meteors have been averted or diſſolved by the elevation of pointed conductors, which are ſaid, by the ſame author, to be in general uſe among mariners, in thoſe parts of the world where water-ſpouts are frequent.—From theſe *data* M. VAN MARUM thinks, that ſome progreſs may be made in the theory of the formation of this meteor, though they may not furniſh a perfect explication of its nature. The earth, *ſays he*, muſt attract the electrical clouds that are at a ſmall diſtance from it; this attraction muſt neceſſarily exert its power on the lower part of the cloud, and hence that part approaches the earth in the form of a column or cone; but as the watry particles of the cloud are more powerfully attracted than the particles of air with which they are intermixed, the water muſt, of conſequence, be accumulated in the lower part of the column, and as the weight of the column is thus continually increaſing, it at length falls of a ſudden by its own gravity. He obſerves farther, that if the *water-ſpout* be an electrical phænomenon, or the effect of electricity, the riſing of the water under it, and the violence with which it carries up bodies from the ſurface of the earth, muſt be derived from the ſame electrical power, and not from a gyration of clouds by contrary winds, meeting in a point or centre (as has been generally imagined), and falling down, where the greateſt point of condenſation is, into a tube, ſomewhat like the ſpiral ſcrew of Archimedes, which abſorbs and raiſes the water by its whirling motion.

The electrical production of whirlwinds has long ſince been rendered probable, by the obſervations of M. *Wilke*, in a diſſertation *concerning contrary electricities*, publiſhed at Roſtock; and our Author adopts both the opinion and the arguments of that ingenious naturaliſt. He alſo looks upon it as highly probable, that the *aurora borealis* is nothing more than the electrical fluid, which diffuſes itſelf in the higher and more rarefied parts of the atmoſphere. On this head doctors differ, and ſome doctors of note, ſuch as the ingenious and learned profeſſor of Franeker, M. VAN SWINDEN, are not of our Author's opinion.

tion. Great authorities, it is true, engaged M. VAN MARUM to ſeek the explication of the *Aurora* in the principles of electricity, and, for aught we know, it may be the true method: His reaſons contain nothing new; they are a ſummary of what Beccaria, Meſſier, CANTON, Franklin, and Hamilton, have offered on the ſubject.

The SECOND ARTICLE in this volume, is a *diſſertation on dephlogiſticated air, and the manner of obtaining it, and rendering it uſeful in reſpiration.* By JOHN INGENHOUSZ, M. D. The 1ſt part of this memoir contains general reflections on the ſalutary effects of dephlogiſticated air in ſeveral diſeaſes, occaſioned or increaſed by breathing an air more or leſs corrupted by putrid exhalations. The ſubſtances from which this air may be obtained, and its peculiar properties, when obtained from different bodies, and by different methods, are largely treated in the 2d part. In his Experiments on Vegetables, publiſhed in 1779, Dr. INGENHOUSZ had ſhewn an expeditious, cheap, and plain method of obtaining, during the ſummer-ſeaſon, large quantities of dephlogiſticated air, by means of the moſt common plants. But in the winter it muſt be obtained from green vitriol, minium, red precipitate, and nitre. The method of procuring it from the laſt of theſe ſubſtances, is the moſt expeditious and the leaſt expenſive. But to obtain it in all its purity, and without any mixture of fixed air, care muſt be taken to ſhake it in water, in order to waſh and purify it. Another precaution uſed by our Author is, to hold the wick of a candle, newly blown out, near the cock of the glaſs-receiver; in which caſe, if the candle be re-lighted, and reſumes a vivid flame, it may be concluded with certainty, that all the fixed air has paſſed. It appears alſo, from the experiments here deſcribed (which Dr INGENHOUSZ made according to the method indicated in his *Treatiſe on the property of vegetables to purify the air*) that the firſt air which ſucceeds the fixed air is always the pureſt, and that the purity diminiſhes in proportion as the operation draws near to its concluſion *.

The 3d part of this diſſertation treats of the *manner of obtaining dephlogiſticated air from nitre.* Our Author's method is ingenious, and by this time well known to the curious, as we ſuppoſe. The 4th part is employed in pointing out the *manner of breathing with facility dephlogiſticated air, and of diſengaging it from the fixed air with which it is charged by paſſing through the lungs.* Our Author does not approve of *Fontana*'s method of uſing this air, becauſe, by obliging the breather to ſtop his

* Dr. Ingenhouſz gives, under this article, a curious and inſtructive table of the different degrees of purity, announced by his eudiometer, in the examination of dephlogiſticated air, drawn not only from nitre, but alſo from other ſubſtances, mineral and vegetable.

noſtrils, the acts of inſpiration and exſpiration are rendered fatiguing. After having, therefore, tried the experiment in different ways, he prefers the following: take two large bladders, cleanſed from their fat, and well dried; rub them with freſh butter, or olive oil, that has no ſmell, to render them ſoft and durable: prepare a copper tube, of three or four lines diameter; at one end of it place a cock, and fit to the other end the neck of a ſmall bottle of *caoutchouc*, or elaſtic gum, at leaſt three inches long, and as much in breadth. By ſeveral operations which our Author deſcribes, and which may eaſily be conceived, this piece of elaſtic gum may be ſo faſhioned, as to fit the noſe exactly, and to fit ſo cloſely to the ſkin, on all ſides, as to prevent entirely the paſſage of the air. When all this is done, one of the bladders, filled with dephlogiſticated air, is to be fitted to the tube above mentioned, with one hand, and the cock of the tube muſt be opened with the other, while all poſſible care is uſed to keep the elaſtic reſin ſo cloſe about the noſe, that the air may not be allowed to paſs. If the bladder contains nearly 250 cubic inches of dephlogiſticated air, of a good quality, it may be uſed in 16, perhaps 20 inſpirations and exſpirations, before it be ſo far diminiſhed in its purity as to be of an equal quality with common air. Our Author made a great number of experiments, to aſcertain the degree of diminution in quality that dephlogiſticated air ſuffers by the action of the lungs. From theſe it appears, that the quantity of this air that is neceſſary to a ſingle inſpiration, does not become inferior in quality to common air, until it has been four times expoſed to the action of the lungs: the 5th inſpiration can add little alteration, ſince it is already overcharged with fixed air and phlogiſton. How the dephlogiſticated air, thus diminiſhed in quality, may be reſtored to its former purity, by making it paſs through water, and more eſpecially through lime-water, our Author ſhews at great length; and the different proceſſes he has employed for this purpoſe, are here as accurately deſcribed as they are ingeniouſly contrived. But for an account of them we muſt refer the curious to the work itſelf.

M. INGENHOUSZ is of opinion, that to obtain an palpable advantage from this air in medical caſes, the quantity of air employed muſt amount to at leaſt 1000 or 1200 cubic inches. According to the method indicated above, this quantity will ſerve for between 100 and 120 *inſpirations*. In inflammatory, putrid, and other diſorders, the dephlogiſticated air may be ſooner charged with phlogiſton than in other caſes, and muſt therefore be renewed more frequently. Our Author has found remarkable benefit from this air himſelf; after taking a certain quantity of it, his cheerfulneſs, ſtrength, and appetite, were increaſed, and his ſleep was more calm and balmy than uſual.

In

In the 5th and laſt part of this diſſertation, the Author lays down a compendious method of aſcertaining the degrees of purity in dephlogiſticated air. It is well known to what a high degree of ſimplicity and perfection M. de Fontana improved the eudiometer; nevertheleſs, when dephlogiſticated air is drawn from a great number of different plants, a ſingle trial of its quality requires ſeveral operations: Our Author, therefore, after long endeavouring to find out a method of rendering this trial as expeditious as that of atmoſpherical air, hit upon one that ſucceeded to his mind, and deſcribes it here circumſtantially: but for an account of this method, and ſome anatomical memoirs that follow this diſſertation, we muſt refer our Readers to the work.

ART. X.

Recueil des Memoires ſur la Mechanique et la Phyſique, i. e. A Collection of Memoirs, relative to Mechanics and Phyſics. By the Abbé ROCHON, Member of the Royal Academy of Sciences at Paris, and of the Marine Academy. 8vo. 284 Pages, with nine Plates. Paris, 1783.

THESE Memoirs have every kind of merit that can be expected in a publication of this ſort. Their Author is a man of eminence in the ſphere of practical philoſophy. They were all read either in the public or private aſſemblies of the Academy of Sciences, and they met with the univerſal approbation and applauſe of that learned body. They are all commendable on account of their utility, and moſt of them are ſo from their novelty. In one of theſe memoirs, the author gives the conſtruction of an inſtrument that may be of great uſe in abridging the calculations requiſite for the determination of the longitude in voyages. In another he gives an account of thoſe inſtruments of his invention, which he calls *priſmatic teleſcopes* (*lunettes à priſme*) which are deſigned to meaſure angles, and may be uſefully employed in aſtronomy and topography. The experiments and obſervations by which he proves, in another very curious memoir, that the light of the fixed ſtars, and that of the ſun, are of the ſame nature, ſeem as concluſive as they are entertaining. The method he indicates, in another piece, of diſtilling *in vacuo*, is commodious, and adapted to diminiſh conſiderably the expence of that operation. He has alſo invented a machine, by which beautiful plates for printing may be engraven with great celerity, at a very moderate expence, and ſo as to unite all the advantages of the Chineſe method of printing. The optical memoirs contained in this volume, are peculiarly intereſting, and exhibit ſeveral new experiments and obſervations relative to viſion.

Art. XI.

Voyages, autour du Monde, et vers les deux Poles, par terre et par mer, &c. i. e. Travels round the World, and towards the two Poles, by land and ſea, from the year 1767 to 1776 incluſive. By M. Pages, Knight of the Royal and Military Order of St. Louis, and Correſpondent of the Academy of Sciences at Paris. 2 Vols. 8vo. Containing 704 pages, enriched with Maps. Paris 1782. *Price* 12 Livres, bound.

HERE we have a Traveller who will command attention, even after the great number of thoſe that have been running about the world in the preſent age. M. Pages followed a method of coming at the knowledge of men and things, in which he had few examples to imitate: he had ſufficient reſolution of mind, and ſtrength of body, to live long in countries, and among people, whoſe ſociety would be more than irkſome to our rapid travellers, who love their eaſe, and would ſatisfy their curioſity with as little fatigue and ſelf-denial as poſſible. He was more eſpecially deſirous to contemplate, attentively, human nature, in thoſe places where it ſeems to have departed leaſt from its primitive ſimplicity; and it appears alſo to have been his opinion, that he would find it more benevolent in its rude ſtate, than amidſt the refinements of civil ſociety. This opinion, be it juſt or erroneous, does honour to the heart of the man who entertained it; and a multitude of things in theſe travels unite to give us the moſt favourable idea of the feelings and character of M. Pages. His relations of what he obſerved or diſcovered, have been received with high approbation; they are publiſhed with the privilege of the Academy of Sciences, and every thing announces, that the *three voyages* contained in this work, were undertaken, by our Traveller, from a laudable curioſity after knowledge, and a deſire to be uſeful to his country and to humanity.

His firſt voyage was the tour of the globe, by the way of North America, the South Sea, the Indies, and Arabia. In 1767, he ſet out from St. Domingo for New Orleans, from whence he ſailed up the Miſſiſſippi and the Red River, where he had many obſtacles to encounter, from the rapidity of the current, and the trunks and bodies of trees that obſtructed its paſſage. Here he made an excurſion of above three hundred French leagues, into the country of thoſe, ſays he, whom the Europeans call *ſavages*; and verified, by an attentive obſervation of their characters and feelings, his favourable opinion of human nature. He relates affecting inſtances of their ſenſibility and ſympathy, of their parental and conjugal tenderneſs, of their reſpect for the aged, of the tears they ſhed upon the tombs of their departed friends. Among others, he tells us a ſtory of

the meeting of a widowed father and his daughter, which would move the heart of a warrior, an African merchant, or a miniſter of ſtate, though profeſſionally obliged, by public ſpirit, to ſteel their nature againſt the emotions of humanity.

Unſpeakable were the hardſhips to which good M. PAGES was reduced, and indeed willing to ſuffer, in his paſſage through the vaſt and uncultivated country of theſe ſons of nature; a bear-ſkin was his bed, a bear-ſkin his roof, and a bear-ſkin his wardrobe and kitchen. Hunger, thirſt, fever, and fatigue, were his conſtant companions, from Nachitoches to San Antonio, to which he travelled through Adaiſſes and Naquadoch, where he found a great number of Spaniards, half ſavage, hunting on horſeback for their ſubſiſtence, but (as they had either fallen back from civilization, or had not arrived at it) brave, humane, compaſſionate, and hoſpitable. In his paſſage from San Antonio to New Mexico, he found great errors in the accounts that have been given of the Spaniſh poſts in that vaſt region; and he has compoſed a map of New Mexico, which (according to the report of the Commiſſaries of the Academy) contains ſeveral things entirely new with reſpect to the geography of that country. In this voyage our Author obſerved, that malignity and perfidy were in a viſible progreſſive proportion to rank and birth, and that morals diminiſhed in the ſame proportion; ſo that of the ſavage, the Indian, the Creole, and the Spaniard, the latter was always the leaſt ſociable and virtuous. His deſcription of the opulence, luxury, and magnificence, that reign in the city of Mexico, coincides with the reports of other travellers, which are generally known.

From Mexico M. PAGES proceeded to the port of Acapulco, where he ſet ſail for Manilla, and made, during his paſſage, ſeveral obſervations on the winds and ſeaſons. He viſited the Philippine and Marianne Iſlands, the latter of which, though highly worthy of the curioſity of travellers, are too much neglected. He reſided ſome time among the iſlanders of Guam and Samar, whom the Spaniſh miſſionaries have converted, and govern by the whip, and ſuch like wholeſome ſeverities, and hold in the moſt ſervile and fawning ſubmiſſion. He found the inhabitants of Manilla chearful, lively, witty, and dextrous; charitable alſo, and remarkable for their hoſpitality. The members of the ſame family, and even the ſtrangers who lodge with them, ſleep in the ſame apartment, on matts ſpread on the ground, men, women, and children promiſcuouſly, without the leaſt inſtance of indecency. They are alſo remarkable for conjugal fidelity and domeſtic union. Their children, until the age of ten or twelve, have no other clothing than a ſhirt, that deſcends no lower than the waiſt, and think, that when their ſhoulders are covered, all the demands of modeſty are anſwered. It is only

when certain tender emotions determine the heart in favour of a particular object, that ſimplicity yields to a ſenſe of ſhame; with reſpect to all indifferent perſons, nakedneſs ſeeks no covering but conſcious innocence.

From Manilla our Traveller paſſed to Batavia, one of the fineſt cities in the Eaſt Indies, often deſcribed, and well known. He obſerves, that the Dutch ſettlements in that region are leſs ſolid than thoſe of the Spaniards in the Philippines, becauſe the Dutch leave the Indian chiefs in the poſſeſſion of their ſovereignty, and are almoſt always at war with one or other of them, whereas the Spaniards are incorporated with the people of the Iſlands they poſſeſs, and thus keep them effectually in tranquillity and ſubordination. We ſhall not examine the ſolidity of this obſervation, but we are ſurpriſed that a man of our Author's humanity, ſhould propoſe the conduct of the Spaniards in the Philippines as a model to any civilized nation, after the accounts he gives us, in this very work, of their deſpotiſm, cruelty, and injuſtice. Take the following ſtory for a ſample:

"An Indian Prince, named *Iſrael*, ſovereign of Holo, and "other adjacent Iſlands, having been unſucceſsful in a war with "one of his relations, came to ſeek an aſylum and aſſiſtance "from the Spaniards at Manilla. He brought with him a con"ſiderable treaſure, ſent two large and precious pearls in a pre"ſent to the king of Spain, received baptiſm, with his whole "family, and put away his wives (for he was a Mahometan.") All this did not move the Spaniſh Coloniſts, however adapted it was to flatter their ſuperſtition, and excite compaſſion. "They "employed every artifice ſucceſsfully to rob the Prince of his "treaſures, reduced his relations and retinue, in a great mea"ſure, to the condition of ſlaves, and after having ſtripped "him of every thing, concluded by putting him in priſon: "where he remained until the arrival of the Engliſh at Manilla, "who took him under their protection, and reſtored him to his "liberty and his dominions."

From Batavia our Traveller went to Bombay and Surat. His deſcription of the *Guebres* and the *Yoguis* is curious. The penitential abſurdities of the latter are ſtill beyond thoſe of Simeon the Stylite, but ſome of them preciſely of the ſame kind. Whether are we to laugh or weep, when we ſee a poor wretch, who is claſſed in the rank of reaſonable beings, creeping round a whole kingdom like a ſnail, on his belly, or remaining on one ſpot during the whole courſe of his life, with one arm in the air? M. Pages ſpeaks amply of the Mahrattas; he lived among them, adopted their dreſs, their cuſtoms, and manners, and thus ſtudied their characters and their policy at his leiſure. He praiſes them much;—but, in reality, no creature that bears the human form ſeems barbarous or ſavage in his eye, except

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the civilized and poliſhed part of the human ſpecies. A long navigation from Surat to Baſſora in the Perſian Gulph, and a voyage of 600 leagues by land, through the deſarts of Arabia, in company with tribes of wandering Arabs, with whom he lived in the ſtricteſt amity, gave him full opportunity of obſerving the characters, policy, and territories of that nation. But is it not ſurprizing to hear him ſay, that theſe tribes never plunder but in war, and always treat, both with humanity and generoſity, ſuch as have recourſe to their protection for a ſafe paſſage through theſe howling deſarts? On his arrival at Damas, he was well received by the Jeſuits, paſſed through the country of Queſrouan, which is full of Roman Catholics, and led for ſome time the life of a ſhepherd, tending his flocks on the mountains of Libanus. He then embarked at Baruth, and arrived at Marſeilles in December 1771.—Here ends the firſt voyage of M. PAGES.

The *ſecond* voyage, towards the South Pole, was undertaken in 1773 and 1774, by order of Government. An armed ſhip and a frigate were granted to our Traveller for that expedition. He was to take the Cape of Good Hope in his way, and to put in at the Iſle of France, where he was to chuſe as aſſociates of his labours, ſuch of the officers of that garriſon as were fit for his purpoſe. On his arrival at the Cape, he ſought for every kind of information that might direct his courſe into the interior parts of the African Continent, and facilitate his acquaintance with the Hottentots, of the wilder and freer kind, that have little or no communication with the Europeans. He even entertained the thoughts of travelling as far as Tunis. But this deſign was not executed. M. Pages, however, is firmly perſuaded of one thing, which we do not remember to have ſeen advanced by any writer, viz. that there is a communication of commerce and intercourſe between the inhabitants of Africa, from the Cape to the Mediterranean, and from the oriental to the occidental coaſts of that great Continent. The immenſe and arid deſarts that lie under the equator, the mountains of ſand, which often roll, like the waves of the ocean, under the fury of tempeſts, and threaten the traveller with unavoidable deſtruction, the lions, tigers, and other wild beaſts that abound in theſe deſerts, have always been conſidered as unſurmountable obſtacles to the communication and intercourſe, of which our Author ſpeaks with ſuch confidence. His informations, however, from the Negroes, and a variety of other arguments, which really ſeem deciſive, render him tenacious of this opinion.

His account of the Cape, though entertaining and accurate, exhibits nothing hitherto unknown. But the time may not be far off, when important diſcoveries, relative both to the natural and moral hiſtory of that country, and of the interior of Africa, will

will be communicated by a moſt ingenious and inquiſitive obſerver, who has ſpent a great number of years in inveſtigations of this kind, and is ſtill upon the ſpot.

In our Author's account of the manners and characters of the inhabitants of the Cape, we find the relation of a bold and magnanimous act of humanity, which we were acquainted with before, but which deſerves to be mentioned here, were there but *one* of our Readers to whom it is yet unknown. The hero that performed it was a native of Holland, who had lived, from his early youth, a rural life in the Colony. He happened to be on horſeback on the coaſt, at the very point of time that a veſſel was ſhipwrecked by a dreadful tempeſt: the greateſt part of the crew periſhed in the waves: the remainder were ſtruggling with death on the ſhattered planks, that ſtill floated on the ſurface of the water: no boat could be ſent out in ſuch a dreadful ſtorm, for the deliverance of theſe poor people:—the humane and intrepid Hollander undertakes to ſave them; he blows brandy into the noſtrils of his horſe, and fixing himſelf firmly in his ſtirrups, he plunges into the ſea, and gaining the wreck, brings back to the ſhore two men of the crew, each of whom held by one of his boots. In this manner he went and returned ſeven times, and thus ſaved fourteen of the paſſengers. But the eighth time (and here the generous heart will almoſt fail) on his return, a rapid and immenſe ſurge overſet his horſe, the heroic rider loſt his ſeat, and was ſwallowed up with the two unfortunate victims he was endeavouring to ſnatch from death. What exit could be more glorious than that of this generous man! We celebrate the chiefs who expire in the field of battle, among the victims they had been ſacrificing; and if their motives were *juſt* and *public-ſpirited*, let them have their glory! but we cannot help contemplating with a more pleaſing kind of admiration this intrepid man, dying in an attempt to ſave his fellow-creatures from deſtruction. The ſtory is true: the man's name, which our Author does not mention, was *Altemade*; and, if we are not miſtaken, the Dutch Eaſt-India Company paid a juſt tribute of veneration to his memory.

We paſs over in ſilence our Author's account of the Hottentots, with reſpect to whom he obtained much information, though he had not the *pleaſure* of contracting with them that intimate and perſonal acquaintance he ſo ardently deſired, nor of adopting their manners and way of life. During his ſtay at the Cape he made ſeveral obſervations on birds, fiſhes, and other objects of Natural Hiſtory, which the Reader will with pleaſure find in his work. He proceeded from the Cape to the Iſles of France and Bourbon: the latter of theſe ſettlements is in a much more flouriſhing ſtate than the former, and the reaſons he aſſigns for it may thus be ſhortly expreſſed, that the inhabitants of

of the one iſland are intriguing coxcombs, while thoſe of the other (the Bourbons) are induſtrious huſbandmen.

And now he ſets out for the grand object, the diſcovery of unknown lands in the ſouthern regions: but to very little, indeed, do theſe diſcoveries amount. He ſaw at a certain diſtance ſome iſles in the 49th and 50th degree of ſouth latitude, to which he gave names; he landed on a coaſt, which he called Cape-François, where he ſaw ſome Penguins and ſea-lions, but neither trees, nor any thing that announced inhabitants; he diſcovered a point of land that ſeparated two bays; he made experiments on the ſea-water, its weight, and the quantity of ſalt which it contains in different latitudes, and then he returned to Madagaſcar.

This great iſland, though often mentioned by travellers, is yet but imperfectly known, and every new comer may find ſomething to relate that has not fallen under the obſervation of his predeceſſors. *Our* Traveller repreſents the inhabitants as good-natured and ſprightly, but deſtitute of genius, vain, ſelfiſh, fantaſtical, and inconſiſtent in their actions. They have no religious worſhip, but believe, nevertheleſs, the exiſtence of a ſupreme Being, who is juſt and good, and who will judge, after death, all men. It is odd enough that this belief ſhould not have produced ſome external act of religion. But things ſtill more odd are recorded of theſe Iſlanders by our Traveller; for they circumciſe their male children in their ſeventh or eighth year, nay ſometimes wait longer, that they may have a greater number for the operation, and thus render the feſtival more brilliant. Nor is this all: for they charge their guns with the fleſhy ſuperfluities that have been lopped off in this ceremony, and fire them with the greateſt demonſtrations of joy.—We wiſh our Author had enquired into the meaning and origin of this feſtivity: we can well conceive that circumciſion may be practiſed for phyſical reaſons, but it is probable that theſe exceſſive demonſtrations of joy, with which it is attended, originate from ſome ſuperſtitious principles.

M. PAGES thinks that very uſeful ſettlements might be formed at Madagaſcar; and he points out the methods of forming them with ſucceſs. Theſe are followed by judicious obſervations on the regimen that is neceſſary to preſerve the health of ſeamen in unhealthy climates, and many other intereſting remarks and relations, which give this work a very diſtinguiſhed rank among modern voyages.

From Madagaſcar our Traveller returned to the Cape, where he continued his obſervations on that colony and the adjacent countries. From thence he ſet ſail for Europe the 26th of June 1774, and arrived at Breſt on the 8th of September following.

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In 1776 he undertook his *Third* voyage, his icy voyage to the North-Pole. No preceding Navigator, if we are not miſtaken, got ſo near it as he, for he puſhed forward to the 82d degree of latitude. He had here *three* leading objects in view. The firſt was to compare the northern and ſouthern climates, and to aſcertain exactly the difference between them and the climates of the torrid zone; the *ſecond*, to obſerve with careful attention the obſtacles which the Navigators have met with (from the ice), to the diſcoveries they have hitherto attempted to make in the polar regions; and the *third* was to determine the queſtion, whether there are lands north of Greenland or not? and alſo to ſatisfy his curioſity with reſpect to the natural productions that are to be found there, particularly the marine animals and monſters that frequent thoſe ſeas. His deſcription of the dangers and difficulties they met with in paſſing through the ice is adapted to inſpire terror; but it is impoſſible to read, without admiration, the bold and ingenious manœuvres, that were employed to ſurmount both. His account of the tremendous rocks, icy mountains, rapid ſummer, and long winter of the iſlands of Spitſbergen, is moſt curious and intereſting, as is alſo his deſcription of the whale-fiſhery, and his natural hiſtory of that animal. The Ruſſians of Archangel having formed, within theſe thirty years paſt, ſettlements for hunting in ſeveral places of the iſlands of Spitſbergen, they paſs the winter on theſe icy coaſts, and take a great number of ſea-lions, which ſerve them for food. The Aurora Borealis, and the northern lights, reflected from the ſnow, enable them to purſue the chace during the long winter's night that reigns in theſe gloomy regions. The farther our Navigator advanced towards the Pole in his icy courſe, the winds loſt their ſeverity, and the vault of heaven appeared more ſerene and beautiful; ſo that they enjoyed a clear day, while they ſaw behind them at the horizon, the place they had left, dark and gloomy. The thermometer aroſe to 23 degrees, after having been before at two degrees below the freezing point. This is ſurely ſurpriſing. The obſervations our Author made, during this expedition on the conſtant elevation of the mercury in the barometer, on the variation of the magnetic needle, on the diminution of the ſaline quality of the ſea-water through intenſe cold, and on the different weight of that water from the 50th degree of ſouthern, to the 82d of northern latitude, announce an uncommon ſpirit of inveſtigation. Navigators, more eſpecially, will find benefit from the pains he has taken to aſcertain the true poſition of ſome iſlands, the knowledge of which is neceſſary to redreſs and rectify their courſe when they get rid of the ſhoals of ice which impede it. There are alſo here curious details, relative to the motion, deflection and formation of theſe ſhoals, and phyſical obſervations on the winds of the frigid or glacial, compared with thoſe of the torrid zone. The work is enriched with nine plates,

which contain charts and views; among others is a chart of Spitſbergen, from which it appears that the north of Greenland is not ſituated in the place that has been aſſigned to it by Geographers.

All this is but an imperfect indication of the valuable materials contained in theſe volumes. It is certain that M. PAGES is not one of thoſe travellers, who go round the world without going into it, and he need not fear that any will apply to him thoſe lines of Pope, which might not improperly be prefixed as a motto to many voyages:

Never, by tumbler through the hoops, was ſhown
Such ſkill in paſſing *all, yet* touching *none.*

He is on the contrary, a Traveller of the right kind, ingenious, patient, attentive, induſtrious, lively and ſentimental; and we are miſtaken if the candid Reader will not find much inſtruction and entertainment in his work.

ART. XII.

Phyſique Generale & Particuliere, i. e. A General and Particular Syſtem of Natural Philoſophy, By Count LACEPEDE, Colonel in the Circle of Weſtphalia, and Member of the Royal Academies and Societies of Dijon, Toulouſe, Stockholm, &c. Vol. I. Paris. 1782.

ANOTHER ſyſtem of Phyſics! aye, why not? the ſubject is inexhauſtible, and while attempts, more or leſs ſucceſsful, are made to diſcover and not merely to repeat, they have always a claim to the attention of the curious. It ſeems to be with great parts as well as with high ſpirits, that the noble Author, now under conſideration, has undertaken to throw ſome new particles of light upon Natural Philoſophy: but we think his manner of writing rather too poetical, flighty and fiery, for philoſophical diſcuſſion. Truth muſt be purſued with a cool head and a temperate fancy. We cannot ſay that theſe are the predominant characters of Count Lacepede: but we can ſay, with confidence, that his genius is elevated, his knowledge extenſive, and the plan of his work vaſt and intereſting. It is to be comprized in 12 vols. duodecimo, of which we have yet ſeen only the firſt, and is to comprehend all the truths, laws, and phænomena of phyſical ſcience.

In a *moſt* eloquent, we had nearly ſaid, a too eloquent Preliminary Diſcourſe, the Author gives an intereſting view of the different parts of his work, and the connexion in which they ſtand to each other. He points out the objects which are to occupy the philoſopher, the points of view under which he ought to conſider them, the inſtruments that he is to employ in his reſearches, and the qualities that his profeſſion eſſentially requires. If he poſſeſſes theſe qualities half as perfectly as he deſcribes

deſcribes them, we do not doubt that his work will be carried off with ſucceſs, and received with applauſe *.

We ſaid that his plan is vaſt, for he comprehends in it a variety of objects, that have hitherto been conſidered as belonging to the ſphere of Metaphyſics. *Space* and *time* enter into this plan, the former, as conſtituting the reſidence of matter, and the latter, as determining its ſucceſſive duration. Space, therefore, and time, and the properties of matter are firſt conſidered. Then follow the phænomena of attraction, coheſion, adheſion, which will naturally be ſucceeded by every thing that relates to the diſſolutions, combinations and cryſtalizations of bodies, to motion and its laws, to the action, reſiſtance, and elaſticity of fluids, ſubjects of which our Author ſpeaks with *rapture*, as worthy of the higheſt efforts of human genius. The four ſubſtances generally known under the denomination of *Elements*, their properties, modifications, affinities and mixtures in the compoſition of bodies, come next into conſideration, as fluid and liquid ſubſtances, all ſubject to the action of fire, though forming ſolid bodies by temporary exertions of their eſſential properties. From hence the Author proceeds to conſider the air, ſound with its diviſions and harmony, light, electricity and magnetiſm, the various kinds of vapours, known under the denomination of *gas*, the different kinds of air, fixed, nitrous and inflammable. Next in order come Mechanics, with all their objects, inſtruments, machines and departments, and all the principles and powers by which they operate.

Hitherto however we have only the different parts that form, what our Author calls, the Skeleton of Nature. He therefore proceeds to clothe the ſkeleton, and exhibit the magnificent body of nature in all its beauty and grandeur. This he does by unfolding the phænomena of aſtronomy, the laws which the celeſtial bodies follow in their courſes, the powers with which they act on each other, nay, he even propoſes to *point out their origin*; and we ſhall be glad to ſee, in the progreſs of his work, what he means by this expreſſion. From the ſtarry regions he intends to deſcend gradually until he comes to the ſurface of our globe, taking cognizance in his way, of the zodiacal light, the Aurora Borealis. When he has alighted like Mercury on our planet, and ſhaken his wings, he propoſes to viſit the ſurface and interior of the earth, and to deſcribe its poſition, the inclination of its axis, the ſhocks it receives from the action of the fire that burns in its entrails, and alſo to treat of tides, exhalations, meteors, vapours, clouds, and the origin of ſprings and rivers. From hence he proceeds to *Man*, conſidered in the ma-

* We gave a ſhort account of this ingenious Nobleman's *Eſſay on Natural and Artificial Electricity* in the Review for October 1782.

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terial and organized part of his nature, and from man to the animal and vegetable world, to ſtones, foſſils, ſemi-metals, and other inanimate bodies. — Confining ourſelves to this general view of our Author's plan, we ſhall not follow him in his illuſtrations on *ſpace*, *time*, the *general properties of bodies*, *attraction*, *elaſticity*, *cohesion* and *adheſion*, which are treated in the firſt ſix chapters of his work, and which form the contents of this firſt volume.

ART. XIII.

ESSAI *ſur la Phyſiognomie*, &c. i. e. An Eſſay on *Phyſiognomy* (or the Art of reading Faces) deſigned to promote the Knowledge and Love of Mankind. By JOHN GASPARD LAVATER, Citizen and Paſtor of Zurich. Large 4to. Vol. II. Hague. 1783.

WE return with pleaſure to this ingenious, ſingular, and entertaining work, in which all men, women and children, nay all *animal beings* are concerned. The latter claſs act a part in this volume, and ſome of them come wonderfully near *us* in the line of phyſiognomical expreſſion: nor could it be well otherwiſe, conſidering that man is ſuppoſed to be a compoſition of brute and *angel*, in which we know, to our coſt, how the former predominates. The ſecond volume, now before us and but juſt publiſhed, contains ſeventeen fragments, ſeventy-eight plates, and a conſiderable number of additions, illuſtrated by heads, in outline, ſhadow, or fully finiſhed. We are indebted for the French tranſlation of this volume, which is elegant, clear, and carries the eaſy aſpect of an original compoſition, to the ingenious M. RENFNER, Secretary to the Pruſſian Miniſter at the Hague.

In the firſt *Fragment*, our Author anſwers the objection that has been drawn from the miſtakes (real or ſuppoſed) of Phyſiognomiſts againſt the reality of their art or ſcience. This objection, which we ſhould have looked upon as trivial, he judges ſerious. The miſtakes of the mechanician do not prove that the ſcience of mechanics has no principles; and it would be abſurd to affirm that reaſon is not a real faculty, which leads to the diſcovery of truth, becauſe ſome men reaſon wrong. But our Author farther obſerves, that the Phyſiognomiſt may ſometimes *appear* to be miſtaken, when he really is not; and, not only ſo, "but the more he is an adept in his art, the more will he appear to be miſtaken in ſome of his deciſions, though they be juſt and well founded." The wiſeſt and the moſt virtuous man carries in his nature the ſeeds of almoſt every vice, and his nobleſt affections may exceed proper bounds, or take a wrong direction. A mild and benevolent man, who, on many occaſions, has kept his temper amidſt the ſharpeſt provocations, preſents his countenance to the Phyſiognomiſt, who reads in it benignity and elevation

vation of mind; and will perhaps warmly pronounce his *meekneſs* unalterable. But the objector happens *once* to meet with this man in a fit of paſſion, and here he takes his ſtand to attack Phyſiognomy, and to declare it a falſe ſcience. But it is the objector that is here miſtaken, and not the Phyſiognomiſt: the latter does not decide concerning a character, from one or even from ſeveral actions. The Phyſiognomiſt does not judge actions: he obſerves the diſpoſitions of the moral agent, his character, faculties, eſſential qualities and predominant powers, which, in certain circumſtances, may appear in oppoſition to his conduct and actions.—The remaining part of this *Fragment* ſhews more the feelings of a humane and charitable heart, than the preciſion of a logical head; and we do not think that the Phyſiognomiſt will be attacked, by any ſenſible man, with the arguments againſt which our Author defends him.

In the 2d *Fragment*, M. LAVATER treats of *diſſimulation, falſehood*, and *candour*. From the two firſt of theſe, very ſpecious arguments have been deduced againſt the certitude of the ſcience under conſideration; and here, indeed, good defenſive weapons, or a conjuring-cap are required to repulſe or enchant the adverſary. Our Author ſeems often to have both at his command. It is then a fact, that the diſſembler frequently deceives perſons of the greateſt ſagacity, and ſometimes even adepts in *face reading*. But here again, this is not the fault of the ſcience, but of the Phyſiognomiſt: for, in the firſt place, the ſtructure of the bones, the arched or flat, the unequal or regular form of the fore-head, the colour, ſhape or poſition of the eye-brows, the ſize and form of the lips, chin and noſe, the colour and ſituation of the eyes, and other appendages of the human head here mentioned, are (as our Author promiſes to prove afterwards) *ſure* indications of the internal temper, conſtitution and character, and cannot be changed or modified by the influence of artifice or diſſimulation. Beſides, ſecondly, *Diſſimulation* and falſehood announce themſelves by ſenſible marks, though it be difficult to expreſs theſe marks by words or ſigns. The internal conflict that ſubſiſts between the natural propenſity of the heart to utter truth, and the laborious effort of artifice to conceal it, muſt throw into confuſion, more or leſs, the ſprings of expreſſion and action; and the marks of this confuſion will rarely eſcape a *ſagacious*, attentive, and experienced obſerver: even where habit has made artifice ſit more eaſy, and enabled both *ſimulation* and diſguiſe to operate with leſs embarraſſment and uncouthneſs, there is ſtill an internal conflict, in which ſome feeble rays of the truth will eſcape from their confinement, and inform the Phyſiognomiſt of what is going on within.

Our Author illuſtrates this ſecond manner of diſcovering diſſimulation and falſehood, by a caſe which happened lately, and in which

which being concerned as judge, he had a fair field for the exertion of his *phyſiognomonical* powers. Two young perſons appeared before him: the one ſaid to the other, *You are the father of my child*; the reply was, *I am not*. Nothing can be more beautifully *pictureſque*, nothing can diſcover a finer *touch* of pencil, nor a more penetrating eye, than the *moral drawings* of innocence and guilt, that were the reſult of M. LAVATER's obſervations in this caſe. We conceive, in his deſcription, even thoſe lines of character that ſpurn expreſſion, the open countenance and the look of ſurpriſe, the mild firmneſs and ſimplicity, that ſay, with ſuch energy, *can you—dare you deny it?* the clouded forehead, the rude and arrogant, but more feeble and faultering accent, which anſwers, *Yes, I dare deny it.* The motions of their hands, the attitude and gait with which the pleaders entered and left the chamber are not omitted. The downcaſt look of the one, the want of compoſure and repoſe in the lines of his countenance, the *motion of the tip of his tongue towards his lips*, at the moment when M. LAVATER repreſented the awful nature of the oath that was to be adminiſtered,—the ſerene and ſteady aſpect of the other, turned into aſtoniſhment, when the guilty pleader offered to ſwear; all theſe lines, which our Author deſcribes well, but *felt* better, diſcovered the truth amidſt all the wiles and efforts of diſſimulation.——We do not find that upon this occaſion, he made any uſe of the firſt criterion of character mentioned above, *viz.* the bony or cartilaginous ſtructure of the foreheads, noſes, chins, ears, lips, &c. of the two pleaders. Perhaps they would not have anſwered his purpoſe; for it is poſſible, that the inconſtant lover, who is taken here in an act of diſſimulation and falſehood, may have had a good general character, and was only exhibiting an exception to the uſual tenor of his conduct. It is our Author's general principle, that all good men have the ſeeds of evil, and all bad men the ſeeds of good. In the reſt of this fragment there are ſeveral excellent and ingenious obſervations on candour and on the *air* of unfaithfulneſs and diſſimulation, which the countenance ſometimes receives from timorouſneſs and weakneſs of mind.

The *Liberty of Man, and its limits*, is the ſubject of the 3d FRAGMENT. Man, ſays M. LAVATER, is *free*, juſt as the bird is in its cage; that is, he has a certain ſphere of activity and ſenſibility, beyond which he cannot go. This ſphere is determined, though we know not its preciſe bounds: "Each phyſiognomy, every character, is indeed ſuſceptible of great alterations and various aſpects, but theſe have their determination from the eſſential nature of each individual. Every man has a large ſphere of activity, and is at full liberty to cultivate his field according to the nature of the ſoil: but he can only ſow

the ſeed that has been given him, and cultivate the ground on which he is placed. This thought is deſigned to ſhew, that every man has a diſtinctive character. It is illuſtrated by metaphor upon metaphor, which makes pleaſant reading, and exhibits ſplendid marks of wit and fancy, and it is the baſis of PHYSIOGNOMONY; a term we have adopted in our account of the firſt volume of this work, to expreſs the ſcience of *Face-Reading*. In the *Additions* to this Fragment we have a great number of heads and figures, of which the Author gives us the moſt minute and characteriſtical interpretations: but it is here that we wiſh to be behind the curtain, and to be initiated in the myſteries of the ſcience. In the firſt plate there are ſix heads. Now, though the Author is modeſt enough to declare, that it would be ridiculouſly preſumptuous to pretend to determine *all* the qualities of which ſuch heads are capable or incapable, yet he is minute enough in his deſcription of the qualities, which (according to him) they muſt palpably indicate to an accurate and aſſiduous obſerver, to get out of our ſight far and away. Take a ſample, Reader. Suppoſe M. LAVATER ſitting or ſtanding at a table (like Mr. G. Alex. Stevens, but without joking) with his ſix heads before him. "Gentlemen, This *firſt* head announces a great and liberal mind,—more memory than any of the following,—a ſuperior capacity of taking in a great number of objects, and of retaining the impreſſions they make."—*In good time, Sir, it may be ſo:—aye—we really think or hope, that we begin to perceive that the head may announce ſome qualities of this kind.*—"The *ſecond* head—This man does not ſo eaſily adopt an opinion, as the former, nor does he maintain it ſo tenaciouſly, as the third head."—*Where the duce do you ſee this, good M. Lavater? a degree* MORE OR LESS, *of attachment to an opinion, is ſuch a ſubtile line of a part of a quantity of a quality, that though we conceive the thing in thought, we are at a loſs to ſee it in the viſible head.*—"The *third* head, Gentlemen, is expreſſive, and remarkably ſo, of coldneſs of character; it announces a perſon that is not ſuſceptible of tenderneſs except in the moments of devotion, *(we ſuppoſe this head was ſketched when the man it repreſents was ſaying his prayers)* but who is totally incapable of inſincerity or falſehood, properly ſo called."—The *fourth* head—let us ſee—"This is a man, who calculates, abſtracts, arranges; but he does not ſtop here: he is ſuſceptible of all the *kinds* and degrees of love, from the higheſt flights of Platonic refinement, down to the loweſt inſtances of ſenſuality; and it is probable, that the permanent character will fix itſelf in the middle point between theſe two extremes." *This certainly is reading deep—let us look once more at the head!—it is a good, agreeable ſenſible face, and that is all* WE *can ſee in it.*—The *ſixth* head, is expreſſive of talents, ſays our Author, and characterizes a man, who

who perceives things clearly, without looking into them deeply; and the higher regions of Metaphyſics do not appear to be his walk: (*This is not a* Monboddo-*head*) he receives ſenſible and moral ideas with great quickneſs; they are his nouriſhment and his delight.

Theſe examples, as being the ſhorteſt, we have given as a ſpecimen of our Author's manner of interpretation, and of the intrepid facility with which he points out the niceſt ſhades and diſtinctions of character, from a view of the ſtructure, form, and poſitions of bones, fleſh, and muſcles. That theſe indicate ſtrong paſſions, ſtupidity and ſagacity, ſerenity and perplexity, good and ill-humour, and ſeveral other qualities, is not to be queſtioned; and ſo far all men are phyſiognomiſts: but that ſuch a head ſhould announce *genius* and *ſagacity*, but *without taſte*—and ſuch another a capacity for mechanics, or analytical inveſtigations, and ſo on;—this is the myſtery in which we are not yet initiated. Be that as it may, while we are writing this article, we enjoy great entertainment, and receive, we hope, ſome inſtruction, from contemplating the heads of this Fragment, which are indeed expreſſive. At each head we begin by gueſſing what *we* can make out of it, and then we read our Author's interpretations, which ſometimes flatter our ſagacity and often mortify, or, at leaſt, humble our vanity. One face ſtruck us mightily; we thought we had diſcovered in it a character of ſerenity, firmneſs, elevation, and dignity; we went to our oracle, which ſpoke theſe words: "The fore-head in this figure leans too much backwards to expreſs a proper degree of firmneſs and conſtancy of mind. For the reſt, taking the whole of the countenance together, its form is not common or vulgar. It announces a perſon, not ſo capable of *obſerving*, as of judging of the obſervations that have been already made by others." This laſt idea never came into our heads, and we cannot get it in yet. Of ſix buſts and four heads, we hit off five tolerably well, ſo that we are getting on, and it is really a very agreeable paſtime. A gentleman or lady, who is pretty well acquainted with his or her LAVATER, will go to the *Pantheon* with peculiar advantages, and may find a new and philoſophical amuſement in reading ſuch of the faces of that miſcellaneous aſſembly, as do not tell, too plainly and palpably, their own ſtory. M. LAVATER generally informs us, whether the heads repreſent perſons known or unknown to him; and his judgment of the latter is pronounced as boldly as if their characters had been his old acquaintance. We have met with interpretations of ſome few heads ſent to him, and certainly unknown to him, but known to us; and, as far as we can judge, his interpretations ſeem accurate and faithful, one excepted, which is chargeable with exaggeration. It is amazing what a variety there is in

his ſtupid heads;—we thought the lines of ſtupidity more uniform: we want a multitude of terms to expreſs the different ſketches of ſtupidity that he has collected and invented.

The *Beauty of the Human Form*, conſidered in a general point of view, is the ſubject of the 4th fragment. True philoſophy and the moſt amiable philanthropy breathe their pure and refreſhing ſpirit in this excellent chapter. It is impoſſible to read this and the following fragment (in which the Author proves, that *the true knowledge and love of man are entirely compatible*), without paying a warm tribute of veneration and love to the excellent heart of M. LAVATER. The title of the 4th fragment does not announce preciſely its contents. It is deſigned to ſhew, that the moſt abject, the moſt depraved, the moſt deformed individual of the human ſpecies, forms a neceſſary link in the great chain of beings, is ſuperior to the moſt beautiful and the moſt perfect of the animal creation, and has, therefore, degrees of beauty and goodneſs, which can never be ſeparated from humanity in its moſt unſeemly aſpect. For let a man ever ſo ſadly degrade his nature, he never ceaſes to be a *man*, and therefore he ſtill continues to be a creature, ſuſceptible of amendment, improvement, and perfection. It is thus that our humane philoſopher warns his phyſiognomiſt againſt the ſevere judgments, the cruel contempt, averſion, and diſguſt, that are too often ſuggeſted (and even juſtified by a love of beauty and order) at the view of the deformed countenances, the hideous marks of degradation and turpitude that are viſible in ſome human beings. 'You forget,' *ſays he*, 'that were your form and faculties ever ſo noble, you would probably appear to beings of a ſuperior rank, as defective and ungraceful, as human monſters, both phyſical and moral, appear to you in your preſent ſphere.' This is eloquent, but perhaps ſophiſtical. But the following paſſage is pure gold: 'The ſcience of Phyſiognomies is to me a ſource of conſolation, as it gives me a new proof of the eternal goodneſs of God to man; for if I, enlightened with the views it exhibits of human nature, am led to diſcern and to love the *man* even in the *profligate*, what, O God of Love, and Father of Mankind, muſt be thy paternal compaſſion and benevolence, when thou caſteſt a look on the wicked! Is there *one* among them in whom thou diſcerneſt no more *any* lines of thy image?' Good LAVATER! this induction is, from *thy* pen, entitled to the weight of a demonſtration: indulgence and benevolence, when united with the ardent love of virtue and order, can never be too extenſive;—and in diſcuſſions of this kind—*he can't be wrong whoſe heart is in the right.*

The 6th fragment, in which *Phyſiognomy* is conſidered as the *baſis of eſteem and friendſhip*, contains ſeveral intereſting truths and

and obſervations; and in the 7th we have ſeveral anecdotes relative to this ſcience, which deſerve their place. There is a great deal of ſenſe and ſimplicity in the firſt, 'the father of a virtuous young man, who was ſetting out on his travels, ſaid to him at taking leave, *Son, all I aſk of you is, that you will bring me back the* SAME *face.*—The ſtory of the ſtranger who found, in the picture of the Ducheſs of *Brinvilliers*, who was a regular beauty, the lines of infernal wickedneſs, is related here, and is, we believe, well known.

The 8th fragment exhibits, in a ſeries of twenty plates, enriched with a prodigious number of figures, an immenſe variety of (what he calls) *Phyſiognomical* and *Pathological Exerciſes.* There are above two hundred heads delineated, and briefly interpreted, in this fragment ſome of which are taken from *Le Brun*, *Pouſſin*, *Holbein*, *Chodowiecki*, and *Schlutter*. All the actual, probable, poſſible lines of moral, intellectual, and phyſical characters, with their various combinations, ſeem to be expreſſed in theſe heads, which certainly furniſh rich materials for the painter and the poet, and curious ſubjects of obſervation to the philoſopher. There are only two or three lines to indicate the characters of moſt of theſe heads; ſome are more finiſhed: but they all furniſh much matter for the ſtudy of nature in its moſt intereſting and moſt mortifying expreſſions; and the connoiſſeur, in deſign and characters, will, no doubt, muſe over them with attention and pleaſure. The two plates that pleaſe us the moſt in this fragment, are thoſe which exhibit ſixteen heads of HENRY IV. of France, engraved after the deſigns of *Chodowiecki*, and thirty three of VOLTAIRE, after the humorous pencil of that celebrated ſketcher of characters and caricaturas, Mr. *Hubert*, of Geneva.

In the firſt of theſe plates, HENRY is repreſented in ſixteen different expreſſions of countenance, as drowſy, dead, aſtoniſhed, fuddled, angry, and as expreſſing a variety of feelings at the ſame time—here *vexation* mixed with *diſdain*; there *ſurprize* blended with *diſcontent*; in one place *reſolution* accompanied with *prudence*; in another *weakneſs* and *fear*—and ſo on. None of theſe heads, ſays M. LAVATER, is the true head of Henry IV; but in them all taken together, we find, in ſome meaſure, this illuſtrious prince. *In ſome meaſure*, ſays our Author; for, as he adds, the portraits of *great men* are always unfaithful, whether they be the productions of the *pen* or the *pencil*, the *too much* or the *too little*, produce always caricaturas, of which vulgar heads are leſs ſuſceptible. This is true in the panegyric and the poem, as well as the painter's ſketch or picture.—It is impoſſible to expreſs, by external lines, that which properly conſtitutes *true greatneſs*; the primitive ſpring, the inſtinctive energy, that form its eſſence, and the *medium* through which it

views objects—all this is too individual (if *we* may adopt our Author's term), too peculiar; of too *ſpiritual* a nature to be juſtly repreſented, or repreſentable, by the chiſſel or the pencil, the phraſes of the orator, or the images of the poet. All, therefore, that can be expreſſed in the ſketch, or picture, of a *great man*, is only what M. LAVATER calls the *ſolid maſk* of his mental countenance and character. This, no doubt, contains lines of grandeur; and it is curious to obſerve ſuch lines even in thoſe heads of Henry, which repreſent him under the moſt diſadvantageous aſpects.

VOLTAIRE's thirty-three faces would excite laughter in the graveſt and moſt auſtere of human beings. One of theſe is the true reſemblance of that extraordinary man, and all its features are found in the other thirty-two heads, but with ſuch variations as form the drolleſt ſeries of caricaturas we have ever ſeen. If the name of the well-known *Hubert* was not at the bottom of this plate, it would eaſily paſs for the production of our Hogarth; for it carries the ſtrongeſt and moſt expreſſive marks of his humour and genius. M. LAVATER looks upon the whole as caricaturas, in which he is miſtaken; but taking the lines obſervable in every head for the eſſential lines of the countenance of *Voltaire*, he makes his remarks upon them.—If we conſidered theſe remarks as a trial of his talent, they would not be ſufficient to decide that matter, however juſt they might be, becauſe the character of the original is ſuppoſed to be pretty generally known: ſome of theſe remarks deſerve mention. 'The eye,' ſays he, 'has much the ſame character in all theſe heads; its look is piercing, and full of fire; but it has nothing gracious, nothing ſublime.—Goodneſs, cordiality, and ſimplicity, are not the lines of character that we meet with in the faces of this curious groupe; nor do we find any thing here that inſpires affection, or opens the heart to effuſion and confidence. Greatneſs, mixed with goodneſs, does not only excite in us a conſciouſneſs of our inferiority and weakneſs, but, by a ſecret charm, raiſes us above ourſelves, and communicates to us ſome lines of its elevation and dignity; not ſatiſfied with admiring ſuch greatneſs, we love it; and, inſtead of being borne down under the weight of its ſuperiority, the heart finds itſelf ennobled, dilated, and opens itſelf to complacence and joy. The faces of this plate produce no ſuch effect; —when we look at them ſteadily, they only ſeem to threaten us with a ſatyrical ſally, a malicious ſtroke of wit. This is the language of every lip in the whole groupe.——But though (continues M. LAVATER) we do not find in any of theſe faces the expreſſion of benignity, of a noble ſimplicity, of an indulgent and eaſy temper, yet it is not to be denied, that there are many paſſages in the writings of this extraordinary man, which

breathe a ſpirit of *true* humanity, and excite the tendereſt emotions: now that which is really in the writings or actions of a man muſt alſo be in his mind, and that which paſſes in his mind muſt be, more or leſs, repreſented in the face, which is its mirror. But—theſe lines of moral beauty, theſe amiable internal movements, are often ſo fine and delicate, that in faces which carry a ſtrong expreſſion of different qualities, they are leſs perceptible; they are loſt, as it were, in the bold effect of features more prevalent, ſo that neither the pencil nor chiſel can hit them off—more eſpecially when the pencil and chiſel are in the hands of an artiſt who makes caricaturas.'—All this we underſtand, and think it judicious. But we own that we do not underſtand him ſo well, if we underſtand him at all, when he makes the following myſterious obſervation on the pencil of M. *Hubert:* 'I muſt obſerve, with due reſpect to the ingenious drawer of theſe heads, that if Voltaire be the Author of the works that bear his name, his forehead ought to be differently arched, and its profile ought to have quite other contours.' This may be true for aught we know.

The 9th fragment relates to the *inferior animals.* They alſo belong to the ſphere of phyſiognomonical ſcience. M. LAVATER, however, acknowledges that he has not ſtudied the natural hiſtory of this claſs of beings with aſſiduity enough to qualify him for interpreting their phizzes with ſo much accuracy as he does thoſe of his own ſpecies. Here, therefore, he profeſſes confining himſelf to *general reflections*, and ſome *particular remarks*, which may lead the obſerver of nature to new diſcoveries, and by which he propoſes, in the mean time, to confirm the *univerſality* of phyſiognomical expreſſion; to point out ſome of thoſe laws which the eternal wiſdom has followed in the creation of living beings; and to render ſtill more evident and palpable *the dignity and prerogatives of human nature.* However, he expatiates in this new field much farther than he ſeems to have intended to do: he lays *Buffon* under violent contribution, in his rich and admirable deſcriptions of the animal creation; and he adds the myſteries and lights of phyſiognomical ſcience to the delightful magic of Buffon's eloquence. In ſhort, the whole brute creation paſſes before him in review, and he tells every one of them his own. More eſpecially he diſcovers very little complaiſance for the monkey-tribe, and rather puſhes them backward, than brings them forward in the great ſcale of being. This relieved us from a painful apprehenſion we began to entertain of their putting in as pretenders to near relationſhip, when we ſaw five-and-twenty of their phizzes exhibited in one of the plates of this fragment. More eſpecially we were alarmed at M. LAVATER's deſcription of the *Ourang-Outang* and the *Gibbon.* The former is well known, and is cer-

tainly a mere beaſt. The latter, in the plate before us, has a much more humanized face than the former, and our Author deſcribes his moral character in the following words: "This monkey is of a good natural temper; his manners are mild and gentle, and his motions are neither too violent nor precipitate; he takes, with an air of benignity and contentment, the food that is offered to him—and ſo on." "But," adds our Author, "the whole of his figure taken together, has nothing in it human." We think this rather a ſhuffling ſentence, and ſhould not be ſurprized to ſee Pug lodging an appeal. Two figures, upon *the whole*, may differ, while ſome of their reſpective parts may be ſimilar; and as there is ſomething (often much) of the beaſt in man, why may there not be ſomething of man in the beaſt? However, we do not mean to give the *brutes* too extenſive privileges; but we are not afraid of giving them their due, as we need be under no apprehenſion of their encroaching upon our domain, or coming in for *their* ſhare of *our* advantages and emoluments. Our ſecurity here does not, indeed, proceed from M. LAVATER's rules and obſervations with reſpect to the peculiarities in the ſtructure of their ſkulls, jawbones, and other parts, but from another circumſtance, which will ever keep them in their own ſphere, and at an eternal diſtance from all human promotion, and that is—that they are phyſically incapable of *making ſpeeches*. This the ingenious and celebrated anatomiſt CAMPER has proved abundantly in his treatiſe on the *Ourang-Outang*.

[*To be continued.*]

ART. XIV.

Decada Epiſtolar Sobre el Eſtado, &c. i. e. Ten Letters concerning the preſent State of French Literature. Written from Paris in the Year 1780. By DON FRANCIS MARIA DE SILVA. Madrid. 1781.

D. F. MARIA DE SILVA is nothing leſs than the Duke D'ALMODAVAR, who was ambaſſador at our court before the breaking out of the late war; and we are perſuaded that this ſpecimen of his taſte for elegant literature, will do him ſtill more honour than he would receive even from the publication of his political tranſactions. He ſeems to be a warm friend of the arts and ſciences, and of thoſe that cultivate them; and indeed the work here announced is little more than a collection of the literary portraits of Voltaire, Rouſſeau, D'Alembert, the Marquis of Condoreet, Marmontel, Thomas, de la Harpe, *(ſi dis placet)* Robinet, Diderot, Du Buffon, de la Lande, de Jaucourt, de Briſſon, de Portal, Valmont, de Bomarre, d'Arcet, Sage, *cum multis aliis quos nunc perſcribere longum eſt.*

ART.

ART. XV.

Hiſtoire de l'Academie Royale des Sciences, &c. i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for 1779. 4to. Paris. 1782.

PHYSICS.

Mem. CONCERNING *French Wool, compared with that of other Countries.* By M. DAUBENTON.—This eminent Academician, whoſe extenſive knowledge is become, by its happy application, a rich ſource of uſeful improvements and diſcoveries, has been long employed, and to great purpoſe, on the object of commerce that is treated in this Memoir. All the means of improving the quality, and increaſing the quantity, of wool in France, ſuch as the manner of feeding, lodging, and tending the fleecy tribe, of ſheering their wool, and of making them breed with foreign races, have been obſerved and examined by him with unremitting aſſiduity and attention. But in order to eſtimate the influence of the different methods of treating ſheep upon their wool, it is neceſſary to have a ſure rule, by which an accurate judgment may be formed of the fineneſs of the wool. This has been hitherto wanting among manufacturers, who often place different kinds of wool in the ſame claſs, and whoſe claſſes are neither numerous enough, nor ſufficiently diſtinguiſhed from each other, by certain marks or characters. M. DAUBENTON has been led to an accurate method of judging in this matter by a particular circumſtance: after a very attentive examination of the different kinds of wool that came under his obſervation, he remarked, that in all flocks of wool whatever, there are threads of the greateſt fineneſs, and that conſequently it is not from the fineſt threads of a flock of wool that we muſt judge of the degree of its fineneſs, but from the thickneſs of the coarſe threads of the flock. He accordingly conſtructed a micrometer, that meaſures the hundred and fortieth part of a line: this is the term, or higheſt degree of fineneſs, of the groſſer threads of a flock of wool of the firſt quality. This term being known, our Academician divides wool into five claſſes: the *ſuperfine*—the diameter of whoſe threads or filaments is from $\frac{1}{140}$th of a line to $\frac{1}{70}$ — the *fine*, whoſe diameters are between $\frac{1}{70}$ and $\frac{1}{140}$, and ſo on through the other claſſes, to which he gives the names of the *middling*, *coarſe*, and *ſuper-coarſe* wools. The difference of diameter from one claſs to another being thus, the $\frac{1}{140}$th of a line, this will be ſufficient to make the careful obſerver diſtinguiſh, in each claſs, wool of the firſt and ſecond quality. M. DAUBENTON uſed this inſtrument with ſucceſs, to aſſure himſelf of the effects which the different methods he had employed produced upon wool, and to compare the French wool with that of

of other countries. As, however, it is not probable that ſhepherds or farmers, or even the greateſt part of proprietors and manufacturers, will make uſe of this micrometer, our Academician has contrived for them an eaſier and plainer method of proceeding. It conſiſts in placing upon a black ground ſamples of the wools of each claſs, at equal diſtances from each other. Between theſe muſt be placed the ſample, which is to be examined and compared with them, in order to have its fineneſs and its claſs determined. By obſerving it with a magnifying glaſs when thus placed, it will be known, with more accuracy than by the ordinary method of feeling and handling, to what claſs it belongs.

ANATOMY.

Mem. I. Firſt Memoir, *concerning the Voice.—Concerning the Structure of the Organs which form the Voice, conſidered in Man, and in different claſſes of Animals comparatively.* By M. VICQ d'AZYR.—We have ſeen, in this ingenious Academician's memoir concerning the *organ of hearing*, his method of proceeding in treating that ſubject *. After a comparative examination of the parts of that organ in different animals, he diſtinguiſhed thoſe that are eſſentially neceſſary to that ſenſation from thoſe which are only of a ſecondary utility in this reſpect; and he judged the ſenſe of hearing to be more perfect in birds than in other animals, though the organ in them be remarkable for its ſimplicity. In the memoir now before us, on a ſimilar ſubject, the learned anatomiſt proceeds in the ſame manner. He deſcribes the vocal organ in man, in a great number of monkeys, in quadrupeds of different kinds, in birds, in ſome reptiles; and in this examination it appeared to him under a great variety of aſpects. Our Author's circumſtantial account of theſe is moſt curious: it is illuſtrated by fifty-two figures admirably engraved, and exhibits the wiſeſt arrangement, the moſt beautiful mechaniſm, diſplayed in an infinite diverſity of means, that all tend to the ſame ultimate, benevolent end. All this muſt be ſeen in the piece itſelf, from which, however, we ſhall extract ſome particulars, and the general reſult of our Academician's reſearches on this intereſting ſubject.

In ſeveral kinds of monkeys, membraneous bags, or receptacles, are obſerved, which communicate with the larynx, and by receiving and diſcharging the air alternately, ſerve to form the cries of theſe animals. The howling-monkey †, ſo called from the ſtrength of his voice, has this bag, or receptacle, of a bony ſubſtance; and the peculiar conſtruction of his vocal or-

* See the Appendix to our laſt Volume.

† The *Red Monkey of Guiana*, which Meſſrs. de Buffon and Daubenton place in the Sapajou claſs.

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gan is here deſcribed, for the firſt time, by M. d'AZYR. He received from Guiana a throat of this monkey, in the beſt preſervation, with the tongue, the pharynx, a part of the gullet, the whole larynx, and alſo the bag, which is in ſome collections of natural hiſtory, but whoſe poſition, connections, and relations, are abſolutely unknown.

The digitated quadrupeds, according to our Academician, approach much nearer to man in the ſtructure of the vocal organ, than the greateſt part of the monkey race; for in this caſe the firſt appearance deceives: the monkey, who ſeems to come ſo cloſe to humanity, loſes this proximity in proportion as he is better known. In the larynx of the cat there are two membranes, which form vibrations when wind is blown into the *trachea*, and produce a noiſe ſimilar to the purring that is peculiar to that animal. The other variations of this organ in quadrupeds are almoſt endleſs. The conſtruction of the vocal organ in birds is very different from its ſtructure in quadrupeds. The birds have no epiglottis; but their glottis has the faculty of opening and ſhutting. This is the only part of the organ which is ſituated in the upper part of the neck; the remainder is placed in the inferior part, above the bifurcation of the bronchia; the part which divides them, as alſo their membranes, are ſuſceptible of vibrations, and ſupply the place of thoſe membranes, which in man are called by ſome the *vocal chords*. There are varieties in the poſition of the trachea, deſigned to ſtrengthen the voice, in certain kinds of birds, whoſe manner of living requires their being often warned at a diſtance, and whoſe tongue is confined to a ſmall number of cries. But in thoſe birds, whoſe notes are the moſt diverſified and the moſt agreeable, the vocal organ is remarkable for its ſimplicity.

From the long ſeries of obſervations which M. d'AZYR has made on this important part of the animal ſtructure, he draws the three following concluſions: 1ſt, That the glottis appears to be of no uſe in the formation of ſounds; 2dly, That the inferior membranes of the larynx in men and quadrupeds, and the elaſtic membranes of the bronchia in birds, form the real vocal organ, becauſe they are the only parts which are ſuſceptible of vibration; 3dly, That the bony receptacles, the cavities, the ſinuoſities of the arteria trachealis, obſerved in different and numerous claſſes of animals, only increaſe the intenſeneſs of ſound, without contributing at all to its formation. —Our Academician, however, does not lay down theſe concluſions as fully and inconteſtably proved, but only as the probable reſult of his obſervations, which he propoſes to verify by a ſeries of experiments on the organs of voice in different kinds of animals.

MINE-

MINERALOGY.

Mem. I. *Analyſis of the Yellow Bolar Earth, or Clay of Berry*; —as alſo *concerning the Manner of making the Engliſh Red and the Pruſſian Red.* By M. SAGE.—In conſequence of M. SAGE's analyſis, an hundred weight of this earth contained ten pounds of a ſub-acid water, forty of calx of iron, and fifty of an argillaceous uncoloured earth. It is from this earth that the red, known in commerce under the denomination of *Engliſh* or *Pruſſian Red*, is derived. The Dutch buy this earth in Berry, pay for it 38 or 40 French *Sous* (about 20 pence) the hundred weight, and after they have given it a red colour, they make it an object of commerce, and it ſells at from 25 to 48 Livres the hundred weight, varying in price according to the intenſeneſs of the red it yields. The great profit that the Dutch made of this earth has been long known; but the manner of preparing it has been hitherto a ſecret. M. SAGE has diſcovered this valuable ſecret, or at leaſt his experiments terminate in this reſult, that calcination is ſufficient to give the earth of Berry the quality by which it is become ſo precious in the hands of the Dutch. The Academician deſcribes here the manner of conducting this operation, that will aſcertain its ſucceſs, even in the hands of ordinary workmen and manufacturers.

CHEMISTRY.

Mem. I. *Concerning the Manner of diſſolving Platina by the Nitrous Acid.* By M. TILLET.—II Mem. on the ſame ſubject, by the ſame.—The ſucceſs which attended the attempts of Count de *Sickingen* to render platina ductile, and to form it into ingots, has excited anew the attention of chemiſts to this ſubſtance. M. TILLET, who has employed his learned induſtry, with the greateſt ſucceſs, in the art of aſſaying, thought it might be of conſequence to conſider *platina* under a point of view relative to this art. In the firſt of theſe memoirs he eſtabliſhes two facts, of which able chemiſts may avail themſelves in their reſearches: the firſt is, that *platina*, whether in its natural ſtate, or in a ſtate of ductility, is ſoluble by ſpirit of nitre, entirely pure and diſengaged from all marine acid. This fact takes place when a certain quantity of pure gold, and a larger quantity of ſilver, are mixed with *platina*.—But (and this is the ſecond fact) if ſilver alone be mixed with platina, then the ſolution is very incomplete: the diſſolvent liquor is muddy, becomes black, and acquires no tranſparence, however long it is boiled on the fire, or whatever pains may have been taken to keep it in a ſtate of reſt after it has cooled. The black precipitate which is found at the bottom of the matraſs, is real platina; it has its colour, its appearance, and all its characters. Whereas when a certain quantity of pure gold is mixed, in fuſion with platina and pure ſilver, the ſolution of

the platina and the ſilver is complete, the liquor becomes tranſparent even on the fire, and the gold remains at the bottom of the matraſs. There are other intereſting circumſtances relative to theſe facts enumerated here, which the chemiſt will read with pleaſure in the memoir itſelf, as alſo in the one following, M. Tillet's account of the extraordinary waſte this metal ſuffers by the ſolution above mentioned. One evident reſult of the experiments made by this able Academician on *platina*, previouſly purified and rendered ductile, is, that this ſubſtance, though by ſome of its properties it approaches to gold, is very far from deſerving to be conſidered as a perfect metal, ſince the nitrous acid ſeparates from it a black powder, which has no metallic properties, and hitherto appears incapable of reduction.

Mem. III. *Obſervations on the different Salts derived, by Lixiviation, from the Aſhes of* the Tamariſc. By M. CORNETTE.—Mem. IV. *Obſervations on Vitriol of Mercury*, (by which is underſtood the combination of Vitriolic Acid with that metallic ſubſtance) by the ſame.—Mem. V. *Concerning the Decompoſition of Vitriolic and Nitrous Salts with Metallic Baſes by the Marine Acid.* By the ſame.—Mem. VI. *Obſervations on a Glacial Acid, obtained by the diſtillation of a mixture of the Smoking Nitrous Acid with Coal, burnt and reduced to Powder.* By the ſame.

POLITICAL ARITHMETIC.

Memoir *concerning the Population of Paris, and that of the Provinces of France, together with Reſearches, which prove an increaſe of Population in the Capital, and in the reſt of the Kingdom, ſince the Commencement of the preſent Century.* By M. MORAND.—This Academician, after a critical examination of the different authors, who have employed their labours and reſearches on the ſubject here treated, concludes, that the population of France is conſiderably augmented within theſe laſt forty years; that fecundity is encreaſed and mortality diminiſhed. Some will find it difficult to reconcile this concluſion with the avowed progreſs of luxury in France, the corruption of manners in the capital, and the miſery that reigns in the provinces. Our Author's ſolution of this difficulty is judicious, inſtructive, and dextrous.

ANALYSIS.

Memoir concerning the Theory of Serieſes. By M. DE LA PLACE.

ASTRONOMY.

Mem. I. *New Analytical Methods of reſolving ſeveral Aſtronomical queſtions.*—XIV Memoir. *In which the Analytical method is applied to the determination of the Orbits of Comets.* By M. DIONIS DU SEJOUR.

Mem.

Mem II. *Concerning the Planet of* HERSCHEL. By M. DE LA LANDE.—The diſcovery of M. Herſchel is well known. It is alſo well known that his new ſtar was looked upon as a comet, when M. *Lexell*, of Peterſburg, who was at London at the time of this intereſting diſcovery, made obſervations on its motion, which engaged ſome aſtronomers to give it the name of a *planet*. The boundaries of theſe two denominations are different from what they were formerly, ſays our Academician, ſince comets are real planets, and theſe boundaries become ſtill leſs diſtinct by the diſcovery in queſtion. However, as the name of *comet* ſeems to be reſerved for thoſe ſtars, whoſe apparitions are ſhort and rare, which are long out of ſight, and are diſtinguiſhed by tails, nebuloſities, and beams of a hairy aſpect, M. DE LA LANDE thinks, that the new ſtar ought to be conſidered as a planet. When he had made obſervations during the ſpace of eight months, the planet having been in conjunction and oppoſition, and viſible, by the earth's ſituation, in all its poſitions, with a motion of more than ſix degrees, he thought that hypotheſes, at leaſt, might be formed to calculate its courſe during the year 1782; and he gives us in this memoir the reſult of his calculations. M. Lexell ſuppoſed its orbit to be a circle, whoſe radius is eighteen times greater than that of the earth's orbit, and conſequently its revolution to be about eighty-two years. M. de la Lande, in his attempts to determine, by three obſervations, the ſuppoſed circular orbit of the new planet, found a reſult nearly approaching to that of M. Lexell. But the time hitherto employed in obſerving this planet, is not ſufficient to determine poſitively whether its orbit be in reality nearly circular: that matter however will, no doubt, be ſoon ſettled. In the mean time it is certain, that the diſcovery made by M. *Herſchel*, by turning the attention of aſtronomers to thoſe ſmall ſtars which heretofore were neglected, and only conſidered as of uſe to determine the poſition of the planets, may produce a multitude of new diſcoveries in the celeſtial regions, and add very great improvements to aſtronomical ſcience.

Mem. III. *Concerning the Inclination of the Third Satellite of* Jupiter. By M. DE LA LANDE.—Mem. IV. *Concerning the theory of Venus, or the Elements of the Orbit of that Planet, determined by new Obſervations.* By the ſame. Theſe two memoirs are deſigned to render ſtill more accurate and complete the *Treatiſe of Aſtronomy* * publiſhed by this Academician.—Mem. V. *A Determination of the Poſition of the ſixty-four Stars of the Pleiades, and an Obſervation of the Oppoſition of Jupiter, the 12th of March* 1779. By M. JEAURAT.—Mem. VI. *Containing the Obſervations of the 17th Comet, made at Paris, at the Obſervatory*

* Of which a ſecond edition was publiſhed in 1771.

of

of the Marine, from the 18th of January to the 17th of May 1779. By M. MESSIER. This is the ſixty-fourth comet whoſe orbit has been calculated, according to M. de la Lande's table, in the third volume of his Aſtronomy, p. 366.—Mem. VII. *Concerning the Longitude of Nova Zembla.* By. M. LE MONIER.—Mem. VIII. *Concerning the* Diplantidian *Teleſcopes* (i. e. teleſcopes which exhibit at the ſame time two images of the ſame object, the one erect, the other inverted), *as alſo concerning Acromatic Object-Glaſſes and Eye-Glaſſes.* By M. JEAURAT.—Mem. IX. *Deſcription of an* Aſtrometer, *or an Inſtrument deſigned to indicate, without previous Calculation, the hour of the Riſing and Setting of a Star, whoſe Declination, and the Time of its paſſing the Meridian are known.* By the ſame.—Mem. X. *Obſervations on the Satellites of Jupiter, made at Perinaldo in* 1770. By M. MARALDI.—Mem. XI. *Obſervations of an Eclipſe of the Sun,* the 14th of June, and of the Lunar Eclipſes of the 30th of May and the 25th of November. By M. MESSIER.

The article of GEOGRAPHY furniſhes only a *ſecond Memoir of* M. LE MONIER, *concerning Cape Circumciſion,* with ſome additions to the diſcoveries that have been already publiſhed relative to that ſubject.

Prefixed to the memoirs of this volume (one of the moſt barren we have met with in this valuable collection), we have the eulogies of two deceaſed members of the Academy, M. JOSEPH DE JUSSIEU, brother to the two celebrated botaniſts and phyſicians *Anthony* and *Bernard de Juſſieu,* and of Count D'ARCI.

ART. XVI.

A farther Account of Two Memoirs in the Academical Collection of Berlin for 1780. Mentioned in our laſt Appendix, p. 544.—(*Given at the Requeſt of a Correſpondent*).

A Man, on a journey, will, if he be a civil man, ſtep out of his way to oblige, where a favour is aſked, although he ſhould be deſirous of getting on: but he would not wiſh to be often retarded thus in his courſe, and frequently kept ſtanding, for a conſiderable time, on the ſame ſpot, when a long road lies before him. Our correſpondent Y. Z. whoſe curioſity is laudable, and whoſe manner of deſiring information is diſcreet, is one of thoſe *queſtion-aſkers* who deſerve regard, and we ſhall therefore, with pleaſure, comply with his requeſt. He deſires to know ſomething of the compoſition by which Mr. MARGRAAF has imitated the *tourmalin*; and would wiſh to have a general idea of the machine contrived by M. ACHARD, by the aſſiſtance of which an obſerver may perceive, without danger, *when* the air is electrical, to *what degree* it is ſo, and whether its electricity be poſitive or negative.

On the firſt of theſe heads it is eaſy to give our Correſpondent full

full ſatisfaction. The compoſition, by which the tourmalin was imitated, is formed as follows: "Take magneſia, or that earth which is the baſis of the *ſal catharticus amarus*; mix it with chalk, which has been diſſolved in ſpirit of nitre, and precipitated from thence by a ſolution of ſalt of tartar, and then well edulcorated: add to this mixture equal quantities of flint and clay (taking a ſcruple of each of the four ingredients), and four grains of *the precipitate of ſublimate of fuſible ſpar* *. To two drams of this mixture add five grains of *crocus martis*, calcined according to the method of KUNCKEL, during four months, in a glaſs-houſe furnace, and the reſult will be the formation of a vitreous ſtone, ſimilar to the tourmalin."

The ſecond object, concerning which our Correſpondent deſires information, is the *portable atmoſpherical electrometer*, contrived for the purpoſes already mentioned. This inſtrument is compoſed of a hollow and truncated cone of tin, whoſe upper end is open, and which is cloſed at bottom by a plate of the ſame metal. This plate is covered, in the inſide of the cone, with a layer of roſin two inches thick: to the lower ſurface of this layer of roſin a tube of tin is cemented, which, when it is placed on a wooden pedeſtal, ſupports the cone in ſuch a manner, that the great baſe is horizontal, and turned downwards; the roſin inſulates the cone perfectly, and, when the latter becomes electric, prevents the loſs of its electricity by tranſmiſſion. The cone muſt be high enough, and its inferior baſe muſt exceed far enough, in diameter, its ſuperior extremity, to prevent the rain, even though it ſhould fall in an oblique direction, from wetting, either in its fall, or by rebounding from the pedeſtal, the lower ſurface of the roſin-layer, with which the bottom of the truncated cone is internally covered: otherwiſe the cone would ceaſe to be inſulated, and the electrometer would be changed into a conductor. On the truncated part of the cone M. ACHARD faſtens a ſquare iron branch, on which he places a thermometer and two electrometers, the one very light, and thus capable of being ſet in motion by ſmall degrees of electricity; the other heavier, and which, conſequently, only riſes when the electricity becomes too ſtrong to be meaſured by the lighter electrometer. Beſides theſe two electrometers, M. ACHARD tied to the iron bar a thread, which indicates, by its riſing, the ſmalleſt degrees of electricity: the whole is incloſed in a receiver of glaſs, open above and below: the baſe of this receiver is alſo

* By this expreſſion, which is repeated in this Memoir, and which occurs, with a ſmall variation, in a ſubſequent Memoir of the Author's, we apprehend that he means what we here call the *Fluor cruſt*; or that earth which is not only *ſublimed* from the *fluor*, or Derbyſhire *ſpar*, on treating it with oil of vitriol, but may likewiſe be precipitated from thence, and from the acid liquor in the receiver, by the addition of a ſolution of ſalt of tartar.

inſulated

inſulated with roſin, that it may not derive any electricity from the tin cone; the remaining ſpace of the upper part of the Receiver, between the bar of metal, which paſſes through it, and the glaſs, is likewiſe filled with roſin, to prevent the communication of electricity to the receiver; to preſerve this roſin from rain, which, by moiſtening it, would form a communication between the receiver and the bar, it is covered over with a glaſs funnel, through which the bar paſſes, and which hinders the rain from falling on the roſin. This receiver is alſo indiſpenſably neceſſary to prevent the action of the wind upon the electrometers, which would render the accurate obſervation of them impoſſible. At the end of the metal bar, which paſſes through the receiver, hollow tin pipes may be placed, of a ſmall diameter, to render them as light as poſſible, and they may be raiſed to the height of 10, 20, or 30 feet. The upper end of the pipe terminates in an iron point, extremely ſharp and well gilt; the gilding is neceſſary to hinder the point, which muſt be always even and ſmooth, from contracting ruſt. With reſpect to the elevation that it may be proper to give to the tin-pipe, this muſt vary with the height of the buildings or trees in the different places where obſervations are made; for the height of the pipe muſt always exceed, at leaſt by ſix feet, the elevation of all the bodies that are near it. M. ACHARD joins a thermometer to this machine, which may be obſerved at the ſame time, and be the means, perhaps, of diſcovering the relation, if any there be, between electricity and the temperature of the air. A barometer and hygrometer may, with facility, be added to this inſtrument for the ſame purpoſe.

In order to know, whether the electricity of the air be poſitive or negative, M. ACHARD ſuſpends a ball of cork, by a linen thread, on the wire which communicates with the iron bar, and which paſſes through the roſin, with which the baſe of the truncated cone is covered; the wire muſt be of ſuch a length, that bodies, poſitively or negatively electrical, may be commodiouſly brought near the cork ball, which is ſuſpended on it; and it is according as theſe bodies attract or repel the ball, that the obſerver learns, whether the electricity, which the inſtrument has received from the air, be poſitive or negative.

That the obſerver may be in no danger from the ſudden accumulations of electricity, which ſometimes happen, M. ACHARD faſtens to the baſe of the pedeſtal an iron bar, which not only communicates with, but even enters into, the ground, ſeveral feet deep. This bar, whoſe upper part terminates in a round knob or ball, muſt be only at the diſtance of an inch from the cone. When the electrical fluid is ſo accumulated, that the inſtrument can no longer contain it, it will diſcharge itſelf

againſt this metal bar, which will conduct it under ground: the ſame thing would happen, if the lightning fell upon the inſtrument, and the obſerver would be in no ſort of danger, even at the diſtance of a few feet. When the inſtrument is placed in a garden, this method of forming a communication with the ground is ſubject to no inconveniency; but if it ſhould be judged proper to employ the inſtrument in a houſe (which may be done by making the tin-pipe paſs through a hole in the roof, and placing the inſtrument in a garret) the manner above mentioned of forming its communication with the earth would not be ſo eaſily executed: in this caſe the communication muſt be effectuated by means of a bar of metal deſcending from the garret to a depth of ſome feet under ground; and for greater ſecurity, againſt the too great proximity of a thunder ſtorm, it would be proper to place the metallic bar in contact with the cone of tin: thus the inſtrument would become a real conductor, which, inſtead of expoſing the houſe to danger, would, on the contrary, preſerve it from all the accidents that are occaſioned by lightning.

When the inſtrument is placed in a garret, or on the platform of a houſe, no inconvenience is to be apprehended from aſcending dews; but when it is placed in a garden, the dew adheres to the roſin which covers the truncated baſe of the cone, and forming thus a communication between the cone and the earth, makes the inſtrument loſe the electricity with which it may have been charged. To prevent this accident, it is neceſſary to pave the ground on which the inſtrument is placed, and *that* in ſuch a manner, that the pavement may extend itſelf on all ſides, at leaſt two or three feet beyond the circumference of the lower baſe of the cone: the riſing of the dew, which, by adhering to the roſin might damage the inſtrument, will be thus effectually prevented.

When the air is electrical, it muſt neceſſarily communicate its electricity to the vapours which it contains: this is evident from the formation of lightning, which is not produced by the diſcharge of the electrical matter of the air, but by that of the vapours which float in the atmoſphere. Hence it follows, that rain, ſnow, hail, miſt, and dew muſt be very often electric. As it appears to M. ACHARD a matter of great conſequence to know and obſerve exactly the electricity of theſe meteors, he has conſtructed a machine, that is adapted to diſcover both its nature and degree. This machine is compoſed of a truncated tin cone, cloſed at the top, open at bottom, and inſulated upon a pedeſtal, like that of a machine that is employed to meaſure the electricity of the air. In the center of the upper truncated part of the cone, M. ACHARD fixes an iron bar terminated by a ball; he covers the whole with an inſulated glaſs receiver, high enough

enough to have its ſummit at the diſtance of three inches from the ball, which terminates the iron bar, to which he faſtens a very *ſenſible* electrometer, and alſo a linen thread to diſcover the ſmalleſt degrees of electricity. As this inſtrument is but little elevated, and has no pointed extremity, it is not eaſily charged with the electricity of the air, which, at ſuch a degree of proximity to the earth, is always imperceptible; but rain, ſnow, hail, miſt, and dew, if they are electrical, will render it alſo electrical by falling upon the cone; the degree of electricity is aſcertained by the electrometer, which is under the receiver; and in order to know whether it be poſitive or negative, the obſerver has only to employ the method indicated above, in our account of the inſtrument uſed to meaſure the electricity of the air. Beſides the uſe of this inſtrument in diſcovering the electricity of aqueous meteors, it may ſtill ſerve farther purpoſes: it may be highly uſeful to compare it with the atmoſpherical electrometer, in order to diſcern the true principle of the electricity with which it is charged, and to ſee whether it proceeds immediately from the air, or from the heterogeneous bodies that are ſuſpended in the atmoſphere; for the atmoſpherical electrometer may alſo become electrical by rain, ſnow, hail, or miſt, and the comparing theſe two inſtruments is the only method that occurs to M. ACHARD by which we can know, whether it receives its electricity directly from the air, or by the intervention of bodies (indued with a *conducting* power) which are diffuſed in it. If, during rain, hail, ſnow, or miſt, the atmoſpherical electrometer is *electrical*, while *that* which indicates the electricity of aqueous meteors is *not ſo*, we may conclude, with certainty, that the electricity of the former proceeds only from the air; if, on the contrary, they are both electrical, it muſt then be inquired, whether they be ſo in the ſame degree; if this be the caſe, it is only to the rain, or ſnow, &c. that the electricity muſt be attributed. (Is this concluſion juſt? aſk we.) I need not obſerve (concludes M. Achard) that when there is neither rain, ſnow, hail, nor miſt, the atmoſpherical electrometer will always indicate the electricity of the air.

ART. XVII.

Le CORAN *Traduit de l'Arabe*, i. e. A French Tranſlation of the KORAN from the Arabic, accompanied with Notes, and a compendious Account of the Life of Mahomet, drawn from the moſt eſteemed Oriental Writers. By M. SAVARY. 2 Vols. 8vo. 1782.

THE learned Author of this tranſlation reſided long in the Eaſt, and it was under the eye of the Arabians, among whom he lived ſeveral years, that he undertook this difficult

ficult and laborious work. He has not been unſucceſsful in imitating the conciſion, energy, and elevation of ſtyle, for which the original is ſo remarkable, and he has even ſo far reſpected the obſcurity that reigns in a multitude of its phraſes, as rather to leave their meaning dark, than to weaken the expreſſion, by any attempts to render it more clear. He has enriched his tranſlation with Notes, to explain the difficult paſſages: *he has* given a judicious account of the nature of the work, and the manner in which it was compoſed. All this is inſtructive for the unlearned, and to ſuch this publication is a uſeful and entertaining preſent: we preſer, however, upon the whole, *Sale's* tranſlation.

ART. XVIII.

Relation de deux Voyages dans les Mers Auſtrales et des Indes, &c. i. e. An Account of Two Voyages in the Southern and Indian Seas, made in the Years 1771, 1772, 1773, and 1774. By M. DE KERGUELEN, with ſeveral of the King's Ships under his Command—Or, EXTRACT from the *Journal* of his Navigation for the Diſcovery of a Southern Continent, and for aſcertaining a New Courſe, propoſed, as ſhortening, to the Amount of 800 Leagues (French), the Paſſage from Europe to China. 8vo. Paris. 1782.

THIS work is the recital of a calamitous and unſucceſsful expedition, and it is deſigned to plead the cauſe of its Author againſt the accuſations of his officers, and the ſentence of his judges. He was ſent by government to verify the pretended diſcoveries of Meſſieurs *Gonneville* and *Grenier*; and his unlucky navigation terminated in the *diſcovery* of the Iſland of Madagaſcar. His Journals *diſcover* a wrong-headed man, who, though not ignorant in the line of his profeſſion, is unworthy of every degree of confidence, by the raſhneſs of his deciſions out of that line, and the preſumption with which he judges of objects, that ſeem almoſt totally unknown to him. All this appears more eſpecially in the *Obſervations on the American War*, which he has ſubjoined to his Journal. He tells us, among other things, that there are *very few* lands in America adapted to furniſh a ſubſiſtence to their inhabitants by agriculture,—that an increaſe of population ought to be to them an object of apprehenſion; and that they are likely to be always tributary to, and dependent upon, other nations.—The two firſt of theſe aſſertions are too abſurd to deſerve refutation: on the laſt we ſhall not pronounce;—the effects of the independence of America on its national happineſs are yet in the womb of futurity.—Theſe obſervations are followed by *Remarks on the manner of making war upon England*, which we recommend devoutly to the attention and approbation of the French court.

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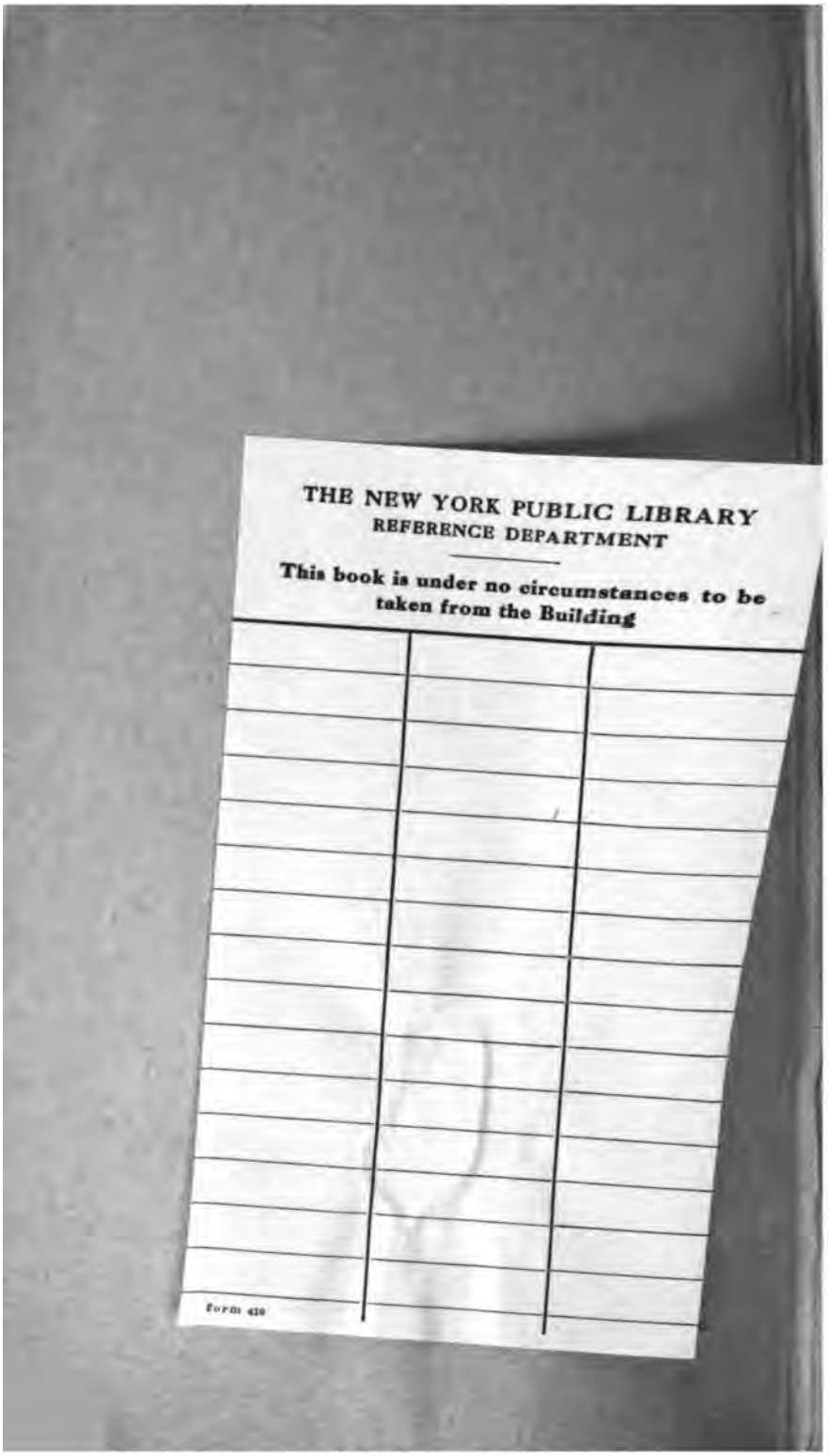
ERRATA *in this* VOLUME.

Page ' 2, l. 7,—8, from bottom, for ' collection,' r. *collation.*
—— 49, l. *pen.* of the Latin verſes, for ' capillis,' r. *lapillis.*
—— 56, par. 3, l. 2, for ' organization,' r. *origination.*
—— 69, par. 2, l. 3, for ' will,' r. *write.*
—— 191, Art. 54, l. 5, for ' needy,' r. *wordy.*
—— 206, l. 6, for ' manner,' r. *method.*
Ibid. par. 2, l. 12, for ' obſervations,' r. *remarks.*
—— 230, Art. X, for ' continuation,' r. *concluſion.*
—— 235, l *pen.* of par. 3, for ' the,' r. *be.*
—— 257, l. 2, for ' Fabrigus,' r. *Fabricas.*
—— 264, par. 2, l. 1, for ' inſtruction,' r. *inſtructions.*
—— 312, par. 2, l. 9, for ' I am glad,' r. *I am as glad.*
—— 318, l. 8, *del.* ' ſtill,' before ' farther.'
Ibid. par. 3, l. 6, for ' is,' r. *was.*
—— 338, par. 2, l. 2, for ' reformation,' r. *reſtoration.*
—— 340, l. 2, for ' their,' r. *theſe.*
—— 341, par. 3. l. 1, for ' oxymyron,' r. *oxymoron.*
—— 349, the *note*, l. 1, for ' this the,' r. *this is the.*
—— 368, par. 4, for ' effect which,' r. *effect of.*
—— 372, l. 4, from bot. for ' the example,' r. *the rare example.*
—— 374 l. 6, for ' are,' r. *were.*
Ibid. l. 5, and 6, from bot. for ' and ought,' r. *and which ought.*
—— 375, l. *ult.* remove the comma from ' Chriſtian,' and place it after ' divine.'
—— 376, In the French title of Art. 60, for ' ancanli,' r. *ancanti.*
—— 391, l. *ult.* for ' Melpomene,' r. *the Muſe of Song.*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